

the Light-bringer

Lucifer[®]

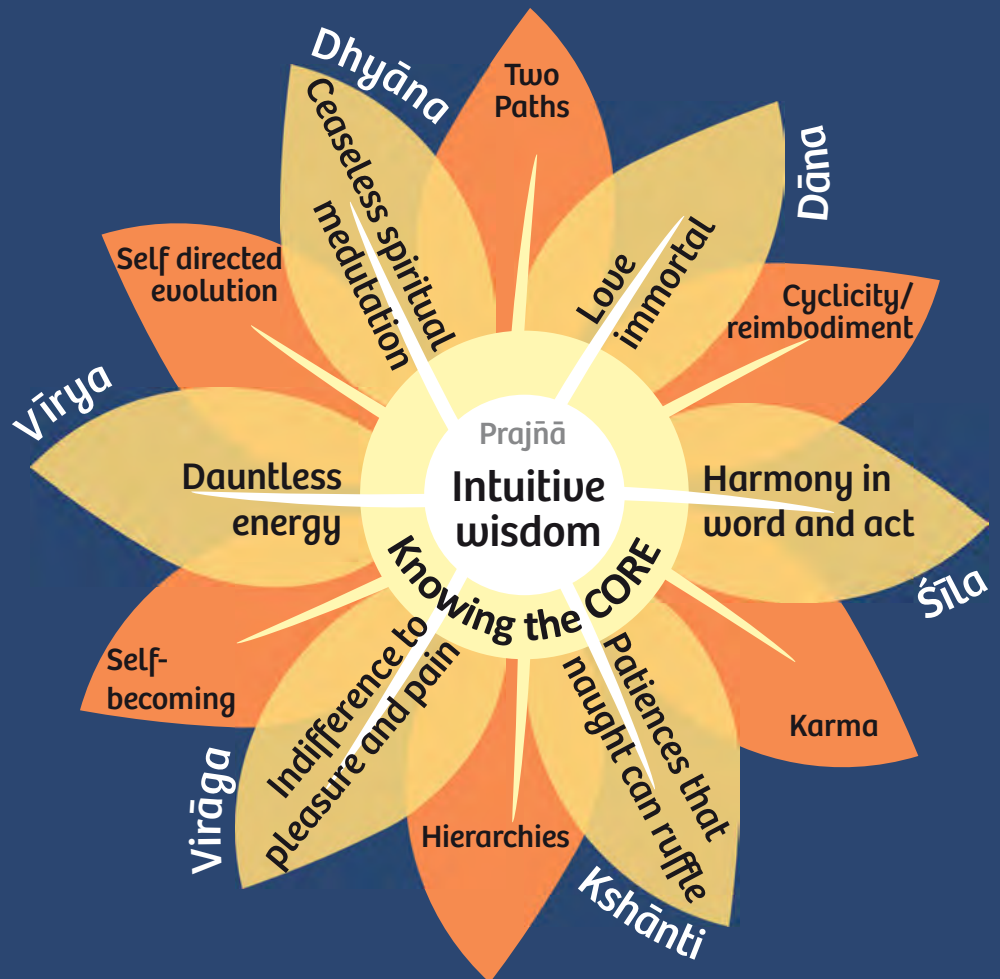
For seekers of Truth

Current topics viewed in the light of the Ancient Wisdom or Theo-sophia — the common source of all great world religions, philosophies and sciences

Symposium 2021

Help to build the mentality of the future

- What is wisdom?
- Character transformation in seven steps
- Be the mentality of the future!
- Shaping the future: just *hope* and *confidence*?
- Building a strong foundation: how we gain *confidence*
- When certainty enters



Contents Lucifer — the Light-bringer

No. 4 | December 2021

Editorial

98

Opening speech at the symposium of the Dutch Section

p. 99

Erwin Bomas

Help to build the mentality of the future

p. 100

Why is it important that participants actively think about and help build the mentality of the future?

Herman C. Vermeulen

What is wisdom?

p. 101

In this article, wisdom is highlighted in several ways. Wisdom is closely related to truth.

We can gain a greater vision of truth and thereby build the future with insight.

Renate Pico

Character transformation in seven steps

p. 106

The seven Jewels of Wisdom correspond to seven Pāramitās, the seven exalted virtues.

Living these Pāramitās leads to a completely different vision and mindset.

Barend Voorham

Be the mentality of the future!

p. 112

Watching "from the other shore": applied wisdom. The Prajñā-Pāramitā in the practice of daily life.

Herman C. Vermeulen

Shaping the future: just hope and confidence?

p. 117

We can get to the other shore by faithfully living and being the Laws of Life.

Claudia Bernard

Building a strong foundation: how we gain confidence

p. 125

It is possible to change one's mentality by applying the seven Pāramitās. The seven Jewels of Wisdom are linked to the seven Pāramitās.

Sieglinde Plocki

When certainty enters

p. 132

A study of Dhyāna (spiritual meditation) and Prajñā (intuitive wisdom), the sixth and seventh Pāramitā, in relation to the sixth and seventh Jewel of Wisdom, the Two Paths and Ātma-Vidyā, Knowledge of the Self.

Ralph Kammer

Conscience and Intuition

p. 136

Gottfried de Purucker clearly explains the difference between conscience and intuition.

Gottfried de Purucker

Intuitive Wisdom or Prajñā

p. 138

In this mystical excerpt from one of the *Esoteric Teachings*, Gottfried de Purucker discusses the Prajñā-Pāramitā, or wisdom of the "other shore". This state of inner clarity and accurate spiritual and intellectual conscious perception is described "from within".

Gottfried de Purucker

Esoteric Teachings Volume 10 of Gottfried de Purucker

p. 142

Review of this highly inspirational volume of the *Esoteric Teachings*, the Hierarchy of Compassion.

Barend Voorham

Editorial

Each year the national Sections of Germany and the Netherlands of the Theosophical Society Point Loma (TSPL) have their annual symposium. This was also the case in 2021. Coincidence does not exist, and there must therefore have been a deeper cause, that both Sections had chosen the same topic for their symposium this year. That topic was the relationship between the seven universal laws, or the seven Jewels of Wisdom and the seven exalted virtues, the Pāramitās. It is remarkable that both Sections chose this topic, for it does not happen often in the theosophical world that a combination of the Jewels of Wisdom and the Pāramitās is made.

The Pāramitās in themselves are fairly well known, especially in the buddhist world. The Jewels of Wisdom can be found in their own right in the standard theosophical works, such as *The Secret Doctrine*, but they were first made public in the Western world in their mutual relationship by Gottfried de Purucker in his book *Fundamentals of the Esoteric Philosophy*, a book published in 1932. That there is a relationship between the Jewels and the Pāramitās was an eye-opener for many, as reactions at the symposia showed.

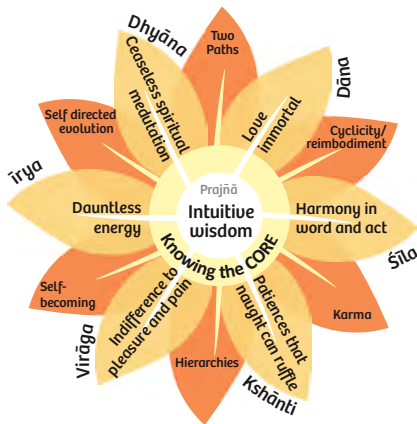
The study of the relationship between the Jewels of Wisdom and the Pāramitās provides a deep insight into the structure and habit patterns of the Cosmos, and it shows the changes in mentality that take place when we adopt the mental attitudes that correspond to the universal laws and that are expressed in such a sublime way in the Pāramitās.

The question may arise whether the same thoughts were not expressed at both symposia. And in a sense, there is some overlap, but the study of the Jewels and the Pāramitās opens the gateway to so much inspiration, overwhelms you with so many universal conceptions and unexpected ideas, that very different aspects of the teachings came out at both symposia. It is precisely by approaching the subject from different perspectives that you, as a reader, get a more complete picture of these fundamental theosophical teachings. The editors of *Lucifer* have therefore decided to include the lectures of both the German and Dutch symposia in this issue.

We have also included an article by Gottfried de Purucker and an excerpt from one of his *Esoteric Teachings*. In the article, he discusses one of the Pāramitās, Prajñā or intuitive wisdom, although without mentioning it by this name. He also places “conscience”, which was also discussed in the lectures, in a bright light. Some of the thoughts from the lectures will probably be understood even better by reading this article. In addition, both the German and Dutch members, who prepared the symposium were strongly inspired by H.P. Blavatsky’s *The Voice of the Silence* and by volume 1 of *Esoteric Teachings*, in which Dr. de Purucker deals with the Pāramitās. Unlike *The Voice of the Silence*, his *Esoteric Teachings* are relatively unknown. Partly for this reason, we thought we should include an excerpt from *Esoteric Teachings* volume 1. That fragment gives a very profound, though certainly not easy to understand, picture of the seventh Pāramitā, Prajñā. We did not want to withhold this excerpt from our readers.

Finally, there is also a short review of *Esoteric Teachings* volume 10, which fits entirely into the atmosphere of both symposia.

We are convinced that with this *Lucifer* we have put together a document, which for many years can serve as an inspiration for building the mentality of the future.



Opening speech at the symposium of the Dutch Section

Welcome everyone to our symposium *Help to build the mentality of the future – seven sources of wisdom and seven characters transformations*. I speak on behalf of the whole team of 16 people that studied during a whole year together to prepare the presentations and workshops. A few of us will present the result of our efforts today. Many other volunteers are also working behind the scenes, to get this symposium realized. This gives you already a fair indication of the type of organization that we are.

Who are we? And who are we to think that we can speak about wisdom, about the mentality of the future and about character transformation? To start with, you will never hear us claiming that we possess the absolute wisdom. That would be impossible because wisdom is universal and cannot be possessed by anyone.

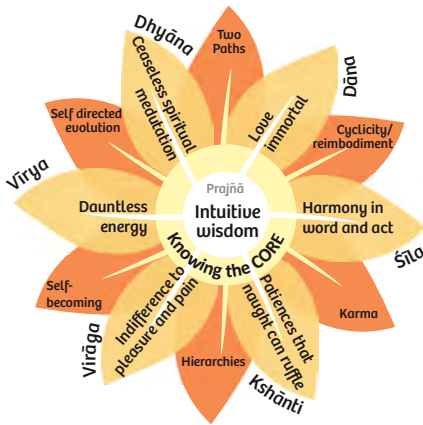
This symposium is organized by the Theosophical Society Point Loma. And if you look at our name, you find in it the word “Theosophia”, which refers to the source that we are speaking from: the *Theosophia* or *Divine Wisdom*. This Wisdom has always been and will always be. And moreover, it is also present in each one of us, latent so to speak. We have to learn to express it more and more ourselves.

The Theosophical Society Point Loma consists of people who have studied this wisdom, who continue to study it and who are trying to bring it into practice, to implement it in their daily life. While doing this we have come to the conclusion that this wisdom really can solve all the challenges that the world is facing. That is why we volunteer to make this wisdom known to as many people as possible. Our annual symposium is an important example of one of those activities we organize to make people acquainted with this wisdom.

Today we will elaborate on what exactly is this wisdom. And not only will we give you some presentations, we also count on you for your active contribution. The title *Help to build the mentality of the future* was deliberately chosen as a call to action. We really expect an active contribution. Of course, we do, because our starting point is, as said above, that wisdom is present in each of us. We must activate it by ourselves. You cannot obtain wisdom by believing just what we say, neither by instantly rejecting it. We hope you are open to actively think about it.

We will start now with the introduction by Herman C. Vermeulen, the Leader of our organization.

Help to build the mentality of the future



Welcome everybody. The focus today is not on technical theosophical teachings, but on our mentality and the development of our mentality. Why is this? Starting from the theosophical principle that everything is consciousness, you will realize that our *mental* part, the thinking part of us human beings, is the focal point of what we are and what we will be. So, if we want to change the future, we must change our mentality, our way of thinking. Further on, we will explain where this idea is coming from.

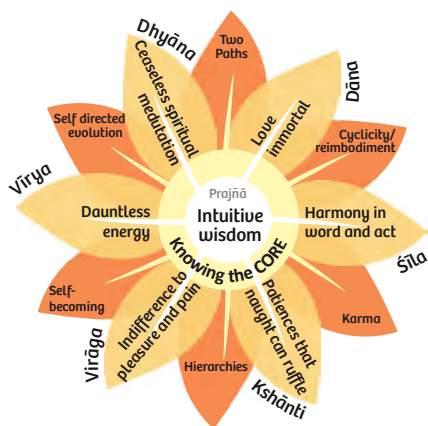
Unfortunately, we are living in a world that demonstrates very strongly, in a negative sense, the need for changing its mentality. We see almost daily examples of people not thinking from an overall view, but instead thinking in separations: my own profits, my own good living conditions, and so on. The solution is sharing. And sharing is not only done by giving our money away to other people, but by incorporating a mentality of sharing into our whole way of living. But if we live in a way not aimed at sharing, we will almost immediately – by following our habits – act according to the idea of separation, without realizing the many consequences of what we are doing. So, if we want to change the mentality of the future, we have to work on it. That's why this topic is so important.

When you make yourselves acquainted with the tools at our disposal, from theosophical point of view, you will see that there are a lot of opportunities for us all to start thinking along these lines. These tools will be presented in the next two presentations. We offer them for you to try out: look around, see how they work. Are you able to see their motivation and justification? By testing them, you can immediately discover what the difference will be.

In the workshops, you have a very nice opportunity to lay all your questions on the table and discuss them in small groups. Your questions are very important. If you wonder how we are arriving at some idea, just ask. By our studies, we have prepared ourselves to answer your questions and to help you understand the whole process. [To the readers of this issue: this fully includes your questions too. You are welcome to mail them to the editorial office, luciferred@isis-foundation.org.]

In the last lecture we will address the situation that *if* you really start from a different mentality, how this is going to work. An important matter to think over.

What is wisdom?



Key thoughts

- » Wisdom and truth are closely linked. To grow in wisdom is to perceive more and more truth.
- » Wisdom is universal. The one who is wise, takes everyone into account, including future generations.
- » Our vision increases when we reach a higher realm of consciousness.
- » By listening to our conscience, the wisdom developed in previous lives, we make contact with an even greater source of wisdom.
- » There are seven keys to wisdom.

Welcome to the lecture “What is wisdom?” The title of the symposium indicates that there are seven sources of wisdom related to seven character transformations. In this lecture, we will highlight wisdom in a variety of ways in order to form a picture of what wisdom is and how to apply it.

Previous symposium - 3 propositions

As a stepping stone to this lecture, we will first give a brief review of last year's symposium, “The Theory of Everything”, to which this symposium, while obviously self-contained, is a follow-up. The Theory of Everything provides insight into three key fundamental thoughts that apply universally and reflect the principles of Theosophy. Briefly stated, these key thoughts are as follows:

1. there is a PRINCIPLE, Comprehensive, Eternal, Boundless and Unchanging,
2. there is Cyclicity, and
3. the fundamental equality of all beings.

Some insights from this symposium are that everything, from the smallest particle to the most vast cosmos, belongs to and, in essence is this Boundlessness. You cannot say anything in particular about the Eternal, Unchanging, Principle, yet it is essentially everything. Every being is

expressing a piece of that Boundlessness. All beings do this cooperatively; it is one massive interaction. An important thought, then, is that all beings, from human, to animal, to cell, or to planet, are connected in one great web of life, in which we influence and hopefully help and encourage each other to grow in consciousness.

This symposium - 7 Jewels, a refinement of the 3 fundamentals

Wisdom-wise, we can draw some very important conclusions from this. That is what we are going to do together in this symposium. Because if we further investigate these fundamental principles, we see that a number of processes result from them, which are omnipresent and which we can experience ourselves. These processes can also be called laws – or the habitual patterns – of Nature. Within Theosophy, these laws are called the seven Jewels of Wisdom. We can study and experience these

laws in our own lives. With what mentality, or attitude we approach these laws affects how we deal with them, how we can understand them, and also how we can apply them in our lives.

Wisdom and truth

When considering the concept of wisdom, we can ask ourselves a number of questions. What is wisdom? What, for example, determines whether we are wise? Can wisdom be recognized, and can it be learned and if so, how do we do it? If we see wisdom in the light of the first proposition, Boundlessness, we see that wisdom is also essentially boundless. We can always delve deeper into it. Wisdom is closely related to truth. And for truth, one must find it independently. Someone who desires wisdom is an independent seeker of truth. It's not a matter of taking something at face value, but of investigating and getting to the bottom of it. This also applies to a hypothesis like the three propositions we just discussed. Do you just take those for granted or do you actually start thinking about them? This requires an active attitude.

Growing in wisdom is seeing more and more of the truth

Growing in wisdom means seeing more and more of the truth. You get a better view of the interconnectedness of all life. You are, as it were, able to lift a veil and see more of the underlying power behind the manifestation. In this process, it is important to keep your thinking flexible and not to think in terms of finite aspects or absolutes, such as wanting to find the absolute truth. For behind every truth there always lies a greater truth. Socrates said this aptly with the words "I know that I do not know". By which he meant that in the external world someone can know a lot, but that does not mean that you also know the essence of it. What you can do is try to delve deeper step by step and let the vastness and depth of your wisdom grow. So there is always a greater truth and with that also a greater wisdom. Wisdom can thus be equated with truth, for what is not true cannot be wise.⁽¹⁾

Wisdom is universal and harmonious

With wisdom, then, comes concepts such as focusing on the whole, universality, not excluding anything or anyone. It is about the importance of the whole. And by not excluding anyone we also mean the animal kingdom, the plants and how we treat the minerals of the earth. Wisdom is based on harmony and sustainability. When look-

ing for solutions, then, for example, we look for that solution that has a harmonious effect on everyone. This requires developing a broad perspective of life, of taking a lengthy view as well. A good example of this is the principle of seven generations, which is applied by the Iroquois from North America. All decisions are made with respect to the well-being of all concerned for seven generations. That is a very inspiring activity, which by the way you cannot accomplish alone, but in cooperation with each other. So you see that you have to apply wisdom actively. Wisdom is thus always working towards your best vision of truth.

Becoming wise is a shift of inner perspective

In religious writings, wisdom is usually described in the analogy of going up or climbing a mountain. For example, Moses went up the mountain, Jesus gave his Sermon on the Mount, in Buddhism Mount Meru is mentioned as a sacred place. In the book *The Voice of Silence*, the book in which the Pāramitās are explained, the steep peaks are mentioned, which the devotee will climb, provided he is ready. The mountain, in all these examples, stands analogous to an attitude of consciousness, which testifies to wisdom. You are entering a higher realm of consciousness. A person who possesses wisdom is in a higher mental sphere or has developed a more universal ability to think. That is, he sees more of the unity in diversity, his outlook is broader, he has looked at life on a deeper level and made it his own. There is also a metaphor of "the other shore" which is used to promote understanding that here on "this shore" there is a state of consciousness, which we find ourselves in daily, but that there is also another shore, with another, higher state of consciousness. Looking to that other shore, means an inner contemplation. Just as the mountain being climbed is an inner path.

Vision

To become wise is thus to practice wisdom: he has wisdom that is wisdom. As human beings, however, we often have quite a few old thoughts and habits that are self-focused and thus have only a limited scope. To become wise, however, is to grow to an unselfish level, that is, to grow to a more universal level. A signpost for this is: building a universal vision. Such a vision helps us to look further and to detach ourselves from the old patterns and to focus on the greater whole. If we look at the title of the symposium with an oblique eye, it says: "Help build the mentality of the future". Having a clear vision is always

necessary prior to the start of a build. If a beautiful architectural building is planned somewhere, a vision will always be developed first for whom that building is intended for, what it will look like, and ultimately how it will be built. Developing a vision applies to any construction, aimed at a common project, a society in a country or the society of all humanity. In this case, we are building the mentality of the future. And for that it is necessary to further explain the concept of mentality.

Our mentality, how do we direct our thinking

Mentality has everything to do with our thinking. Mental comes from the Sanskrit word *manas*, and stands for thinking, from which the word *human* is also derived. As human beings, we are thinkers, and the mentality is the way of thinking or the attitude with which we look at reality and actually make our own reality. We color the world – the manifestation – with our thinking and thus make our own reality. How we experience an event or condition – whether we see it as positive or negative – is entirely dependent on how we think, on our mentality. Very simply put, is the glass half empty or is it half full, do we rather see obstacles or do we see possibilities? It is always the mental sphere to which the world responds. We are always sending out thoughts and at the same time receiving thoughts. So, we are a transmitter and receiver of thoughts. At the wavelength – the vibration – on which we transmit, we also receive. Are we sending thoughts of wisdom, thoughts that concern the bigger picture, thoughts that take into account seven generations or are we broadcasting thoughts that are only concerned with our own short-term interest? Mentality, then, is the orientation of thought. Mentality also has everything to do with ethics. What premise do we use in our thinking? What is the underlying rationale or motive of our thinking?

Building a vision

So, in building a vision, it is necessary to focus our thinking on a different wavelength. But how do we build a vision? Gandhi gives a clear example of this. There are two windows, in one window you see how the world looks now, in the other how you want it to look, the ideal situation. You try to build up an inner picture with your inner eye. Such an ideal image is preferably as universal as possible, based on the unity and connectedness of everything that lives. The three fundamental principles are certainly of great inspiration here.

Can you then suddenly have a complete vision? That will usually not be the case, because wisdom grows, your vision will also grow with deeper insights. So, as with wisdom, that vision is not absolute. On the contrary, it is a growing whole that offers more and more inspiration as you continue to work on it.

The forester and the forest

You can say in mental focusing and developing of vision that you are still on this side and you are trying to perceive the other side. Another telling image is the forester and the forest. The forest is there, the forest ranger is there, and he has the vivid desire to make something very beautiful out of that forest. He sees the forest as it is now, and he tries to imagine what it could become. He forms a picture of how the trees and shrubs can grow together, how nourishing the soil is, how the light will brighten the forest, and what animals can live in the forest. As he contemplates this, he will also feel a motivation to commit to this and work with it. Keep this image in mind for a while, in the next lectures we will continue with this.

What determines whether we are wise?

Without a vision, it is not actually possible to know where you are going. The mental attitude, or motive of the vision, is of utmost importance in this regard. The vision formed from a serious desire for truth and wisdom will rise above the personal, to the supra-personal or unpersonal and universally directed. Never for its own use or benefit, but always for the good of the whole. Such a vision is therefore something that, and this is perhaps a very inspiring thought, you can continue to work on in all future lives. This also creates a path to follow. You try to think and act more and more from that vision, and to become more and more one with the vision. This requires discernment. Can we keep choosing in the direction of our vision and adjust all our thinking and acting accordingly? For example, we are less likely to choose the small pleasures, such as an extra vacation, or another dinner out, but focus more and more on aligning all thought and action with unity. For just knowing that wisdom exists does not make one wise. We have to put it into practice. For example, we know very well that one should help the other, but in practice this is sometimes difficult. We must learn to transform our lower self-centered thinking, the I-thinking, into a we-thought. Because from wisdom we can increasingly see that everything is inclusive. That it is necessary, even natural, to help the other. That is the compassionate

side of wisdom. Wisdom without compassion is therefore not real wisdom, but only knowledge. You cannot really understand then unless you have developed an understanding heart.⁽²⁾ An understanding heart sees wisdom when it is there, an understanding heart can empathize with another, knowing that the other is part of you.

Developing wisdom

You see, wisdom is not a passive concept. It is an ever-developing process that requires an active, learning attitude. This is an iterative process, meaning that wisdom development is an inner process that ultimately takes shape in life and in interaction with others. Wisdom, therefore, is certainly trainable.

Wisdom is present in everyone

The first proposition shows that all human beings essentially have infinite faculties within them. With that we can also say that be it still latent, every human being also has all wisdom within himself. Everyone therefore has the faculties to develop wisdom. For wisdom becomes wisdom only when it is lived. A person can also, as we say, learn by shame and damage, which is a more passive way of development. Then you follow the path of trial and error, constantly bumping your head, but then of course it takes much longer. But by actively working on it, it has much more impact in the world, because it is then expressed. And by doing so you also contribute to building the mentality of the future. Deep inside we already know what is good, and we can increasingly come into line with that and act accordingly.

Conscience and intuition

When we look at our human faculties, we distinguish wisdom that we have already developed and wisdom that can still be developed.

The first case is our stored wisdom in the form of the conscience. This contains everything we have known so far. It is the reservoir of all the ethical lessons learned from past lives. We can make use of the conscience by listening to it. It will then let itself be heard more and more. By the way, it only lets you know when you shouldn't do something, with which it has a signal function.

The wisdom that can still be actively developed can be reached by training ourselves to listen to the conscience. Our conscience is in fact connected to even greater wisdom. The moment we are able to connect with that wisdom on a larger scale, we speak of intuition. Intuition is

the inner clarity and insight that allows us to penetrate to the true nature of things. It is an immediate vision of truth, a crystal-clear awareness.⁽³⁾

By opening your mind and heart to conscience, and following this light, already the quieter voice of intuition will be able to resonate more and more within us. For this we can train our aspiration to look inward. Conscience is thus the bridge for intuition and an important key to achieving greater wisdom.

Seven Keys of Wisdom

An enlightening thought is that wisdom is there. We do not have to invent it ourselves; it is inherently present in all Life. If we include in this again the three propositions, in them is to be found the most comprehensive wisdom. Although the three propositions are described in a rather abstract way, all questions of life can be answered with them. And it is now the case that from these tenets flow Seven Keys of Wisdom. Seven laws of Nature that are also found in the Eastern philosophies, where they are called the "Seven Jewels of Wisdom", the Sapta-Rātnani. Also called the seven Sources of Wisdom, because from these ever-available sources one can always draw. Do not think, by the way, that this wisdom lies outside us; it lies within us, for we are after all an inseparable part of Nature, our inner heart is inherently connected to it. The lesson, then, is to study the Seven Jewels, gain insight and test them within ourselves and against what occurs in life. The Seven Jewels are the following.

Re-embodiment and Karma

The first Jewel is cyclicity or Re-embodiment. Life is an infinite cyclical process of activity and rest; every being is always going through phases of outer and inner life. The second key usually mentioned in the same breath as reincarnation is Karma: action and reaction. Karma which comes from the Sanskrit word "kri" stands for "action," expressing that every thought and action leads to an effect. Through the Law of Karma, everything is brought back in balance and harmony in the universe. If you just look at these two Jewels, the infinite cyclicity of life and Karma and consider them throughout life, you will see that you will immediately come to different thoughts and actions. Do you now understand the wisdom of the Iroquois who spoke of seven generations?

Hierarchies

Next comes the Jewel Hierarchies, which means that life

unfolds in hierarchies. All living things are part of a larger whole of living things, which in turn is part of an even larger whole. Just as the cells in the human body are part of us, we humans are in turn part of the earth, and the earth is part of the solar system and so on to infinity. Everything exists in everything else.

Self-awareness

Within this, every being has an essential essence, the unique character by which it expresses itself. That is the fourth Jewel of Self-Realization. We become who we are. This therefore makes us responsible for our own character.

Progressive Development

The Jewel Progressive Development shows what development possibilities there are. Because ultimately you are much more than what you have expressed so far. All the dormant abilities in our consciousness can be developed if we want it and if we focus on them.

Two Paths

We see now that developing a vision helps us to awaken these dormant faculties within us. You can choose to do this for yourself, which is the Path of each for himself. Or to do this for the good of all that lives, and this is the Path of Compassion. This is the sixth Jewel, the Two Paths. The compassionate path describes the mental attitude that we have been discussing in this lecture, it is the motive of well-being for the whole, that of spiritual love for all living beings. More will be said about this path in the second lecture.

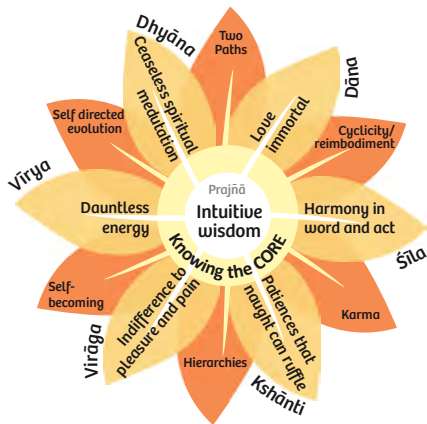
Knowing the CORE

The seventh Jewel is the Knowledge of the SELF, also called knowing the CORE. Here the awareness of the Oneness of all that lives becomes guiding in all your thoughts and actions. You can come to know the Core because that is what you essentially are.

This brings us to the conclusion of this lecture. We have talked about wisdom, vision, and mentality and briefly about the Seven Jewels of Wisdom, but later on after the next lecture on the virtues, or the Pāramitā's, we can go into this much more deeply with each other in the workshop.

References

1. H.P. Blavatsky, *Collected Writings*. 15 Volumes, The Theosophical Publishing House, Wheaton 1990, Vol. 12, p. 316.
2. G. de Purucker, *Esoteric Teachings*, Vol. 2, p. 50-51 (2015 edition).
3. G. de Purucker, "Conscience and Intuition". In: *Studies in Occult Philosophy*. Theosophical University Press, Pasadena 1973, p. 212-214. We have included this article in this issue on p. 136-137



Character transformation in seven steps

In the first lecture, you were introduced to the forester and the forest. In this talk, we’re going to tell you how that forester can become the forest. That sounds a bit cryptic, but we mean that through a transformation of your character you can activate your own inner wisdom. You will then see yourself as part of the greater whole and no longer as a separated being.

In Buddhism, they talk about the “other shore”. When you stand on that other shore, you see the unity of life and know that you are a part of it. You will therefore have a very different vision on life than when you are still on “this shore”. Then you see things separate from each other. You don’t see the connections. In this talk we are going to try to explain how you get to that other shore, or how the forester becomes the forest.

There are seven tools or instruments which, if applied, help you change your mindset. You then see life as though looking from the other shore. Those seven tools are called the Pāramitās.

Pāramitās

Pāramitā is usually translated as “virtue”. However, this Sanskrit word means more. It has a profound meaning: Pāram means “the other shore”, or perfect enlightenment. It stands in contrast to this shore — the

shore of material, illusory existence. Ita means “going” or “gone”. So Pāramitā means successfully going to, or successfully attaining the other shore.

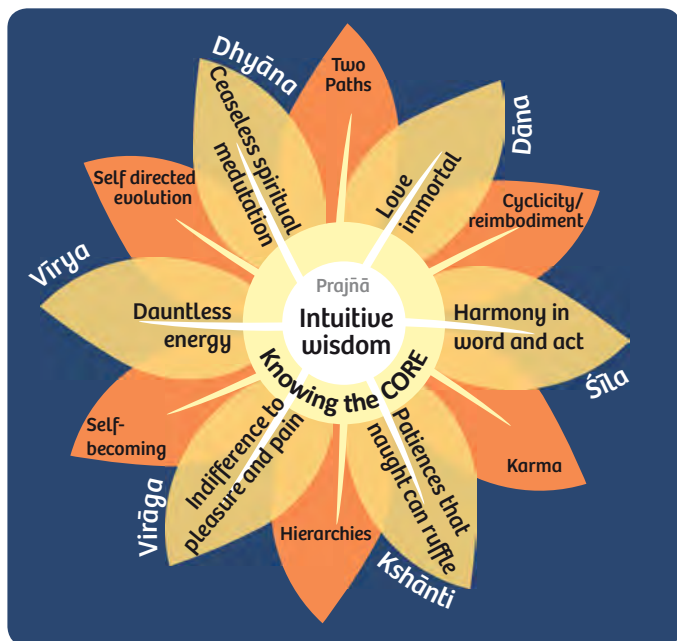
You see: Pāramitā means more than just virtue. It is a vision; it is an ability that each one has: the ability to consider life from the spiritual side.

If you consider life from the other shore, you will also act differently. As a matter of fact, all people, if they look deeply within, know how to think and what actions you should perform and what actions you should not perform.

When you live the Pāramitās, you are assuming the seven Jewels of Wisdom, perhaps without realizing it and without having learned all their far-reaching implications. The Pāramitās and the Jewels are therefore in a close relationship with each other: the Jewels being the descriptions of the Laws of the Universe; the Pāramitās being the mental attitudes that correspond to those Jewels and

Key thoughts

- » We can get on “the other shore”, that is, a developing a completely different view of life.
- » The seven Pāramitās – exalted virtues or fundamental attitudes – should be considered as one package: a different mindset.
- » In developing that different mindset you will encounter pitfalls: cruel, crafty Powers. By faithfully living the Pāramitās you overcome them.



through which you can also better understand and apply those Jewels.

Anyone can live their Ideal

In the previous talk, a picture of wisdom was painted. Each can form an ideal image of a world where wisdom rules, where people, each at their own level, apply wisdom in their daily lives. Everyone can do that. Everyone knows innately what is good. We have the knowledge to build a mental picture of an ideal world based on love and brotherhood, but we often mistakenly believe that such a world is a utopia. In other words, one often finds it very difficult to put this inner wisdom into practice, or one believes that one is incapable of doing so.

However, we believe that we can indeed build such an ideal future world, because everyone has all the abilities within them. So, each one of us can contribute. And the Pāramitās can help. They are the tools with which we can support our supra-personal ideal image and apply it in practice.

To live to benefit mankind

We base these Pāramitās primarily on Helena P. Blavatsky's invaluable booklet, *The Voice of the Silence*. In it we consider at length these seven virtues that the student will need to practice on the Path of Spiritual Growth.

But before you begin this sevenfold Path, writes Mrs. Blavatsky, you must be clear about why you want to walk this Path. What is your motive? *The Voice of the Silence* makes no bones about this: To live to benefit mankind is

the first step. Then the Pāramitās follow.

Consider that first step as the guide, the motive, the unifying element of the seven Pāramitās, the lifeblood that flows through the flower: the flower of the Pāramitās.

Seven Pāramitās

We have tried to make it clear in the picture on this page that the seven Pāramitās are one package. It is like a diamond with seven facets. They are not separate from each other.

You can also see that they have everything to do with the seven Jewels of Wisdom. But because we are still on this shore, we will discuss them more or less separately, although we will try to demonstrate them in the larger context.

Dāna, love immortal

The first Pāramitā is Dāna: it is described as “giving,” “generosity”. The esoteric meaning, as we can find in *The Voice of the Silence*, is described as love immortal. And the word “immortal” is there for a good reason. That word does not mean merely that the love is immortal, but that it is directed to the immortal side of the beings you love.

Do you see how beautifully Dāna corresponds to the first Jewel of Wisdom, which speaks of cyclicity, of reincarnation? You love that part of the other that transcends death. You love the spiritual, the supra-personal side, the true human being who comes to earth, life after life, to learn his lessons. It is the spiritual side of man that already lives in the awareness of connectedness but cannot express itself through the thick veils that the personal man weaves around himself in his selfishness and ignorance.

Dāna refers to loving humanity as a whole. It is independent of nationality, of friendship or family ties. Giving means giving yourself for the spiritual development of the whole. Inserting yourself into the totality to move the whole of humanity towards the other shore.

Śīla, harmony in word and action

Closely related to this is Śīla, harmony in word and action. This has everything to do with Karma, the law of cause and effect. It is the universal pattern of habit based on the fact of nature that everything strives for a harmonious balance. Śīla is the key that counterbalances cause and effect, and leaves no further room for karmic action.

Because we still often think of ourselves as a being separate from others, we have sown quite a few disharmonious causes. If we apply Śīla, we will live a balanced life, starting

from the whole, which means that we no longer go against the harmony of Nature.

Harmony also means that our actions must correspond to our universal ideal, to our vision of wisdom. Our actions must correspond to that vision.

Kshānti, sweet, unruffled patience

Kshānti, or the sweet, unruffled patience, does not mean idly waiting to see what life's fate has to offer you. Rather, it is an active attitude, in which you know that the consequences you reap are just and it is not wise to fight against them. You rather bear them courageously.

Kshānti, the patience that nothing can disturb, relates to all facets of life, large and small. You apply it to big things like death and disasters, but equally – and here it starts – it is needed in small things, like not getting annoyed when you are in a traffic jam again or when your colleague fails to keep his appointments for the umpteenth time.

Pāramitās: a coherent package

As I said, the Pāramitās are not separate magnitudes. One flows forth from the other. It is a coherent package.

If you start loving fellow human beings (Dāna), then you will immediately realize the necessity of harmony (Śīla). You discover that only through that love can you bring about harmony in your life and in society. After all, if you love humanity, you will be considerate of others in your thoughts and actions. At the same time, you have to practice Kshānti, because growing in consciousness sometimes takes time. The moments of growth do not always present themselves when the personality wants them.

Now Kshānti does not only have to do with your own growth, but also with the growth of others: of all kinds of beings, of those higher and lower developed. Kshānti is related to the hierarchical structure of the universe, the third of the seven Jewels of Wisdom. A hierarchical structure implies that from a relative top, the most highly developed being within a given unit, emanate multitudes of other, lesser developed beings. And those beings create a field for still lesser developed beings. And so on. All those beings work so closely together that there is a unity.

All beings are thus mutually dependent on each other in their cyclic course, in which they need time to expand their consciousness. We humans, for example, need time to make inner steps independently; we can also not force others grow spiritually.

To give an example, every good teacher knows that there are phases when a student or a class is ready for new

lessons. Sometimes a teacher must wait before addressing new material.

Virāga, equanimity

Virāga, the fourth Pāramitā, indifference to pleasure and pain, cannot be separated from the previous ones either. Love, harmony, and patience cannot be practiced if you live only for your pleasures, and if you fear and want to avoid the inconveniences of life. There must be a certain indifference to one's own ups and downs if you are to live the other Pāramitās.

Do know that we are speaking of the ups and downs of the personality, who, living in the illusion of material existence, is always confronted with suffering, because in the temporal existence nothing is durable. Everything, therefore, carries decay and pain within it, at least that is the case for the human being still living on this shore.

If you stand on the other shore, you see the illusion of personal joy and sorrow, both of which are illusory and temporary and therefore eventually come to an end. To attach yourself to them is to attach yourself to the imperfect and transient.

You can more easily, despite suffering and sorrow, find peace of mind when you realize that at every stage of your life you are never more but also never less than what you have built yourself up to be, as the fourth Jewel of Wisdom, Self-becoming, teaches. You are always creating yourself. And you can become much more than you are now.

Be content with what you are and the circumstances in which you live, but also know that you can become much more. Do not attach to the past. What has been done cannot be undone and we will reap the consequences one day, as Karma teaches us.

It helps you to be equanimous or calm when you realize that every noble thought, every loving act, produces its consequences over time. You are therefore free from expectations. You neither hope nor despair. You act for the sake of action and do not desire any result for yourself.

Vīrya, undaunted strength

Living from the other shore, changing life's perspective, requires strong self-discipline. All too easily the tendency arises to fall back on the old pattern of thinking. An indomitable will, an undaunted strength and determination avoids that relapse. You can only summon this strength within yourself if you are very well aware of what you are doing. If there is no immortal love (Dāna), harmony

(Śīla), patience (Kshānti), and equanimity towards earthly things (Virāga) – or at least an ideal raised from these ideas – then you will never bring to life the power – Vīrya – in yourself.

If you very much want to win an Olympic medal – or whatever personal goal you set for yourself – then you will do whatever it takes to achieve that goal. Then you will develop the discipline to get up early, to train daily, to align your meals with your goal, etc. Practicing the Pāramitās is not the pursuit of a goal, but rather living from a spiritual idea, but the comparison still holds. The stronger this idea of the other shore, of oneness, the easier it will be to practice Vīrya.

Notice that Vīrya is strongly related to Progressive or self-directed Evolution, the fifth Jewel of Wisdom. Evolution means the development, or the unpacking of already present but still dormant faculties and properties. We, as self-conscious humans, can awaken these abilities by applying our free will. In other words, by your own efforts, with a firm will, you develop – i.e., activate the latent capacities within you – an ever-brighter vision and an ever more encompassing consciousness.

Pitfalls

We venture to say that if you apply the Pāramitās, covered so far, when crossing the river of life, you will not drown, though you will probably need several lives to reach the other shore. Why is this? Because we often fall back into old patterns. Because through spiritual growth, new challenges or unknown pitfalls may present themselves.

Doubt and fear are those pitfalls, cruel, crafty Powers, as *The Voice of the Silence* calls them. Fear kills the will and hinders all action.

And what causes fear? Ignorance, attachment to the old, and doubt of the unknown spiritual life. It is a kind of yielding to an outdated vision, the vision of this shore.

However, there is nothing to fear. Man is an eternal pilgrim. He has always been there, will always be there. He develops step by step Immortal love (Dāna), knowledge about the law of harmony, Karma (Śīla), of the structure of the universe in which everyone takes his own place according to his character – in short, knowledge of the seven Jewels – ... that knowledge banishes doubt and fear.

Doubt and fear come insidiously. In the beginning it is a fleeting thought, but if you don't immediately counter it with a thought "from the other shore", it will grow like a worm in a fruit.

Perhaps an even greater pitfall than fear is pride, which

may raise its head when you already live the Pāramitās to a certain degree and think you are successful in living them. Almost imperceptibly, a certain pride arises, because the illusory world no longer has, or seems to have, a hold on you.

You live in the certain peace of mind of the spiritual world and gradually a feeling arises that others are not so far advanced as you, and that they, like you, must also elevate themselves if they want to free themselves from suffering. You constantly perceive the shortcomings in others and contrast them with your own merits. This feeling can interfere with all spiritual progress.

First of all, you can ask yourself if it is really the shortcomings of others that you perceive. Is it not your own imperfections that you project into others?

Be very aware of this. Never judge, but be a guide, pointing to the other shore, how much pain this position may give you.

The beautiful language of *The Voice of Silence* expresses it this way:

(...) thy Soul has to become as the ripe mango fruit: as soft and sweet as its bright golden pulp for others' woes, as hard as that fruit's stone for thine own throes and sorrows.⁽¹⁾

Any kind of pride, however subtle, imagining yourself better than others, means that you are still subject to Māyā, the world of illusion.

Falling down and getting up

When you are about to fall into such a pitfall – or when you have already fallen into it – do not think that you have done something bad or that you have been overcome by evil. It is simply yielding to the vision of this shore. The fact that you recognize the pitfall means that you know that you could actually have done better. That is already an important step to growth!

The only real failure is to stop trying to do better next time. It is precisely when you remain stuck in the vision of this shore, that it is good to contemplate the Pāramitās and use them.

Study them constantly. And by that I don't mean you have to know the Sanskrit words, but try to realize what attitude, what mentality, you need if you want to live them. Contemplate them in the morning when you wake up and at night before you go to bed. Make them a part of your consciousness. Become them. The abilities to live the Pāramitās are present in every human being. Have faith

that you can actually make them active in yourself.

Dhyāna, spiritual meditation

The sixth Pāramitā, Dhyāna, deals with silent contemplation, spiritual meditation. This Pāramitā, too, cannot be separated from the previous ones.

The meditation referred to here does not mean to withdraw from life and focus completely on the divine, the Source from which everything flows. Certainly, you must focus on that Source, the One Life, which underlies everything. But that awareness of Oneness does not prevent you from doing your duty to your fellowmen.

Dhyāna means that from getting up until going to sleep, you are focused on the all-pervading, supra-personal Ideal. Not in a forced way, but as a soothing light that permeates your whole being. The light starts shining in you. It shines at Dāna, at Śīla, it illuminates all the Pāramitās, because the underlying ideal, as well as the motive – to live for the Well-Being of all that lives – is always present in the background of your consciousness, just as a child a day before his birthday knows at every moment of the day that tomorrow is his special day.

Dhyāna corresponds to the sixth Jewel of Wisdom: the Two Paths. In other words, it is all about the motive. What is your goal? Why do you want to reach the other shore? Do you walk the selfish path and strive for your own peace and bliss? Or do you walk the Path of Compassion and is your goal: to be better able to help others, to inspire them to develop spiritually, so that they too are liberated from the limited, often sad material existence.

You see immediately what the test is. If you still have earthly thoughts in which the personal ego still plays a central role, if you still attribute reality to this world, which manifests itself, for example, in ambition, desire, anger, pride or even in rejecting or disliking the material world, then you will fall into one of the pitfalls and, scrambling to your feet, you will have to start all over again. Because, of course, there is always a new opportunity. Falling down is no big deal, as long as you get back up again.

Now, when you practice Dhyāna, on the one hand you can see clearly the emptiness, impermanence, and illusion of material existence, but on the other hand you perceive that for many people that illusory world is an utter reality. That realization evokes such a powerful compassion that you make the firm decision to live in order to show people the way to the other shore; to inspire people to live the Pāramitās so that they free themselves from all limitations. The first step, we quoted *The Voice of the Silence*, is to live

to be a blessing to humanity; but in fact, that applies to every step you take on the Path of Compassion.

Prajñā, intuitively knowing

Finally, there is Prajñā, the seventh Pāramitā, the heart of the flower. We saved that one as dessert for the last talk. And you know: dessert is always the best part of the meal! I will only mention this one now, in the last lecture it will be explained further.

Prajñā is intuitively knowing the structure of the Universe – the Jewels of Wisdom – and living the mental attitude that corresponds to it — the Pāramitās.

You may now see how those Pāramitās and the Jewels of Wisdom are inextricably linked to and mutually reinforcing each other. By studying the Jewels, you may come to a certain understanding of how Nature and Life are structured, but if you do nothing with that knowledge it is useless. Only when you draw the ethical consequences from that knowledge and apply it, then you really understand it.

So, it is with everything. You can study the theory of physics, but only when you work with it – for example, when you, as an electrician, take Ohm's Law into account – you put that knowledge to good use.

The ethical consequences from the Jewels are described in seven mental fundamental attitudes. By knowing these, through patient and persistent practice, you can achieve character transformation.

There is a reciprocal connection between the Jewels and Pāramitās, because through those seven mental fundamental attitudes you will also understand the seven Jewels better and more deeply.

If you do not yet realize that there is actually no difference between the Pāramitās and the Jewels of Wisdom, then you have not yet reached the stage of Prajñā. Much more about that after the break and the workshop.

Reference

1. H.P. Blavatsky, *The Voice of the Silence*, Fragment III, first edition: 1889.
-

Announcement

Symposium 2022

For the 2022 TSPL Symposium, we will build on the themes of 2020 and 2021, which focused respectively on the three Fundamentals of *The Secret Doctrine*, and the seven Jewels of Wisdom and the seven Pāramitās. The title of the 2022 Symposium is:

Independent search for truth

*Find your way in the world of “fake” and “illusion”
Discover who you are, be who you are*

The report of the 2020 Symposium can be found on our website *Lucifer the Light-bringer*, No. 4 – 2020.
<https://blavatskyhouse.org/magazine/magazine-archive/>

This year's and last year's symposium lectures are also on our YouTube channel.

See: <https://blavatskyhouse.org/symposium/archive/symposium-2021/videos/>

and: <https://blavatskyhouse.org/symposium/archive/the-secret-doctrine-the-theory-of-everything/>

Overview of all symposia: <https://blavatskyhouse.org/nl/symposium/archive/>

In preparing for the symposia, the following works were used in particular:

H.P. Blavatsky, *The Voice of the Silence*

This booklet contains excerpts from “The Book of the Golden Precepts” translated and annotated by H.P. Blavatsky. This is a book for the daily use of Lanoos, disciples or students on the Path of spiritual growth. In the third fragment, the Pāramitās are discussed in detail in a very inspiring way.

G. de Purucker, *Fundamentals of Esoteric Philosophy*.

This book is a verbatim account of lectures given by G. de Purucker in the years 1924-1927 to members of the Esoteric Section. The lectures appeared in print for the general public in 1932. In *Fundamentals of Esoteric Philosophy*, De Purucker explains all the essential teachings covered in *The Secret Doctrine*. In this work, for the first time in the Western world, the seven Jewels of Wisdom are given in a fixed order. Each of these Jewels can be found in the work of H.P. Blavatsky and in other philosophical and religious writings of antiquity, but not in this regular order.

G. de Purucker, *Esoteric Teachings, Volume 1*. This first of twelve Teachings for students of the Esoteric Section delves deeply into the ethical aspects of chelaschap (student on the Path of spiritual growth). The Pāramitās are discussed and explained in detail.

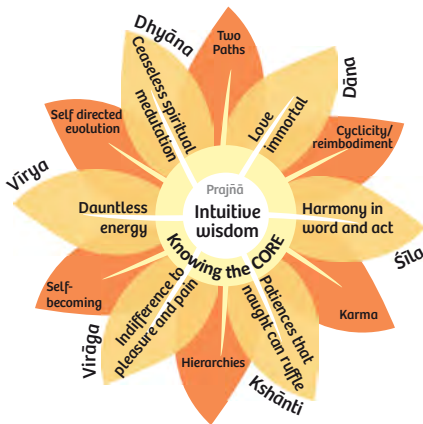
Lucifer the Light-bringer, issue 4, 2020 – *The Theory of Everything*.

This is the integral report of the 2020 Symposium of the TSPL, Dutch Section, which discusses the three Propositions of *The Secret Doctrine* and considers the implications if you apply these Propositions.

You can order these books from our webshop (<https://blavatskyhouse.org/home/webshop/>). *Fundamentals of the Esoteric Philosophy* and *Lucifer the Light-bringer* can be downloaded for free.



Be the mentality of the future!



After the lectures “What is wisdom?”, “Character transformation in seven steps” and our conversations about those in the workshops, we come to the next step, which I would call a subtle one. Barend Voorham stated in his lecture that we should do our best to reach that other shore. I have some ideas about that which I would like to present to you. Try to get a taste of the fine nuance of it as you let the thoughts we put before you today sink in, in the coming time.

At the heart of our representation of the Jewels of Wisdom and the Pāramitās, we find intuitive wisdom and the Knowing of the CORE. Now, intuitive wisdom sounds a bit like wisdom being breathed into us, but I will explain that it is quite something different.

We can think of the Jewels of Wisdom as technically very interesting laws, and we can think of the Pāramitās as rules of conduct, in the sense of “this is how I should act”. But then we miss the essence of what we can do with this knowledge. We can follow rules of conduct, like traffic rules which we know are sensible to follow. The question then remains whether we also have the inner conviction to do so. But Pāramitās are a state of life: we can *be* those virtues. And that is exactly what this lecture is about: *being*.

As a first connection to that intuitive wisdom, viewed from the perspective of Theosophy, we recognize our conscience. Our conscience is a small piece of the wisdom we have accumu-

lated in previous incarnations. It is an insight we experience especially in moments of ethical dilemmas: “should I actually do what I am planning now?” When we allow this sphere of influence, this power of our conscience, to play a role, we open our thinking to the intuitive wisdom of higher levels of consciousness than in which we are active on average. Then we tap into our capability to discover things, to solve problems — not on the basis of “ $2 \times 2 = 4$ ” thinking, but of *inner* knowing.

With such a mental attitude, we will also be motivated to familiarize ourselves with the laws of nature – the seven Jewels – and ask ourselves how we should adapt our behavior to handle them properly. So we need to connect the Jewels of Wisdom and the Pāramitās. How are we going to combine these?

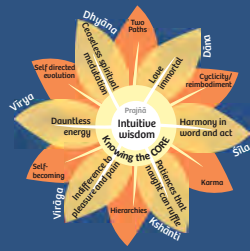
The symbolism of the other shore

To answer that question, we first

Key thoughts

- » Rules of life are, unlike rules of conduct, based on insight.
- » Living Prajñā - intuitive wisdom - creates a beneficent atmosphere.
- » Every human being attracts or repels, just like a magnet, thoughts and people.
- » (Self)education: the outward guiding of our inner abilities.

Prajñāpāramitā



- Intuitive Wisdom
- Rules of conduct (following them)
- Rules of life (being them)

look at a very subtle distinction that Sanskrit makes. Sanskrit is very detailed in its use of diacritics and the like, where the meaning of a word can take a significant turn. So too with the word Pāramitā. With a hyphen above the last a, it means that transcendent virtue or character trait needed to *reach* the other shore. Without that hyphen, Pāramita means *gone*: you have crossed over, it is completed, you are on the other shore.

Now it is very interesting to practice thinking *from* the other shore. Then we no longer approach our goal with the mental attitude of "I'm going to try it". In itself that may be "a commendable intention", but the best approach is simply to act. No doubts, but conviction.

A simple example: we can study the theory of swimming and what movements to make, but to master it we will eventually have to get into the water. And make sure we stay afloat.

In fact, so it is with life itself. We can be wise at any moment — here I emphasize: starting from the human level. Because human beings are at the stage where they are developing *self*-consciousness and can choose to think and work from their higher characteristics.

It is not that everyone can immediately develop perfect wisdom straight away. But we can express some of that wisdom at our human level.

The thought "I am going to try to be wise", is not enough. Only with the resolution "I am applying it right now" will we achieve anything. This is very important to keep in mind. It is about *being* and not *striving for*.

Remember that good intentions do not bring progress. You can promise yourself to do something tomorrow and it may always remain "tomorrow". Quitting smoking is a good intention, but you will have to actually do it some-time. That is the point.

As showed in the lecture "Character transformation in seven steps", "seeing that other shore and wanting to go there" is fine, but at some point we just have to apply what we have accumulated.

So it is with the mentality of the future. This is not just a matter of individual development, but more importantly, a matter of what kind of thought spheres we, with all our combined attributes, bring in to life together. We build the mentality of the future together.

Lofty habitual patterns

We have been told – and this is quite a profound thought in Theosophy – that the seven Jewels of Wisdom are the habitual patterns of higher consciousnesses. We fully agree with that: it flows directly from the three Fundamental Propositions of *The Secret Doctrine*. It may require a bit of Buddhist gymnastics to follow those steps for ourselves, because it is consciousness, life, that is defining.

Natural laws are the habitual patterns of the higher consciousness

- Everything is life / consciousness
- There is life within life, in a hierarchical structure
- The top of the hierarchy establishes the structure for the underlying planes
- So do we in our turn

The symbolism of the other shore



- Signifies being, not striving
- Being wise:
- possible at any moment
- starting from the human level

So, these seven Jewels of Wisdom are the habitual patterns of higher consciousnesses of which we are a part, within which we live in a hierarchical structure. The top of that hierarchy establishes the structure for the underlying planes. So do we in our turn. Our habitual patterns form

the laws for the cells in our bodies — and that those patterns are not always right is shown by the fact that we get sick from time to time. The balance within our individual hierarchy must then be restored.

What does this mean for us? To explain this further, I will take the magnet as an example. A number of its properties can easily be compared with ours.

A magnet is a dynamic object: there is continuous attraction or repulsion. As soon as you bring a magnet in the vicinity of iron, there is attraction, but when two magnets come together, there is repulsion if the polarity is not aligned.

Multiple magnets together therefore produce a joint result of cooperation when they lie in the right direction and opposition when they lie the wrong way around. That result is an algebraic sum of pluses and minuses.

So it works with consciousnesses too. In fact, all consciousnesses work like magnets; we are always influencing each other. So, we can never be anywhere without influencing each other. Wherever we go, whatever we do, we are always generating an influence from within. Sometimes, of course, those effects are negligible, but basically there is always an influence. It is a dynamic process on a sliding scale, proportional to the distance: the physical distance for a physical magnet and the mental distance for human beings.

This means that our character can be well compared to the character of a magnet: the “color”, power and shape of its force field. We repel other beings and we attract other beings according to our character. It works very subtly: when we enter somewhere, our character radiates something that has an effect in any case.

All is education

When we combine this view with the Jewels of Wisdom and the Pāramitās, we can see very clearly that this has many implications. Within theosophical ranks, there is sometimes debate about *nature* versus *nurture*, or in other words: nature, the innate, versus what we practice and develop: the educational and pedagogical dimension. But I want to state clearly that *nature* is in fact *nurture* from previous incarnations. What we learned *then* has become our character. Nothing is “just the way it is”, everything is subject to change. Therefore, from the point of view of Theosophy, the question of *nature* does not exist. In fact, it is always *nurture*: everything is education; the capabilities are led from within outwards.

According to the first Fundamental Proposition of *The*

Secret Doctrine, we carry all qualities latently within us and slowly but surely learn to express these infinite abilities better and better. And that shows how extremely important education is. What do we learn in life, from whom do we learn, what do we teach other people?

Mental development

Katherine Tingley, the third Leader of the Theosophical Society Point Loma, wrote *The Travail of the Soul* in 1927.⁽¹⁾ A fantastic book, but I say this with caution: it is written in the spirit typical of the 1920s. The examples of family life, relationships, and the position of women are conservative for our time and, to put it mildly, will not make feminists happy. But looking through that, she describes – without using technical-theosophical terms – very aptly and precisely, what we heard in the lectures this morning.

For example, she paints a wonderful picture of a situation in which two young people of about sixteen years old meet, get to know each other, deepen their relationship, and eventually start a family. What matters in this example is that a sphere is built. That is what determines *what* these people attract. Whether or not they consciously want it, that influence is active. This process of creating an attraction applies not only to a young couple taking the time to build a common atmosphere, but also to spontaneous relationships, where common characteristics come together and consequently also create an atmosphere, which determines what they will attract.

Now the interesting thing is that in 2018 a book was published titled *The first 1000 days* [Dutch title: *De eerste 1000 dagen*, unfortunately not translated into English], which is a perfect confirmation of what Tingley wrote. With the remark that it deals a lot with physical consequences, although there is also attention paid to mental influences. The book is based on a study of an old archive from a hospital in Amsterdam with data on children born in the years 1944–45, as described in 2010 in the book *Babies of the Hunger Winter* [Dutch title: *Babies van de hongervinter*].⁽²⁾ These people were approached again and their life histories were analyzed. This yielded extraordinary conclusions that fit seamlessly with the theosophical picture Tingley put forward just under a century ago: how the spheres in a certain environment lead the mental development of people to forces of attraction and repulsion that we can compare with the action of magnets. And those conclusions went far. For example, one of the questions was, “When do those influential first thousand days

begin?" The researcher cautiously answered, "Actually, before conception." In other words, the sphere of the parents is an important factor. This is *exactly* what Katherine Tingley also describes.

Mental training

With the example of the magnet in mind, it is clear that what we attract is based on "what we are" and not based on "what we would like to be". If we then dare to look into the mirror to profile ourselves, we will realize that we form relationships in accordance with that profile. Like magnets interacting with each other, the joint result is the characteristics that we attract and repel: attraction and repulsion, colored by our mental attitude. If we let this sink in for a moment, we can see how far-reaching the consequences of this are.

Of course, our mental attitude can be changed. According to Theosophy, everything can be trained and learned. And mental training is really the most important aspect of our lives.

We stated before that all is education. Our capabilities are guided outwards from within. Now, education is in fact another word for spiritual growth. It is not about physical issues, but mental training. And that process continues from birth onwards.

Here we also see right away the enormous importance of issues like: what do our parents think, from whom do we get education, what kind of school do we go to, what type of teacher stands in front of the class? Does such a teacher show us the way to a better position in society or do they teach us to develop the better qualities in ourselves? Do they know how to stimulate us, not by punishing, but by showing us what is inside us and how we can bring it out? Nothing is more important in that process of mental training. In short, the great challenge of education lies in the range from zero to 21 years old. What is the sphere of the parents, what kind of school system do they choose for their children, what is the sphere of the school?

Self-education

When Socrates was asked what good education is and why we cannot educate ourselves, his answer was very simple: if you have a young horse that you want to ride and you have never done so before, will you train the animal yourself or will you turn to a good horse trainer? The answer, of course, was a good horse trainer. In other words, education remains extremely important.

So much for "the outside help". Let us assume for a

moment that this has been perfect. Then that process is more or less complete at about 21 years of age. Of course, we can continue to delve deeply in all kinds of interesting sources throughout our lives — Theosophy, for example. Our courses "Thinking differently" and "Life wisdom" are a good example of adult education in this regard. But from the age of 21 years old onwards we face the challenge of self-education. And this often becomes difficult, even if people have clearly had a good training by, say, Montessori education or the classical Rāja-Yoga school as it existed in Point Loma, California, at the time of Katherine Tingley.

So where do the problems arise, at that age? Once we are independent, our society will exert a certain influence on us that does not necessarily correspond to the ideals we received during our childhood education. Therein lies the challenge. Many people, even if they have had a good education, from a theosophical point of view, will be swayed by social spheres of influence and thus gradually develop a different character.

Working on being

When, with the example of the magnet in mind, we consider the consequences of the relationships we enter into and the interactions we have with one another, we also see how important it is to think from that other shore. Not trying to be, but *being* from conviction.

That is what it is all about. We can study all the works of H.P. Blavatsky and G. de Purucker from front to back, but until we work on *being*, we make no progress. We must train the dynamic magnet that we are, shaping our character as we work.

This is not easy. We all know that changes in society come to pass very slowly, while we also know that things could change so much for the better. The inertia of people to adjust their character, so that a different sphere of thought and another structure can emerge in society, causes very lengthy and often arduous processes. But things will never change if we never start changing.

If we, consisting of a few hundred people active during this symposium, all take up some of that work within ourselves, then a change in the sphere of thought will already occur in society. It is the willpower to think from the other shore.

It does not matter if we can only implement this picture in a very limited way. What matters is, that we do so. We are certainly not perfect, but that does not matter. We learn along the way, and thereby it is good to remember that

through the connections we have with each other, we also bring in our inner growth to society.

Thus, we see that working out ideas becomes a collaborative process. This is not just a matter of bringing a few things together: it starts with the thinking sphere that we build with each other. In the “embryonic” phase, this sphere determines the thought. It may be about starting a business, a family, or a soccer club, but the thought always grows within the sphere you build together. And then, when it has taken shape, the challenge follows to hold on to the original sphere, the ideal image.

No hate, but immortal love

The responsibility of the educator encompasses the stages from upbringing and education to adulthood. After that we function independently in that process of interaction. A grand process, in which we must keep in mind that both love and hate are binding forces.

If we no longer want something, we should not love it, but above all we should not hate it. Hate brings no progress at all to society. Like love, hate binds, but lives on in the negative spiral: if we think that someone who has done something wrong should suffer, we are perpetuating, according to the law of cause and effect, the cyclicity of suffering in the world. We need to come to a constructive way of working together. And then we see right away the importance of the Pāramitās, with, for example, Dāna, immortal love, and Kshānti, the unruffled patience that we then need.

Our character is changeable, trainable to realize the Pāramitās in the practice of life. In fact, that mental development is the most important thing we can go through in our lives. It is not important where we are situated on the economic ladder in the system, but what we do within the hierarchy of mental development in society. Are we an inspiration to our fellow human beings, or actually not so much? We can build a better society with the knowledge of the Jewels of Wisdom. If we use those laws, we work with nature, we are going with the flow. As H.P. Blavatsky puts it perfectly:

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.⁽³⁾

This brings us to a rhetorical question to ask ourselves: *What contribution do we make to society?* We have wanted to make clear that we are that *ourselves*, that we *are* a living contribution to society. Even if we come to the conclusion

Our character is the sum total of the habitual patterns from former lives

- Our character is changeable
- By mental training in daily practice
- Mental development and training are most important
- Work along with the Laws, from the right mental attitude. Use the Laws, but not only for yourself
- “Work on with Nature, and she will make obeisance”

that we just sit in our chair and do nothing more — even then we are contributing to society. Perhaps not in the most stimulating way, but we do contribute to a certain attitude. We are always contributing to the color of our society. We are at this very moment defining the mindset of the future.

References

1. Katherine Tingley, *The Travail of the Soul*. The Aryan Theosophical Press, Point Loma 1927. Available for free download at www.blavatskyhouse.org.
2. Tessa Roseboom, *De eerste 1000 dagen [The first 1000 days]*, De Tijdstroom, Utrecht 2018. And: *Baby's van de Hongerwinter [Babies of the Hunger Winter]* (with Ronald van de Krol), Atlas-Contact, Amsterdam 2010.
3. H.P. Blavatsky, *The Voice of the Silence*. Fragment 1. First edition: 1889.



Shaping the future: just *hope* and *confidence*?

Key thoughts

- » We stand on the materialistic shore of sense perceptions and duality.
- » We reach the pure truth on the other shore by studying the laws of life and by living and being the virtues.
- » Through this we develop more and more a strong and convincing vision of life.

Man is part of the Boundless, indeed, he is the Boundless itself. He has the potentials of the entire ALL in himself and is at present a Buddha in embryo status. Just as an embryo develops itself, so man is able to develop himself, to come to higher visions and insights about Life, to change the perspective, to take his life in hand and to take responsibility for it. We can receive light when we learn to see and hear, and we can bring light to others: we can inspire them and turn their hope into confidence.

Change of perspective is necessary

Why did we choose this title: “Turn *hope* into *confidence*”?

We live in a time of constant movement and radical changes in technologies and opportunities. Floods of information can hardly be processed, and it is difficult to recognize which information is correct and which is forged. We constantly have to make decisions; we are constantly asked to do this or that. This increases the fear of not being able to keep up, of being left behind, of getting lost. This fear and our focus on fulfilling our desires fuels egoism (“then I will just get what is right for me”).

We rarely take the time to go into si-

lence, to simply quiet our minds. In crisis situations, to which we are all exposed from time to time, many do not find a foothold. They no longer have an anchor in religion, no philosophy of life that gives them the meaning of life and a view of the big picture. The human being becomes visibly despondent. Many mental illnesses and a certain weariness of life are spreading.

What we need is a strong and convincing vision of life. Imagine that you knew the universal laws according to which all life is governed. You would know the position of man in the universe, what his mission is. You would know which new and at the same time old-known realms we visit after death for our recovery in order to then, freshly strengthened, again follow our tasks as humans on this earth. You would know how you can ennoble your character and thus serve yourself and all other living beings helpfully. You would know that this service gives great fulfillment, meaning and joy.

Relative truth

Turn *hope* into *confidence*. Both terms refer to an expectation we have of the future. *Hope* is based on trembling uncertainty; it is tentative and

involves a possible doubt whereas *confidence* is the firm trust that something will come to pass.

“I hope that it will go well” – “I am confident that it will go well”. Confidence is stronger. So, what is this hope and confidence based on? On what we consider to be the truth! And what we consider as truth is told by

- a. sensory perceptions;
- b. our experiences;
- c. our parents and educators/teachers;
- d. the scientists;
- e. religion.

a. Man has an extremely fixated thinking on sense perception: “What I see is true”. “I saw it with my own eyes” is often said when we want to emphasize the truth of a statement. However, each of us has already witnessed often situations in which contradictory descriptions were given of one and the same event.

b. Our own experiences reflect a tiny fraction of the possibilities. One person has two bad experiences with trust. For him, the truth is that it is better not to trust people. The other trusts and he makes the experience that others also trust him. What is the truth?

c. What parents and educators or even our community (village, city, nation) declared as “truth” at a certain time was also often changed over time and replaced by new “truths”.

d. Scientists have explained many phenomena and usually hypotheses are made when one cannot prove phenomena. Again, we know how often these are discarded because new findings have been made.

e. Religions often rely on faith and hope: “You just have to believe that” — whether it is comprehensible or not.

These views of “truth” or “reality” all have a doubt in them because they are not stable. What is valid today, will be discarded tomorrow. Or these truths are not comprehensible for our mind and our heart or contradict them. Or there are phenomena that we cannot explain (yet) which we call “riddles”. Here we then like to shift to guessing.

Many truths are therefore not reliable. We therefore call them relative or imperfect truth.

But why do we only recognize this imperfect truth? We humans live in duality, i.e. all perceptions we can make always exist in two opposite poles: light and dark; high and low; wet and dry, rough and smooth. But also loving and evil, caring and neglecting, selfish and selfless, and so on.

We can describe the world around us with this duality:

neighbor A gave me a friendly nod and neighbor B frowned when I left the house. And then we *judge*: neighbor A is nice and the other is unfriendly. In a way, this duality has also helped humans survive: the saber-toothed tiger is dangerous, so better to run away; the mammoth is big but slow. We could hunt that down.

And now comes the big BUT: but duality is not the absolute Truth! Because what we *perceive* is not necessarily what IS. Or do you physically perceive the rotational movement of the earth? Do you get sick from the speed with which we rotate? That is after all about 1,000 km per hour (at the equator about 1,670 km/h). Not to forget that the earth also orbits around the sun with about 107,000 km/h. Do we perceive this? No. Nevertheless, we rotate around our own axis and around the sun with this ludicrous speed. That is the truth!

Absolute Truth

When we speak of absolute Truth, we mean the truth about the universal laws of life. These laws are universal because they apply to everything and everyone today, have applied in the past, and will apply in the future. We can also say perfect Truth.

What are laws of life? They answer questions such as:

- Where do we come from, where are we going?
- What is the position of man in the universe?
- Why happens what happens?
- What is the meaning of life?
- What is my mission on earth?
- Etc.

The laws of life are consistent in themselves and apply to everything that IS. They are not discarded. Also not by new findings of the scientists. Answers to the above questions must satisfy our three inner antennas: our brain mind (intellect), our heart and our intuition. If all three can accept the laws, then we are already a piece closer to the truth.

So, we have two “shores”. The one we are on and the one we can look at: with our heart, our inner eye.

The Truth that Theosophia proclaims

Theosophia – the divine wisdom – tries to bring us a little closer to the universal Truth. It explains life, the universal laws, the interrelations, the way and the goal.

The teachings of Theosophia are directed, on the one hand, to laws, the structure and functioning of nature. On the other hand, on our character formation, our human behavior. Let us look first at the more technical part, then

at the attitude of mind we have to develop within ourselves.

The Three Fundamental Propositions

In three propositions, hypotheses or doctrines, Theosophia describes the foundation of our being:

1. Boundlessness:

Everything that is manifested has an origin. This origin is omnipresent, unchanging and boundless in space and time.

2. Cyclicity:

In this Boundlessness universes appear and disappear cyclically. By “universes” is meant not only our universe, but also atoms, human beings and everything above, in between and below. Cyclic movement is a fundamental law to which everything that is manifested is subject.

3. As above so below / ONE Life:

Because everything that appears and disappears cyclically is rooted in the Boundless, everything is *One from its essence*. This means that all life is factually ONE. There can be nothing, what is outside of the Boundless. We speak about the fundamental *equality* of all life. Life *merely manifests itself* in different forms and stages of development of consciousness.

What do we mean by consciousness? Mind, force, energy that can perceive, has a will of its own (however weak or strong it may be), and interacts with its environment. All these different classes of consciousness, stars, suns, people, animals, atoms, express a little bit of Boundlessness.

The seven universal laws (seven Jewels)

These Three Fundamental Propositions can be refined into seven universal laws of knowledge and wisdom. These seven Jewels, or Mystery keys, are seven different facets of absolute Truth, what man can maximally realize from the Truth. For if we assume Boundlessness, then there is no limit to realization, knowledge and wisdom for every manifested living being. We will never be able to know the absolute Truth. Because everything is limitless, boundless. Our growth opportunities would be limited if we could understand and grasp everything at some point. These Seven Jewels teach us about the laws of processes in the cosmos. They describe habits of nature and apply to everything. Therefore they are universal. The seven universal Laws must not be considered separately, but in their

entirety. What are they?

Jewel 1 – Rebirth

The human being is a consciousness, which cyclically dresses itself in a body, in which we collect experiences and learn. Death is nothing but the shedding of this body. Our human consciousness (spirit) rests and assimilates into our character the sublime lessons, the good, noble and selfless that we have thought and done. These lessons form our conscience. Have you ever thought about what conscience is? It is the sum total of the ethical lessons we have learned in all incarnations. With this character, we are reborn and reborn and reborn.

Jewel 2 – Karma

Nature reacts to each of our power efforts (thoughts, words, actions) with a corresponding, balancing counter-energy.

Jewel 3 – Hierarchies

The entire universe is hierarchically structured. All levels, i.e. classes of consciousness, are interconnected, so that everything has an effect on everything.

Jewel 4 – Self-becoming (Svabhāva)

Through our thoughts, which lead to words and deeds, we form habits and these form our character. Since it is up to our free will how we direct our thoughts, we ourselves are the master builder of our character.

A second meaning of Self-becoming is as follows: since man himself is part of a more exalted, much more developed living being, he has the possibility to reach the level of development of this living being. He becomes what he himself already is, so to speak, only his realization ability is not activated today.

Jewel 5 – Progressive Evolution

There is only forward development. What we have developed once, we have developed. Therefore, no human being is reborn as an earthworm or ant.

Jewel 6 – Two Paths

The Jewels mentioned so far and our ability to steer our thoughts lead us to two different Paths of development:

1. attainment of knowledge and wisdom only for oneself or
2. attaining knowledge and wisdom in order to help and serve all other living beings, so that they can

develop as well.

The second path is that of Gautama the Buddha, that which is followed by our Theosophical Society Point Loma.

Jewel 7 – Knowledge of the Self (Ātma-Vidya)

We are factually the Boundless. There is only ONE LIFE, of which we are all sparks, expressions of different kinds and stages of development. Whoever walks the Path of the true chela (disciple) in order to come closer to the Truth, to Wisdom, will face his own highest Self and become *one* with it in the end. He no longer sees himself separate from everything, but merges into the universal “WE”. This is only possible if one chooses Path 2, because Path 1 leads to a lonely lower peak, which separates one from their fellow human beings.

What do these seven Jewel mean to us

- We are immortal, imperishable, because we are the Boundless.
- We cannot get lost because we are connected to a boundless hierarchy of consciousnesses, living beings.
- We have infinite potential for development within us.
- All Life is in essence One (as above-so below).
- With our free will and our conscience, we can decide to work with Nature, that is, with everything that lives. This is *lived* compassion.

This corresponds to the strong and convincing Vision of Life mentioned at the beginning. By internalization of these laws we understand the plan of the meaning of Life: the development of all potentials lying in us for the benefit of all. The seven Jewels describe a philosophy of life which give us support in difficult times, which give us support in difficult decisions. They give *us confidence*. Let us add these universal laws to our shore of perfect Truth, see the scheme below.

The sevenfold man — the seven principles of thought

As explained again and again in our lectures, man is a seven-fold being. Factually he is a thinking-consciousness. He can develop this thinking-consciousness in a human body, which many small living beings provide by cooperating with each other and by forming the complex human body. Our thinking-consciousness, the actual human being, is itself also again part of a further developed being and this is part of a still further developed being and so on (hierarchies!). Life in life and everything develops what it has to develop according to its consciousness. With the human being this is the thinking principle.

This principle of thought itself, like all principles, is sevenfold. In the diagram on page 121 the yellow marked principle of the human being represents the thinking consciousness, the learning part; the three red principles stand for our body; the three white ones for our Higher

The one and the other shore

Relative / imperfect truth
Duality

Hope

Sensual perception

Our way of thinking

Absolute Truth

Confidence

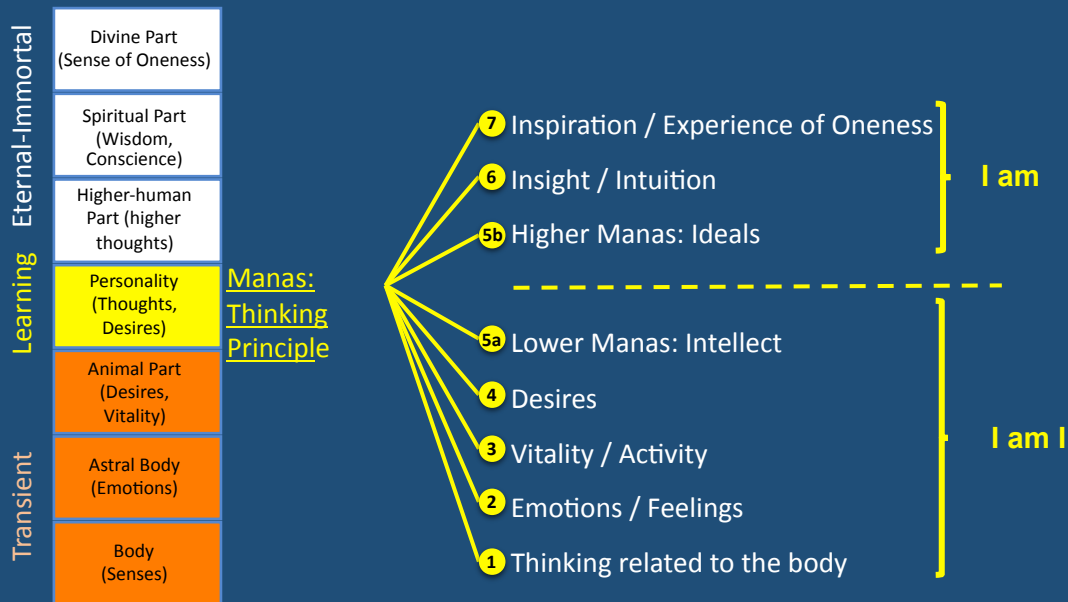
Universal laws of life

3 Fundamental Propositions

detailed in

7 Universal Laws
(Jewels) of Wisdom

The thinking principles of man



Selves. All these living beings cooperate with each other. Our human life wave is in the process of developing the thinking principles shown on the right side and is currently on level four: desires. In the negative expression we also speak of craving, lust or passions. This fits exactly with the egoisms mentioned at the beginning. Only when we have developed all aspects of thinking in long ages, we have become the perfect human: a Bodhisattva. And then we continue with the development of our higher-human part (in the sketch the first white principle above the yellow one). For long-time students: this is the higher Manas in combination with the lower Buddhi: the higher human soul, Bhūtātman. If we have developed everything there is to develop at this stage, we have become a Buddha.

To develop means to bring to perfection: to master perfectly. A little self-test: are you in control of your emotions in every situation? Are you never angry, hurt, afraid, sad? If you honestly say “no” here, you will understand that there is still a lot to be perfected. But how can this be done?

The seven Pāramitās (spiritual mindset)

Buddha once taught that ignorance leads to suffering. Those who want to overcome suffering, must approach the truth and gain knowledge and wisdom.

One way is to study the seven Jewels — universal laws or sources of wisdom. The ancient teachings give us even

more tools: we are given seven Pāramitās, transcendent, elevated virtues or character qualities that we can cultivate and practice, and by which we can get closer to truth and wisdom.

The word Pāramitā comes from Sanskrit: *pāram* means beyond or “other shore” and *ita* means “go” or “gone”. So, Pāramitā means “to have gone to the other shore” or “to have reached perfection”.

Which shore are we standing on now, and what is the other shore? We are standing on the materialistic shore. Our thinking is strongly influenced by our sense perceptions and our anthropomorphic thinking. We form a judgment very quickly – with preference about others – and we call this then truth.

The other shore means that you see the Oneness of all Life and you know that you are a part of it. Those who have reached the other shore, experience how we are connected to everything in undying love and brotherhood. What a vision!

The seventh Jewel corresponds to this other shore. Whoever reaches it, merges into the universal “WE”. We cannot reach this other shore by boat or by bridge. The seven Pāramitās are fundamental attitudes of mind which, if we practice them, help us to transform our character so that we can reach the other shore through this self-development.

For all living beings in the universe (and there is no dead

Pāramitās		Jewels
1. Dāna	Generosity, giving, charity and love immortal	Rebirth
2. Śīla	Harmony in word and deed	Karma
3. Kshānti	Sweet patience that nothing can disturb	Hierarchies
4. Virāga	Equanimity to joy and sorrow	Swabhāva (Self-becoming)
5. Vīrya	Undaunted energy (self-discipline)	Progressive Evolution
6. Dhyāna	Unceasing concentration; meditation	Two Paths (Pratyeka-Yāna - Amrita-Yāna)
7. Prajñā	Intuitive wisdom; a man becomes a god	Ātma-Vidya (Knowledge of the Self)

matter, everything is alive!), already possess these fundamental mental attitudes, but in most of them they do not yet function self-consciously. This happens only when the developing living beings in the course of their evolution have become one with the Pāramitās.⁽¹⁾

Let us look at what these seven fundamental mindsets are. And now we reveal a mystical secret: each of the Pāramitās is particularly associated with one of the Jewels. By studying and contemplating a Jewel, one experiences support in training the associated attitude of mind, Pāramitā, virtue. And when we practice a Pāramitā, we gain greater insight into the meaning of the associated Jewel.

So, with the Pāramitās we get *practical* exercises to help us understand the more *theoretical* Jewels. And the more we immerse ourselves in the Jewels, the easier it will be for us to practice the attitudes! As we practice, we *become* more and more the mindset itself.

If we live according to the virtues and the universal laws, the seven Jewels, then we can spiritualize our character and develop our divinity. We get a little closer to the truth, to knowledge and wisdom.

In this first lecture we will look at what the virtue of Dāna (generosity/giving/charity and love immortal) means and how it relates to the Jewel of Rebirth.

The Meaning of Dāna (generosity, giving, charity and love immortal)

Dāna is explained to us with two expressions: a. giving and b. immortal love, which makes us very curious to find out why this is so.

Dāna – giving

Giving something to others exists on all levels of our seven principles.

On the *lowest, exoteric or physical level*, I can give someone money, a roof over their head, food. On the *highest, esoteric or spiritual level*, I can give myself in service to All that IS. I give away myself, my time, my life for the benefit of the Whole.

The latter was done by Gautama the Buddha when he turned around just before the gates of Nirvāna (the other shore!) to bring the teachings to the people. He did this out of compassion: people should be able to learn how to end their suffering. To pass on the divine teachings is often so memorably paraphrased in our theosophical literature as: *then the water flows and stays clear. If you keep the teachings for yourself, the water is dammed up and you turn it into a musty, stale broth.*

In addition to these two expressions of giving, one can also distinguish between pure and impure giving.

Impure giving means that one hopes for a reward through giving, be it some kind of “restitution” or some kind of praise, homage or thanks. Also, impure giving includes all giving that is done because of coercion, shame, guilt feeling, fear, manipulation, dominance, envy, hatred, arrogance (wanting to elevate oneself above others), etc. Impure giving may refer only to a select group of people, e.g. family and friends or institutions that are congenial and pleasant to one.

Pure giving is free from any expectation of reward and without regard to sympathy or antipathy toward the recipient.

The noble Nāgārjuna,⁽²⁾ a Buddhist teacher from the second century AD, who re-proclaimed the Buddhist teachings, explained⁽³⁾ that giving destroys suffering and brings happiness and bliss, that it attracts other good people, that it is a source of peace and security. He says that he who is miserly does not understand that his physical existence (*this* incarnation) is only temporary, an illusion. That out of this non-understanding he piles up all kinds of possessions, protecting and cherishing them. Our physical form, however, is on the same level as dirt and wood. Man's wealth and possessions, as well as his body, are subject to dissolution when he dies.

A wise person, on the other hand, realizes that his body is an illusion (it is constantly changing, dissolving, being reassembled); that wealth can never be certain; that the myriad things all do not last, and that one can only rely on one's merits.

Giving creates joy and because of joy you develop a sense of unity in your mind.⁽⁴⁾ With unity in one's mind, one continues to reflect on birth and death and constant change (impermanence). Because one reflects on birth, death, and change, one becomes able to recognize the Path.

That is what giving means.

Dāna – immortal love

Let us turn to immortal love. In the three Fundamental Propositions mentioned earlier, we have learned about the Boundlessness that is the source of all life and Being. Immortal love is the core of our nature, the characteristic of all Being.

Since all living beings, all that IS, are of the same essence, originating from the same boundless source, immortal love must be located in the spiritual spheres and thus be unconditional.

Our personal love, love for the children, partners, parents, friends, animals, plants, physical nature, hobbies, conditions and things, is conditional, i.e. bound to something (the children, the parents, the animals, etc.). We suffer when we lose them. We suffer when we are afraid of losing them. We suffer when we have not (yet) found them.

Immortal love is unconditional, it is pure love in itself. It is not coupled to any living being, object, state. It *is* always. It is the truth and wisdom. It cannot be lost. It *is* always. It is a thousand times stronger than the strongest love we can imagine. We are her in our deepest heart.

We are immortal love. We do not have to attain it, nor do we have to earn it. We can learn to recognize it. Immortal

love can be discovered only by understanding that we have an immortal part, our reincarnating ego, our human consciousness. We have often explained in our lectures that the immortal reincarnating ego, our human consciousness, cyclically wraps itself in a physical body to gain experience in it as a human being. If the human consciousness withdraws again into the higher spheres, then the body disintegrates into its components. But the reincarnating ego remains. We remain. We are immortal!

Dāna – giving and immortal love

When we give to others – without expecting anything – we do so out of undying love. We recognize that we are not separate. We recognize ourselves in all that is. Please note that this does not mean senseless showering of any person with gifts.

We are not only talking about material help, but especially about giving in the sense of helping out of charity, serving without expecting thanks. We no longer see ourselves as separate, but we see unity.

Now it is the case that we have still developed relatively little of the higher thinking aspects. Most of us are still a little far away from intuition, from understanding of interconnectedness, and from inspiration, the absorption in oneness.

But what prevents us from starting to give? Also when we have not yet succeeded in giving purely, that is, without anything in return, without ulterior motives, then we still strive to give, in the best way we can. To curb stinginess. To be generous. To take ourselves back. To help others wherever we can. At the level at which we can do it.

H.P. Blavatsky gives us the following advice:⁽⁵⁾

To live to benefit mankind is the first step. To practise the six glorious virtues is the second.⁽⁶⁾

Dāna and Rebirth

I hope we have shown quite well with the previous explanations why Dāna is related to Rebirth.

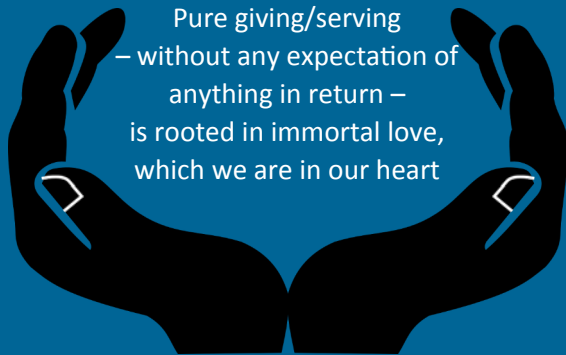
The immortal consciousness “swims” in immortal love, and wraps itself in a human body from time to time, which we then call Rebirth. Would immortal love disappear, then? Of course not! It cannot disappear, it is immortal. Then why do we recognize so little of this immortal love in our daily lives? This is due to our way of thinking that we have developed up to now: we let ourselves be overpowered by our sensory impressions in the body. Our thinking moves in the lower aspects of

First Pāramitā Dāna (giving and immortal love)

= Absolute Truth

The essence of the Boundless

We are immortal love



Pure giving/serving
– without any expectation of
anything in return –
is rooted in immortal love,
which we are in our heart

thinking, and these are more material than spiritual. We first consider everything we perceive as reality. Then we usually give it a value judgment: “good” or “bad”. And already we are in the trap, because this judgement lets us cling: the good I want, the bad I do not want. Often enough, our senses deceive us and our judgements are colored by our own experiences and often wrong conclusions. We just often enough do not know the “whole truth”. Our sensual impressions have a strong effect on our present thinking and our thinking *habits* pull us again and again down here into these lower “thinking-spheres.” We consider the wrong side of the shore to be the absolute Truth. But it is illusory, because it is changeable, transient. If we want to approach this immortal love, then we have to go into silence, study the Jewels, practice the Pāramitās (attitudes, virtues). We must begin to direct our thinking to the higher, selfless aspects of thought: intuition and inspiration. We have to make this our new habit and ignore the noisy thoughts of the lower aspects of thinking, forgetting them.

Conclusions

So what changes when we study the Jewel of Rebirth and practice Dāna?

- We see ourselves in all others and stop judging and

condemning others.

- We are no longer afraid of dying because we know that we are immortal.
- We get a new vision of life.
- We begin to change our behavior and with it our habits.
- Thus, we change our character and shape our future.
- We approach the truth, knowledge and wisdom.

What a wonderful world this opens up for us! This is how *confidence* is born!

We have now connected the first Jewel Rebirth with the first virtue, the first Pāramitā Dāna. And we hope that this wonderful connection could transfer its splendor to your mind. Be curious about the next six magical connections that we want to introduce to you in the next two lectures.

References

1. G. de Purucker, *Esoteric Teachings*. Volume 1, *The Pāramitās and the exalted Eightfold Path*, I.S.I.S. Foundation, The Hague 2015, p. 111-112.
2. In Indian mythology, the color white (arjuna) is associated with purity, and the symbol of the snake (nāga) with wisdom. A specific feature of Nāgārjuna, therefore, are the snakes, which rise behind his head in traditional depictions (source: *Wikipedia*).
3. *Nāgārjuna on the Six Perfections* (chapter 17-30), *Mahāprajñāpāramitā Upadeśa*, Kalavinka Press, Seattle 2009.
4. “Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling”. In: H.P. Blavatsky, *The Secret Doctrine*, Volume I, p. 38.
5. H.P. Blavatsky, *The Voice of the Silence*. First edition: 1889, p. 33.
6. The number of Pāramitās is sometimes given as six, sometimes as ten or twelve.



Building a strong foundation: how we gain *confidence*

Key thoughts

- » Seven universal laws correspond to seven mental attitudes.
- » With a life attitude based on Universal Truth, ethics and our own cognition, we build a strong foundation.
- » We can change our mindset!
- » The Jewels of Wisdom are the keys to the growth of our inherent spiritual qualities.
- » Everything lives for the sake of everything else: let us take life into our own hands and change it from the bottom up by expressing the Pāramitās more and more.
- » Through self-guidance in life, a strong spiritual will, discernment with wisdom, love for all life and the courage to protect and help all fellow beings, you build a firm foundation and develop FIRM CONFIDENCE!

In our first lecture we have already laid the foundation on which we can build our confidence. Theosophy gives us the philosophy of life and provides us with the decisive tools for it: seven universal laws, seven Jewels of life wisdom or truths, inseparably interconnected and linked. These seven Jewels are inseparably linked with seven spiritual attitudes or mental qualities, seven virtues – inseparably interconnected themselves as well – which we can practice and develop to ever greater perfection within us. In this lecture you were also able to hear which key position our thinking takes here. Let us remember: our thinking is our current center of development (Manas, man, the thinker) and at the same time our instrument for unfolding all the wonderful and noble qualities that, for each of us, lie within us. The decisive factor is our perspective: is it personal or above-personal, selfish or selfless; do we simply let ourselves drift and act more or less unconsciously, or do we control our thinking consciously?

We can change our mindset!

It is so immensely important to develop independent, conscious thinking and thereby build a philosophy of life based on universal Truth,

ethics, and one's own insights. Such a philosophy of life builds a strong foundation.

The crises we face as humanity are all caused by our mentality, the way and orientation of our thinking and feeling. Therefore, we can only solve these crises in a sustainable way if we develop a different mindset.

But is that possible? Yes, it is possible! We can change our mentality and we can create a mindset of confidence. We can do this with the help of the seven universal laws mentioned before — and the seven mental attitudes, the seven virtues. These, if we cultivate them, if we *become* them, give us a completely different view of life and the solution to the problems of humanity. With this view, we can extend a helping hand to our fellow human beings, to everything that lives, and jointly move forward with confidence. The basic prerequisite is that we take a universal standpoint, that we look at the totality — otherwise we will only achieve piecemeal, but no sustainable solutions, and we do want to build a strong foundation with CONFIDENCE.

Let us recapitulate

All life is rooted in Boundlessness, as a matter of fact it is Boundlessness

itself. Again and again it cyclically originates from this Boundlessness for the purpose of evolution and returns into it. And since everything originates from the same source, it is fundamentally ONE with everything else. These are, briefly summarized, the three main propositions of the Ancient Wisdom.

The seven main teachings of Theosophy, seven laws or habits of the cosmos, also called the seven Jewels of Wisdom, are based on these fundamental principles:

Seven universal laws

1. In the first Jewel, **Reincarnation** or **Re-embodiment**, we find the cyclic Re-embodiment for the purpose of evolution and growth. Now what causes this cyclic reincarnation? It is the:

2. second Jewel, **Karma** (cause and effect) — what you sow, you will reap. We lay the causes for the *why* and *how* of our cyclic recurrence through our thoughts and actions.

3. The universe is made up of an infinite number of hierarchies. The Jewel of **Hierarchies** therefore tells us *where* and in which place our cyclic recurrence takes place. Hierarchies within hierarchies permeate the entire Cosmos, microcosm as well as macrocosm. And we human beings, as a hierarchy in hierarchies, are naturally in the position where we have placed ourselves through our thinking, feeling, and acting (Karma) as well as through the following 4th Jewel, namely

4. **Self-becoming (Swabhāva)**. Every being – no matter how big or small – is unique, has unfolded its own individual characteristics in varying degrees and is in the process of doing this more and more. The fact that we can unfold these characteristics lies in the habit of the

5. **Progressive Evolution**. It means progressive growth — there is no going back. All life aims to go forward. This growth, guided by man himself, inevitably and repeatedly confronts us with decisions, because as human beings we have already activated reflective thinking and our conscience. So, we can willfully follow our conscience and intuition. And this leads us to the

6. **The two Paths**. Do we choose to focus only on our own progress, or do we walk the path of compassion for all that lives, recognizing ourselves as part of the whole? Through this decision, i.e. on this path, we more and more find the

7. **SELF-knowledge**, the 7th Jewel – the knowledge of our innermost core, the divine spark from the One Flame, our true SELF.

So, we cannot consider any of these Jewels separate from the others. All of them intertwine and one would be incomplete and illogical without the others. The decision which path we want to take is not made at the end of a long road, but it is prepared today in our attitude towards life. Some people, perhaps you too, have already made this decision consciously.

What spiritual qualities or virtues are necessary to better understand the meaning of the universal laws or habits of nature, the Jewels of wisdom, and how and why can we better correspond to them by training and applying these spiritual qualities in daily life?

Claudia Bernard has already told us the secret: The process is twofold: by studying, pondering over, observing the habits of nature and by examining them for their truth content, we will gain experience in applying the respective virtue, subsequently, by practicing the virtues, we will gain deeper insights into the respective Jewels. We gradually raise our character and build greater insights, more knowledge and more wisdom.

And with greater knowledge and wisdom comes *confidence*: Let us now consider these spiritual qualities, the Pāramitās, in more detail, for they are our most important tools.

The Pāramitās

Let us first say something about the term Pāramitā, because its meaning is essential for the perspective we are about to take. It comes from Sanskrit and is composed of the words *param* meaning beyond, outside of and *ita*, the past tense of the root *in* meaning “to go”, hence it reflects those transcendental virtues necessary to reach “the other shore”, a metaphor for enlightenment. It is the perspective of a person who wants to reach “the other shore” as it is called in mystical language. Just imagine the perspective from the top of a mountain. You climb it with the help of the Pāramitās, gaining a wider and wider perspective until you overlook everything from the top.

Reincarnation / Dāna

Claudia Bernard has already spoken in detail about the connection between the first Jewel, Reincarnation or Re-embodiment, the cyclic Re-embodiment for the purpose

of evolution and growth, and the Pāramitā Dāna, immortal love, in her lecture. Immortal love is rooted in Boundlessness, and the oneness of all beings. I can only think of two sentences as a supplement to this: the Christian phrase “Love your neighbor as yourself” (you are him!) and the Sanskrit saying from the Vedānta: “Tat twam asi – you are the Boundless”, because this boundless love, this immortal love is the background of all life — one could even say: is life itself. The possibility of Re-embodiment for further growth is an expression of this immortal love.

Karma / Śīla

We also asked ourselves what causes this cyclical return. What makes us and all other life come to new existences again and again? It is on the one hand the inherent and driving force in all beings: the thirst for life, the urge to grow. But above all it is caused by the second Jewel, Karma, often summarized as cause and effect, action and reaction. What you sow, you will reap. We lay the causes for the why and how of our cyclic recurrence ourselves. But to consider Karma simply as cause and effect would be too short-sighted and could be misconstrued. It is more than that: Karma rules the whole network of life. It links us visibly and invisibly to all other life through thoughts, feelings, actions. It forms the most intensely woven fabric of existence, the multi-dimensional carpet with innumerable knots, woven by our own hand, extending through space and time. Every smallest movement of even your heart is recorded in it and gives it color and expression.

Do you understand why the Pāramitā Śīla, harmony in word and deed – especially the *inner* word and the *outer* action – is connected with this Jewel? To express the Pāramitā Śīla, to *become* it, means to start acting in accordance with one’s beliefs and innermost feelings: with our most ethical beliefs at every moment. It is not just the simple “so said, so done”, but you gradually learn to follow your highest compass within you, and in addition to your conscience, you also let your intuition speak..

Inside you know exactly what is right and what is wrong, what is compassionate, noble, generous and loving – even a child knows this – and you can act accordingly. Do we always do it? It is the connection with our conscience that helps us to establish this harmony.

The degree to which people have already achieved this harmony is as varied as the number of developmental stages of people’s inherent qualities. To bring Śīla to perfection, you must practice simplicity, kindness, self-

control, self-sacrifice – that is, the right behavior, a sincere and moral way of life – to the point where the opposites of good and evil disappear and nothing remains but unconditional, harmonious conduct. It is a discipline that encompasses thought, feeling and action and reaches down to the smallest ramifications. For instance, a noble deed without thoughts of reward is harmonious and helps you break free from the bonds of cause and effect.

What does this mean in practice? Well: be true to yourself, to your higher Self! Don’t follow the wishes and desires of others as a leaf in the wind, do not meddle with other people’s duties, but practice your own thinking, strengthen it and follow your conscience and intuition in doing your own duties. Help others to do so, to improve themselves, for the first step on the Path is always the decision for compassion — remember, in the Pāramitā Dāna we have begun to unfold immortal love and mercy. Harmony in the inner attitude and outer action is the key. If we practice Śīla in this sense, for example, if you have promised yourself to walk the Path of Compassion, then there is no longer good or bad Karma (that is just the personality’s view). Then Karma is more than just action and reaction. Then, every moment in our lives is another step on our way to more wisdom to better help our fellow beings. Then there is no longer my Karma or your Karma, but only the great web of life in which we take our place in the best possible way for the benefit of all life, and in this we get help from the law of the restoration of harmony in the Universe. We are the Boundless, we are one with everything! Therefore, is there anything in the world that does not touch us? If we take this thought as a starting point, can we be indifferent when people on earth starve or suffer from natural disasters? Practicing Śīla also means living more responsibly and looking at the world with a wider perspective.

What changes?

Does anything change in our lives when we study the Jewel of Karma and practice Śīla? Well, yes:

- Our lives are no longer dominated by sympathy and antipathy.
- Our character is ennobled by qualities such as sincerity and honorableness.
- Our thoughts and actions become more and more aligned with the whole.
- Our inner being is mirrored in the outer, so the more harmonious we are inside, the more this will show in the exterior. Thus, it is the responsibility of each indi-

vidual whether he/she strives to live in a harmonious world, yes or no.

Hierarchies / Kshānti

Let us move on to the next Jewel: the Jewel of Hierarchies shows us the principle: everything is contained in everything, hierarchies live in hierarchies, microcosms in macrocosms. It also shows us why we could call the seven Jewels ‘the seven *habits* of the cosmos’, because they are the habits of higher hierarchies of living beings of which we are a part. They are habits that the Hierarch has unfolded, and that influence the beings that are part of his hierarchy.

We live in an age of extreme restlessness and impatience. People rush through life from appointment to appointment, always imagining that they are missing something. But if you would ask them what they miss, they do not know. If, instead, we pause for a moment, then we are able to recognize the root causes of the problems of each day, of each moment, and tackle them with calmth and all the patience we need to do so. Because it will take time. It is like a toddler who takes longer to get dressed than an adult, because he is still learning the skills. We need to learn to be calm and patient because restlessness and impatience only leads to conflict. We soon realize this when we take a step back and reflect. We then learn patiently and insightfully to endure all the blows of fate, no matter how heavy. Because by unfolding Dāna – compassion and immortal love – and Śīla – harmony in inner attitude and outer action – we see justice in everything. Then we do not need to set a distant goal, because each moment is precious, is already a goal!

Now this is where Kshānti – the sweet and imperturbable patience – comes into play. For one must have perseverance, patience with external circumstances and with the temperament of others. Patience also with oneself (many a person would like to take two steps at the time) and show consistency – i.e., to get up again after a fall – and permanently overcome fear and doubt, two enemies of patience. Fear and doubt are like glue: they paralyze us, hold us down and drain the strength we need for our work; indeed, they prevent us from expanding our consciousness to ever greater spheres of life.

True patience is also true love, which transcends all barriers and boundaries and leads us to unity. It is not merely enduring difficult circumstances, such as a disease, but it is actually about *having the confidence*, about being *certain*, just as we are sure that the seasons follow one after

another, day follows after night, life follows after death, and so does sweet patience extend over all levels of being and thus is a necessary virtue in the practice of harmony – as inner attitude and action – which is immortal love, in which all opposites are silenced and balanced. Do you already see how each Pāramitā is equally contained in all others? The principle “Everything is contained in everything” is valid on all levels of being!

We see justice in life, and no longer the suffering from Karma. So, you see, Kshānti, meek patience, is not passive suffering, but active living. We calmly take our place in the hierarchies of life because we realize that the Universe is not made up of individual separate building blocks, but it is a living organism in which small beings live within larger beings, in the infinite web of hierarchies, each being emerging from the other, breathing, moving, going through their cycles, pulsating. Think of the atoms of your body, the individual organs, the individual human being or humanity as a whole. Everything lives for everything else. From the perspective of oneness, Kshānti is an essential building block of our character to deal with all the adversities and challenges of life.

What changes now?

What changes now in our life when we study the Jewel Hierarchies and practice Kshānti?

- We leave our victim role.
- We are active creators of our life.
- We gain more and more understanding for our fellow human beings, yes, for all life.
- We increasingly recognize our place and our task in life.

Self-becoming or Swabhāva / Virāga

Now we can understand that these three Jewels and the corresponding Pāramitās described above are necessary to express the habit that we find in the fourth Jewel, namely Self-becoming or Swabhāva. Swabhāva is a composed Sanskrit word from the words *bhū* = to become (an active process), to grow into something, and the prefix *śwa* = self, hence Self-becoming, in the sense that we increasingly unfold and express what we are actually in our higher nature.

Let us look at the scheme on the next page at what we are talking about when we want to become the Self. When we speak of our higher nature, we do not mean our personal self, which belongs to the perishable part of our constitution. We still have three Selves that are in the imperishable

part. Each of these Selves we gradually awaken in ourselves, indeed we *become* them over the course of evolution. So, when we speak of Self-becoming, we mean: the Higher-human Self (which we are presently learning to become), the Spiritual Self, and finally the Divine SELF. How long it may take to become the highest, the Divine SELF, you can measure by checking how often you *not only deal* with spiritual thoughts on a day, but how often you also apply them. Just observe this.

In the process of becoming oneself, of growing and unfolding evenly, the Pāramitā *Virāga*, equanimity in joy and suffering, ensures that we become the rock in the surf zone against which the surging waves of Karma break, but which cannot harm it. The rock remains untouched by the raging waters for the protection of the hinterland. You may be familiar with a situation in which an argument is raging around you, but in which you do not take sides, instead you try to stand calmly above the emotions and recognize the essence of the dispute. Once the dust has settled, you can then contribute much better to conflict resolution because you have recognized the key issue and found a way to solve it.

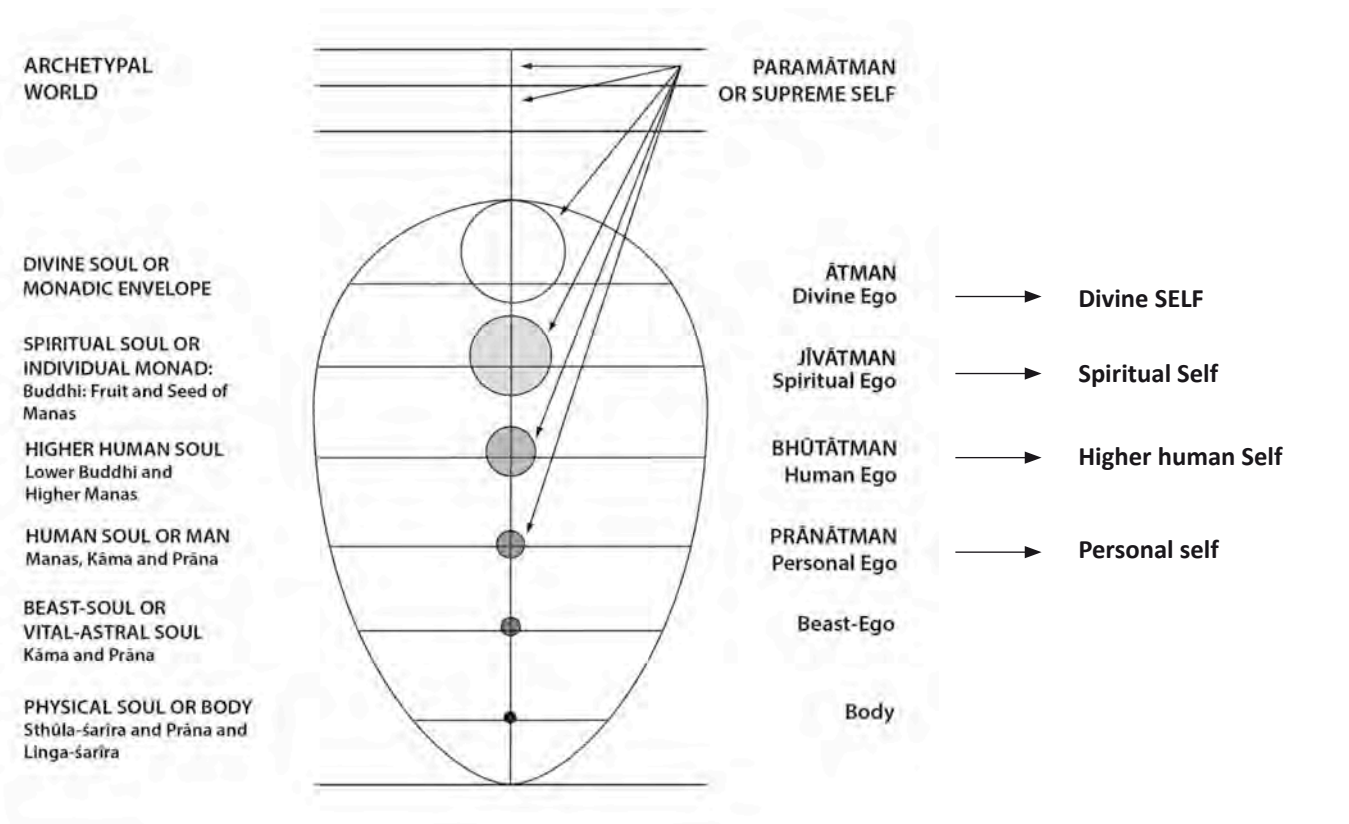
When we look at the meaning of the word *Virāga*, we first

understand that it means a steady mind that is not *moved* by emotions. Mind you, it does not mean insensitivity but it means the right measure in all things. Perceiving without judging, without being attached to the object of observation. This means, not to waver between extremes, but to always tread the golden mean. This attitude can best be described in pairs of opposites:

- Immobile, but not rigid.
- Without emotion, but not numb.
- Without clinging, but not secluded.

When unfolding this character trait, it is one's task to unravel the mystery of these apparent opposites. Even Masters, who are so many steps ahead of us, are still working with the Pāramitās, we are told. Because, to bring these attitudes of mind to perfection – as I am sure you have already realized – cannot possibly be accomplished in a single incarnation. They are closely connected with the growth process of a human being and are therefore brought to relative perfection according to his respective stage of development.

Virāga, equanimity in joy and suffering, requires dispassion, victory over delusions, and grasping the truth alone. It begins with the transformation of the passions, and at



the end of the line lies truth alone. Even in this brief description, we see the scope of what this attitude encompasses and how far it extends — because: what is truth? Think about it again. Does not every person have “his” truth, a relative truth?

In the booklet *The Voice of the Silence* H.P. Blavatsky calls the gate that this key opens the “Gate of Equilibrium”,⁽¹⁾ symbolizing the final struggle between the higher and the lower, between the real and the unreal. We must conquer all temptations, the deceptions of matter, the desires of the senses, the wayward mind and the unsteady heart and become one with reality — it says there.

So, this key presupposes self-knowledge and knowledge of the four noble truths. Do you remember?

- There is the noble truth about suffering;
- the noble truth about the cause of suffering;
- the noble truth about the cessation of suffering;
- and the noble truth about the path that leads to the cessation of suffering.

When the illusory character of the external world is recognized, equanimity can be maintained in joy and suffering.

Conclusion

Now, what changes when we study the Jewel of Self-becoming and practice the mindset of Virāga?

- Again, the perspective we take is crucial. A universal perspective lets us “stand above things”, equanimous in joys and sorrows, recognizing the root of problems and thus making wiser decisions.
- We gradually become the channel that allows intuition to flow down from our Spiritual Self to the Higher-human Self, and thus are able to put those decisions into practice.
- Virāga is a central state of mind in our development, which we need as we move forward and work for others, because if we do not control our passions, we cannot be of help to others.

The Jewel Progressive Evolution / Vīrya

So, as already described, each and every being – no matter how big or small – is unique and has its particular characteristics unfolded to varying degrees. This is explained by the fifth Jewel, Progressive Evolution — progressive growth: there is no going back. As humans with an awakened thinking principle, we direct this development ourselves with our free will. We decide how fast we want to progress and, above all, from what point of view we want to lead our lives: from a universal perspective, for the

benefit of everything else, or only related to ourselves, the latter drawing the circle of our vision much narrower.

Just think about the choice you have to make when trying to live a life with a sustainable ecological footprint. You then do not have your own comfort in mind, but you strive to take as few airplanes, cars, etc. as possible, you possibly also have to change your diet to less or no meat. These are examples of external behavior, but they require an inner attitude and may well lead you into conflicts with your environment, your fellow human beings. How much more far-reaching then is your decision to walk the Path of Compassion, the Path that benefits and helps all life.

For this we need fearless energy or drive (Vīrya), and in *The Voice of the Silence* it says: “... fighting its way up to the supernal TRUTH, out of the mire of lies terrestrial”.⁽²⁾

This virtue requires more than mere external zeal. It means fortitude, bravery, energy and enthusiasm, as well as self-control and perseverance in keeping the mind and heart pure, gloriously and steadfastly striving to show humanity the way to truth. This does not mean missionary behavior. It means setting an example in one's own life, to stand up for truth everywhere, in a right way and with discernment. You no longer allow yourself to be unsettled, you know out of insight what you want to do and remain steadfastly faithful to this path. Yes, there is enthusiasm and joy in working for a high goal. Even on a small scale, you can test this: people engaged in volunteer work and dedicated to alleviating the plight of people can confirm this. There is no longer any doubt that you're needed, no fear that someone is wrongly taking advantage of your help. You are simply happy about the shiny eyes when you distribute food or other essentials with real loving attention.

And what changes now?

What changes when we study the Jewel of Progressive Evolution and practice Vīrya?

- When we practice Vīrya, we follow our highest ideals – the visions we have built from our Spiritual Self with the help of our intuition – with energy and courage from the most universal perspective we can already take.
- Fear and doubt are no longer forces that can hold us down.
- We use our spiritual will to help humanity.

Two more keys: Dhyāna and Prajñā

The next two Jewels and two Pāramitās will be discussed

in our next lecture, so I will just mention them very briefly. These are a) the Two Paths with the Pāramitā Dhyāna and b) Self-knowledge with the Pāramitā Prajñā. Two more essential tools in the form of cosmic habits and mental attitude are still available to us. They lead us via *confidence* to *inner certainty*, for our self-directed progress inevitably and repeatedly confronts us with essential decisions. Our conscience is already activated. Now we also use our intuition more and more and this leads us to the sixth Jewel: the Two Paths. The Pāramitā meditation, spiritual contemplation (Dhyāna), helps us to consolidate our decision, because it is not a “new” decision. We have prepared it through many thoughts and actions and made it before, but now we have to take the final step. Heart and mind, bathed in pure knowledge and enlightenment, are free from the attractions of the lower and deceptive world. Life is giving: everything lives for everything else! Selflessness and compassion are the pillars of the universe. Therefore, in order to rightly choose the Path of Compassion, one must practice meditation in daily life in this sense. Through this choice, i.e. on this Path, we recognize more and more the seventh Jewel, SELF-knowledge — the knowledge of our innermost core, the divine spark from the One Flame. For the sake of completeness, let us add the related Pāramitā True Wisdom (Prajñā); a wisdom that is the result of Self-knowledge; that intelligence and discernment that clearly reflects the Higher Self. Divine intuition, intuitive perception and direct cognition lie therein. *The Voice of the Silence* says in this regard, “It makes a god of a man, creating him a Bodhisattva, a son of the Dhyānis.”⁽³⁾

Final thoughts

By studying the seven Jewels and the Pāramitās, we will understand that there are indeed infinite possibilities for development, infinite potential, and that the central point in this is the cooperation between all levels and ranges of consciousness, between all living beings or centers of consciousness.

The cultivation of the mentality or spiritual attitude that goes along with this is a decisive factor. We remember, none of the Jewels, none of the habits of nature, can be considered without the others, they are interconnected — one emerges from or belongs to the other. And the same can be said for the qualities or inner attitudes, called virtues, which are related to this. You understand more and more that with the study of the habits of nature and the cultivation of the corresponding attitude of mind or

mentality and above all by, a self-directed life, a strong spiritual will, discernment with wisdom, love for all life and the courage to protect and help all fellow beings, you build a firm foundation and attain CONFIDENCE! And beyond that even *certainty* in life. But more about that in the next lecture.

Recommended literature

H.P. Blavatsky, *The Voice of the Silence*, Fragment III.

English verbatim edition: Theosophical University Press, Pasadena 2015.

G. de Purucker, *Esoteric Teachings*, Vol. 1, *The Esoteric Path: its Nature and its Tests*. I.S.I.S. Foundation, The Hague 2015.

G.A. Barborka, *The Divine Plan*, chapter 11, “The Doctrine of the Two Paths”. The Theosophical Publishing House, Adyar 1964.

Nāgārjuna on the Six Perfections (chapters 17-30 of Nāgārjuna’s *Mahāprajñāpāramitā Upadeśa*), Kalavinka Press, Seattle 2009.

Johanna Vermeulen-Piket, *The Seven Jewels of Wisdom*, Lecture for the European School of Theosophy on August 28, 2020 (YouTube).

References

1. H.P. Blavatsky, *The Voice of the Silence*, Fragment III, First edition: 1889.
2. See ref. 1.
3. See ref. 1.



When certainty enters

The previous two lectures brought to light that the evolution of man is mainly a rolling out or activating of the whole range of that spectrum of consciousness which we call thinking. Consciousness, movement, and energy represent one side of nature, matter or substance the other. Both sides form a unity, which is not yet recognized by us consciously in such a way however. Just as matter or substance can be perceived in different subdivisions and classifications, consciousness equivalently expresses itself differently in the different nature kingdoms of the cosmos, both forming a unity. In short, we and all other entities together *are* the cosmos. If we recognize the universal meaning of this thought, it will not be difficult for us to be able to identify thinking as a cosmic plane of consciousness. A plane to whose realms, qualities and characteristics we as humans are gradually finding active access according to our evolutionary progress. I would like to color this picture a little more by emphasizing the idea that every single human being and all of us together, as far as our consciousness is concerned, belong to this plane. Our inner qualities of thought, which of course we have not all fully developed as yet, can be

seen as reflections of this cosmic plane of consciousness. This means in reverse, the more we will be able to activate the whole spectrum of thinking, the more we will be able to recognize the essence, the characteristic of cosmic Being, and to accept and express it ourselves. This is the real background when speaking of man as the child of the cosmos. All this points to nothing other than becoming an active, supporting factor in cosmic life in the future, as the Bodhisattvas and Buddhas already are today. Yes, that is our potential, and yes, that is our task as human beings, since we are part of the cosmos.

The meaning of life (*We are the cosmos*)

Herein lies the meaning of development for us humans, to support the cosmos through the application of our inherent potentials, all of which are rooted in the cosmic. This means, of course, first of all, the part of the cosmos that is our home, our planet earth. And whoever thinks about it more in depth will confirm that we humans can very well be capable of it. Just look at the climate, environmental or animal protection, the defense of human rights, peace movements, etc. That the individual

Key thoughts

- » Man, the thinker, reflects the cosmos.
- » The characteristics of the cosmos as the basis for self-guided, spiritual evolution.
- » Man can become an active part of the cosmos.

human being is born to get by on this planet by playing his own private game, possibly even at the expense of others, is an illusion. In order to recognize this, however, the already mentioned change of perspective has to be made and there has to be the insight that we have to detach our world of thoughts and cognition from the general mainstream, which is too often ego-centered and materialistic.

In the course of this symposium, we have also heard about the Jewels of Wisdom, which tell us about the basic structure and processes in the cosmos. Furthermore, we heard about the so-called Pāramitās, which are the essential factors of the character of our cosmos. If these two fundamental pillars of our universe also become cornerstones of our realignment, if we give them room in our lives and consciously steer our development ourselves in light of them, then we align our small life, our small microcosm, with the big one. We will notice how little by little our inner potentials will unfold, which will become obvious through more insight into the processes of nature. We will discover connections and structures in nature, in the cosmos, that we were not aware of before. These processes in turn generate in us the experience of being connected with the world around us, since we can now identify with the core of things that appear in the outer, physical world.

Why, do you ask? Well, because we have then created the conditions through our new inner orientation of thinking and perceiving. These conditions have the same universal basis and are reflections of what we recognize on the outside. And this does not mean our self-created world built on the conventions of our previous polarizing and biased view. It is the boundless cosmos with which we identify, which we ultimately are. We are a part of it, at least. This identification, triggered by understanding, creates trust and certainty. We cannot go wrong if we follow the heartbeat of the cosmos. Herein lies the secret of growing from the transient to the imperishable.

In the light of this realization, the will to take responsibility awakens within us. We recognize that many of our fellow human beings suffer for lack of the realizations just mentioned. Suffering caused by wrong views and related wrong actions contrary to cosmic laws, contrary to the realization that we humans form a unity, and contrary to our inner potential to have an orderly, supportive and inspiring influence on earthly life. The basis of this responsibility is the intense realization of the connection to all that is, and the compassion that flares up with it when we encounter the tribulations of the struggle in which the

beings of this world find themselves every day. It then becomes our firm desire to weaken this tribulation, this struggle, and to alleviate the suffering of the world.

Becoming more conscious (Dhyāna, spiritual meditation)

As we gradually move beyond the old ways of seeing with our colored perspectives, more and more spiritual awareness becomes established in our lives. Awareness of the quality of our thoughts, awareness of our actions, and awareness of our habits as we become more aware of being masters of our own destiny. We are now no longer like the leaf in the wind that gets swept back and forth by the sensual and emotional storms of the world. Of course, we will also stumble here and there, because no man has become a Master overnight. However, the alignment of our thinking causes us to rise again and again to step forward on our path. Step by step we will pull our consciousness more and more from the physical, emotional and lower mind thinking to raise it to more above-personal levels of thinking. We will realize that only there we will be able to look behind the veils of earthly existence.

In today's society, meditation is no longer a foreign word, and more and more people are noticing the positive influence of practicing it. Indeed, it takes just such efforts to prevent the obscuring influence of previous thinking patterns. But what exactly is meditation and what does it do? In ancient Asian philosophies there is the term Dhyāna. It comes from Sanskrit and means something like "spiritual meditation". It is said that when one practices Dhyāna perfectly, heart and mind are bathing in pure knowledge and become enlightened because they are then free from attraction to the lower, phenomenal and thus delusive world.

This is because meditation is first of all a positive state of mind. More specifically, meditation is much more a state of consciousness than a system or period of intense activity of the brain-mind. Meditation means for the practitioner that he should be calm and peaceful, that his reflection must be quiet and undisturbed. It is important not to have any disturbing influences around you, particularly avoiding the disturbing influences of your own always active brain mind. It must be calmed and quiet. This is particularly important for meditation in the evening, as the brain-mind is then agitated by the impressions of the day. An equally important factor is that one should be as above-personal as possible, which is not easy and needs to be trained. The contemplation must be free from any degrading thought elements such as hatred, anger, fear, greed,

revenge and similar impulses, all of which stem from the lower self turned towards the earthly. Only when contemplation takes place in peaceful tranquility can the soul be uplifted, can we experience the benefit of our own higher potentials of understanding.

(Inspired by Gottfried de Purucker, *Esoteric Teachings*, Vol. 2, chapter “Meditation”)

Dhyāna is divided into four phases, which are initiated in the course of the individual's progress.

- In the beginning, one directs one's mind, freed from the stimuli of the senses and the earthly influences, to a spiritual theme or subject as high as possible in order to reflect attentively on it, i.e. on one of the Pāramitās, for example. Concentrating on an outer form, even if it is that of Buddha, is not helpful, as it is still only turning to the transient side of nature, which then captivates one there.
- Pure contemplation is the next step. By stopping the analyzing mind, a state of rest is established in which the observer concentrates on a single point and allows it to take effect. This can be, for example, the compassion of a Buddha or the boundlessness of cosmic space. The juxtaposition of for and against, good and bad, comes to an end through the highly spiritual quality of the subject. Joy and a sense of well-being are then experienced as one is in balance, not having to move anywhere.
- Equanimity eventually takes the place of joy; consciousness is awake, and well-being persists. Since stopping the analyzing mind is embedded in the process of becoming, it takes time for the practitioner to understand that even joy is still a result of polarization. When this illusion is overcome, equanimity occurs and with it peace.
- In the end, only inner awakening, spiritual purity and an unshakable equanimity dominate. Individual consciousness takes on a universal character. The drop of dew flows into an Ocean of Light. Consciousness that has reached this stage has risen into the Imperishable.

As already indicated, this inner path must go hand in hand with the recognition of unity, the certainty that our earthly existence is suffering, transitory and therefore illusory. The practitioner must realize that any attachment to

it, such as sensual and emotional craving, is an obstacle to liberation, and even our analyzing thinking must be seen only as a tool. There must be no more clinging. Little by little, we should make it a habit to face the problems of everyday life from the highest possible level. In concrete terms, this means looking at things and circumstances around us with the eyes or perception of the highest Self within us, the Divine Self, and using our intuition as well as our conscience. All our sensual perceptions, emotions as well as our earth-bound thoughts must be met in the light of these influences. These can be quite mundane things, such as a dispute at work or with a neighbor about agreements that have not been kept, for example. No one ever said it would be an easy task, but there is no other way to elevate oneself beyond the present status. The end result, of course, is wonderful because it takes us from the transient to the imperishable.

We are not alone on the path (Amrita-Yāna and the Hierarchy of Compassion)

In our lectures we hear again and again about beings that are called Dhyān-Chohans in the Ancient Wisdom. This name has a Sanskrit-Tibetan origin and means “Lords of Meditation”. It points to nothing other than the fact that there are beings who have reached beyond the current level of development of us humans by unfolding the entire potentiality that lies in the ability to think. In a nutshell, they have cultivated those states of consciousness that we gradually enter when we practice Dhyāna. Please remember what was said at the beginning of this lecture, that we and all other beings together form the cosmos. We are the cosmos. If we recognize the universal significance of this thought, it will not be difficult for us to be able to identify thinking as a cosmic plane of consciousness to whose realms, qualities and characteristics we as human beings will gradually find active access in accordance with our evolutionary progress. We grow into it, so to speak. The Dhyān-Chohans live consciously and actively in these realms, they fill them with life and in a way they are them. Therefore, they also have an unadulterated pure view of the essence^(*) of the cosmos. They are consciously aware of being the cosmos.

Spiritual meditation, called Dhyāna for short, shows us the path on which we can move from the earthly transient to the imperishable. This is far from something that

(*) The Buddhist term for it is *yathābhūtatā*, the essential character or Swabhāva of something. The English term “that-ness” comes closest to that.

cannot be realized by each of us, for it is exemplified by the Dhyān-Chohans who are indeed our spiritual fathers, our respective sources of inspiration. Where, if you please, should all this knowledge about the structure of the cosmos and the processes within it come from? Who has so much insight to tell us about its characteristics? A characteristic that becomes vivid through the Pāramitās and finally leads us to the stars. Who could write books like the *Tao te Ching*, the *Bhagavad Gītā*, the *Voice of the Silence* or the *Heart Sūtra* without having been inspired before and during the writing of them? Have you ever let the thoughts expressed in them take effect on you in silence? Have you grasped the infinite depth, beauty and truthfulness? Do you think it is really possible to write such magnificent symphonies as Beethoven or Mahler did, for example, without having entered the higher planes of thought? Planes that lead us into the realms of these beings. This is how nature works. A being grows, thereby comes into the sphere of influence of a more advanced being, is inspired by it and learns. The growing being processes what it has learned, adapts its own path, and passes on what it has learned. In this way, the student becomes a teacher and inspires others. One can observe this process in all kingdoms of nature, for it forms the foundation of evolutionary development. It is a spiral that winds upwards into boundlessness. In this way, man becomes the conscious helper of humanity, the conscious building block in the Hierarchy of Compassion that permeates the entire cosmos.

The final goal (Ātma-Vidyā and Prajñā)

This truth becomes clearer to us with time because it is rooted, so to speak, in our own essence. This is the *modus operandi* of the universal life that expresses itself through us, indeed that we are preparing to express consciously in the future.

By practicing Dhyāna and giving more and more room to the Pāramitās in our lives, we direct our thinking more and more towards the spiritual, causal planes of ourselves and thus of the cosmos. Ultimately, we grow into them and form them consciously and actively. The more spiritual a plane is, the more active is the life that reveals itself on it. Consciousness, however, that focuses too strongly on external forms and the substantial side of being, identifies with it, crystallizes, becomes inert and immobile. Therefore, it does not see the connections and interconnections, the unity in which it actually finds itself. But if that consciousness is at home on those inner spiritual and

causal planes, it bathes in unity, so to speak. It then gradually perceives the connections and links that arise from the interplay of the myriads of entities, because there are no longer any separating impressions, thoughts, and perceptions.

The inspiring and guiding influence of higher evolved beings, the Dhyān-Chohans, who show the way, point to potentials and also awaken them through impulses, is to be mentioned here once again in particular. For us, it is about creating spaces or fields of inspiration that our fellow human beings are drawn to. This can only be done by giving the pillars of the universe mentioned earlier, the seven Jewels and the Pāramitās, room in our lives, making them the object of everyday contemplation and action, as best we can. Everyone who acts in this way makes himself a conscious channel for the inspiring, life-giving influence of higher beings, an active centre of Dharma in Boundlessness.

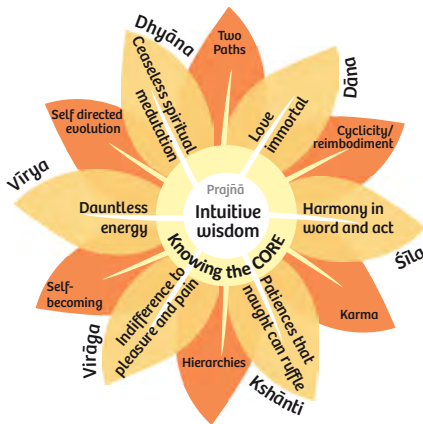
No one has to be on their own in this. Help and cooperation come from everywhere if the desire is pure and the effort is there, because the fields and spaces of inspiration just mentioned are best, indeed always, created by the collective, then they are true, powerful and lasting.

This is *lived* unity, unity not only with the people around us, no, this unity extends beyond the boundaries of earthly humanity into the Boundlessness that we are in fact and will finally express consciously.

Recommended Literature

G. de Purucker, *Esoteric Teachings*, Vol. 1, chapter “The Pāramitās and the Exalted Eight-fold Path”.

G. de Purucker, *Esoteric Teachings*, Vol. 2, chapter “Meditation”.



Conscience and Intuition⁽¹⁾

I do not know – and yet I am glad to see that the fact I speak of is so – why people are so much interested in knowing what conscience is and where it is located in the human constitution and how you can make it function. We know that while man is a stream of consciousness, he is a septenary stream, and each aspect of the septenate again has its divisions, which is one reason why men differ amongst themselves so greatly and so widely; and it is a pity that this is not better understood. Men would differ more but quarrel less. Quarrels are stupid; kindly “scrap” make firm friends – if they are kindly!

Now, as I understand the matter, our conscience to which we all too infrequently pay heed, to our loss, is that friendly, warm-hearted whispering from above, which we feel as showing us the right and the wrong, and it comes from the stored up ethical wisdom in our being. It is not in the disputatious brain-mind: it is in the heart. It is the highest part of the human ego, the treasury of ethical experience, the accumulated wisdom of past lives, garnered and treasured in our higher parts; and as far as it goes its voice is infallible and powerful; but it does not go far enough to make its voice in our soul an infalli-

ble guide, because we have not had past human lives throughout eternity and we are not infinite beings, humanly speaking.

One man’s conscience is strong; another man’s conscience is weaker. Two reasons why: the one may be more evolved and may have learned to hearken more attentively to the inner monitor. Therefore its voice is familiar, strong, and steady, and as we say, warm and sweet. We love that, and one reason why we love it is because it is so personal to ourselves. It is the highest part of each one of us as a human being, whispering to us admonitions of right, and denying to us the ways of wrong-doing. It is the buddhi-manas part of the human being, garnering experience of past ages of births and rebirths, the echo of past sufferings and heart-aches from which we have gleaned wisdom and treasured it on the tablets of the Self. That is the conscience.

But higher than conscience is intuition: Intuition is infallible. Its voice is immeasurably infallible, because it is the whispering within us as it were of the truths of the Cosmic Spirit. It is a ray direct from the Divine Spirit in our hearts. Our conscience won’t tell us the truth about a fact of Nature, nor whisper into our minds guidance

along the paths of scientific or religious or philosophical discovery, because it is the garnered ethical wisdom familiar to the soul of each one of us. But the intuition will tell us instantly, it has instant vision of truth. Its voice is neither familiar nor unfamiliar. It is utterly impersonal. Its atmosphere is neither “hot” nor “cold.” It is neutral in this respect; and it is the voice of the Ātma-buddhi-manas within us, the Monad as H.P.B. called it.

Do you get the distinction? The conscience is our own treasury of spiritual-ethical wisdom. It is infallible as far as it goes, as far as we can hear its voice; and we can hear it ever more by practice, by training, by hearkening to it, by just recognising it and following it. But because it is only our own gathered treasury, it is not infinite, and therefore not in the true sense always infallible. But so far as concerns each one of you as individuals, when your conscience whispers to you, follow it, because it will whisper only when you are in danger, or when you are seeking to do aright: whereas the voice of the intuition is the voice of the Spirit within us, and it is infallible. It has no frontiers. It is, so to speak, a ray direct from the Mahā-buddhi of the Universe; and we can allow intuition to become ever stronger within us, enlightening our minds and opening our hearts, by not being afraid of it, afraid of having hunches, by not being afraid of following our conscience, and our intuitions when they come to us. They are coming to us all the time.

Most men are ashamed to act intuitively. They don't want to make mistakes. Prudential, yes! But it is only prudence, and uncommendable, cowardly and weak, and small, if it is merely because you don't want to begin to make a fool of yourself until you have learned more. The strong man is not afraid of making a fool of himself occasionally, because he knows that that very fact will stimulate him, awaken him, make him think; and after a while he will not make a fool of himself. He will learn to trust his inner powers. That is the way to cultivate the intuition, by cultivating it; not being afraid of what is within you. Suppose you do make mistakes — what of it? By practice in its exercise the mistakes will grow fewer and fewer.

Make a companion of your conscience. The man or woman who has not heard the voice of conscience whispering in his soul, who has never felt its presence, is not truly human. You know what I mean by that companionship: we call it a voice which whispers to us, it is a light which lives within you always and which tells you what is right – to follow it; and what is wrong – to abandon it. Make a companion of your conscience, stimulate it, open

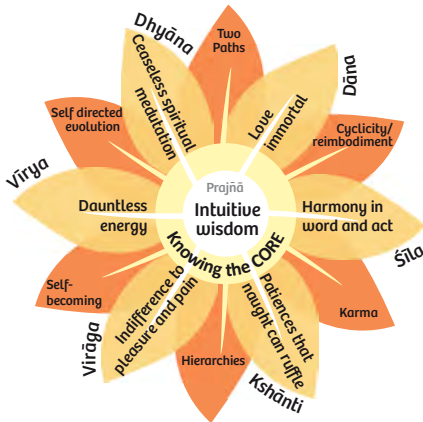
your hearts and your minds to it. Your lives will be beautified, strengthened, made happier than now they are, because you will be following the voice within which is the accumulated Wisdom of the Ages.

Furthermore, just in proportion as you learn to know your conscience which is your own self, the higher part of you, and trust it and follow it, the more will intuition brighten your lives, bringing you knowledge direct, knowledge infallible.

Reference

1. G. de Purucker, *Studies in Occult Philosophy*, Theosophical University Press, Covina 1945, p. 212-214. Free download of the original edition of the book: <https://blavatskyhouse.org/reading/gottfried-de-purucker/studies-in-occult-philosophy/>.
-

Intuitive Wisdom or Prajñā⁽¹⁾



How can one practise Intuitive Wisdom (*Prajñā*)?

When one by the faithful practice of *Dhyāna* attains to *Samādhi*, he has passed beyond discrimination and knowledge, he has realised the perfect oneness of Mind-essence. With this realisation comes an intuitive understanding of the nature of the universe. ... he now realises the perfect Oneness of Essence, Potentiality, and Activity in Tathāgatahood. ...

Prajñā-Pāramitā is highest, perfect Wisdom; its fruitage comes unseen, without effort, spontaneously; it merges all seeming differences whether they be evil or good into one perfect Whole. ...

Therefore let all disciples who aspire after highest perfect Wisdom, which is *Prajñā-Pāramitā*, assiduously apply themselves to the discipline of the Noble Path for that alone will lead them to perfect realisation of Buddhahood.⁽²⁾

In order to understand and spiritually to *feel* the true nature of *Prajñā*, it is necessary, especially for the Occidental mind, to abandon what might be called the 'this side' view of things, and in spiritual comprehension to go over to the 'other shore' (*pāra*), i. e., to the 'other side' or other manner of viewing things. On 'this' side we are

involved in a world or sphere of consciousness of brain-mind analyses and particulars, which becomes a world of attachments and lower-plane distinctions. When we successfully achieve this inner 'reversal,' which really is a shifting of our consciousness upwards to the mystic 'other shore' of being, we then enter more or less successfully, according to our ability so to do, into a world of transcendent Realities, from which we can view things in their original and spiritual oneness beyond the *māyā* of the deceptive veils of multiplicity: penetrate into the essential nature of these Realities, and cognise them as they truly are in their state of *swābhāvic* 'suchness' of 'thatness,' (in Sanskrit called *yathābhūtata*).

This state of inner clarity and of accurate spiritual and intellectual apperception is so remote and so different from the familiar operations of our brain-mind consciousness in the every-day world of transitory phenomenal appearances and *māyāvi* shadows, that untrained minds associate this inner state, on account of its being so contrasted with the common characteristics of things on 'this side,' with the conception of emptiness, vacuity, void (in the sense of nothingness). Emptiness (*śūnyatā*), in its true metaphysical meaning, how-

ever, most emphatically should not be confounded with such ‘nothingness’ implying an absolute negation of real being, and thus signifying annihilation; nor is it to be imagined that there exists an object of thought designated as sheer ‘emptiness,’ for this is diametrically opposite to the true nature of the teaching concerning *Śūnyatā* or Emptiness itself. The latter, hence, is not to be understood through the ratiocinative faculties of the brain-mind, postulating some thesis of thought, picturing to itself its antithesis, and arriving finally at a synthesis of the supposititious two opposites. It is indeed to be apprehended by the *direct perception* or *immediate cognition* belonging to the high spiritual-intellectual state called *Prajñā*, which state is above the *māyāvi* or illusory distinctions of ‘being’ and ‘non-being,’ of particular and universal, of the many and the one. In fact, this high state is the intuitive knowledge and penetrating insight of the Spirit-mind in man, more accurately and more technically called the *Buddhi-Manas*, and such intuitive and instant cognition is immeasurably more powerful and penetrating than is mere intellection. Such intuitive knowledge and insight lie not latent but ever active in the highest and most universal recesses of our consciousness, and it is through the gradual awakening of the lower man into self-conscious realization of this spiritual-intellectual consciousness (*sambodhi*), which in its active manifestations is identic with *Prajñā*, that we arise from our chains of slavery in the lower realms of our consciousness and escape from the bondage of ignorance and nescience (*avidyā*) and thus become liberated from the various kinds of both inner and outer pain (*duḥkha*). This release is the realization or attainment of supreme enlightenment (*anuttarasamyak-sambodhi*)⁽³⁾ and of Emancipation (*moksha* or *mukti*).

Prajñā may perhaps best be translated as Intuition, signifying by this term that instant illumination of full knowledge which verily is godlike. There is a highly metaphysical concept underlying this technical term. As is well exemplified in the *sūtras* or verses of the *Prajñā-Pāramitā* group of Buddhist writings, *Prajñā* is commonly regarded as the directing principle of the other *Pāramitās* or ‘glorious or transcendental virtues,’ pointing to these *Pāramitās* as containing the ‘entrance’ to, i. e., the method of reaching, Reality. It is compared to the seeing and understanding Eye that surveys with perfect clearness of vision the horizons of life and designates the path to be followed by the steps of the aspirant. Without *Prajñā* it is easily seen that the other *Pāramitās* would be devoid of one of their highest elements; it guides the unfolding and progressive

growth of the others, somewhat, to use a Buddhist simile, as the earth provides the fields of sustenance for the growth of vegetation.⁽⁴⁾ All beings in the Universe, without distinction of any kind, possess *Prajñā*, although it is not functioning self-consciously in them except when the evolving individuals have become at-one with it in the course of their evolution. As regards this fact, the animals of Earth have *Prajñā*, so have bees and ants, as instances, but any self-conscious realization thereof is lacking, because such self-realization of union, in greater or less degree, with *Prajñā*, begins only with man — at least on this Earth. The *Mahātmans*, the higher *Mahātmans*, and all the still higher beings in the Hierarchy of Compassion and Wisdom, have become at-one with *Prajñā* in greater or less degree. The first feeble working of *Prajñā* in the human being manifests itself in the disciple as aspiration towards illumination, love, and wisdom; blossoms in relatively full flower in the *Bodhisattva*; and is reached in full bloom in the *Buddhas* and *Christs*, which last state is the same as perfect enlightenment (*sambodhi*) and all-embracing knowledge (*sarvajñatā*).

The high chela or initiate who has successfully reached, through self-conscious and continuous striving, the stage where he has *become* the *Pāramitās*, with his consciousness crystal clear and relatively boundless, his whole being attuned to the Spiritual Soul of Humanity, and who has given up his self to the selfless glory of living for all that is, is technically in the Archaic Wisdom and in Occultism called a *Bodhisattva* — ‘one whose essence (*sattva*) is of the very nature of wisdom (*bodhi*),’ i. e., full self-consciousness in wisdom and knowledge and love. The motive which prompts the true disciple to realize within himself supreme enlightenment is never personal benefit, however exalted and spiritualized, but the urge to benefit the whole world (*lokaḥita*), to raise all beings from the bondage of ignorance and pain, to give happiness to the world (*lokasukha*), to arouse within himself a compassionate heart for all that lives (*lokānukampā*), so that every sentient being may in time attain to perfect emancipation.⁽⁵⁾ In the *Mahāprajñāpāramitā*⁽⁶⁾ the question is asked of Śāriputra:

Should the *Bodhisattva* pay respect only to other *Bodhisattvas* and not to all beings generally?

To which Śāriputra answers:

The *Bodhisattva* should respect all beings just as much as he does the *Tathāgata*. He should respect all the *Bodhisattvas*

and all sentient beings without making any distinction between them. For it is for the Bodhisattva to cultivate towards all beings the feeling of humility and reverence and not to look upon them with arrogance. He should in fact revere them with the same feeling of self-abnegation as he does the Tathāgatas.

The Bodhisattva is to think in this wise: When I attain enlightenment, I will instruct all sentient beings in the essence of the Dharma in order to make them cut off their evil passions and realize Nirvāṇa, or attain enlightenment and rest in peace and happiness, or become fully emancipated from the pain of the evil paths.

The Bodhisattva should thus awaken a great compassionate feeling towards all beings and keep his mind completely free from arrogance and self-conceit, and let him feel in this wise: I will practise all the skilful means (*upāyakaṁśalya*) in order to make all sentient beings realize that which is the foremost in themselves, i. e., their Buddha-nature (*buddhatā*). By realizing this they all become Buddhas, and I will by virtue of the skilful means lead them to this final realization which entitles them to the rank of Dharmarāja. The Dharmarāja is the highest and most honorable position, for here one becomes master of all things (*dharmā*).

Therefore let the Bodhisattva respect all sentient beings, let his compassionate feeling pervade all around, irrespective of its objects; for the Dharmakāya of the Tathāgata pervades all things. ...

Prajñā in the individual entity, such as a human being, holds pretty much the same stage or position that Ādi-Buddhi, or Mahā-Buddhi – of which the lower manifestation in the Universe is Mahat – does in the Universe. One of the axioms of the Esoteric Wisdom is that our Universe is an entity; hence it is clear enough that the Mind or Consciousness of the Universe is an individual Universal Mind or Universal Consciousness which we can figurate to our own minds as a universal spiritual ocean of self-conscious buddhi-mānasic energy-points. Hence it is that Prajñā, from this standpoint, may somewhat adequately be described as the spiritual individual consciousness of every member of the hosts of Dhyāni-Chohans, or cosmic spirits. It is thus clear that when one has attained or reached Prajñā-consciousness, he has reached and is in more or less self-conscious communion with the buddhi-mānasic Mind of the Wondrous Being of

the Hierarchy to which we belong.

It should likewise be clear enough to the perspicacious reader of the foregoing that there are numerous differences in grandeur of accomplishment or of attainment as among the individual realizations of Prajñā by the members of a Hierarchy — such as our own for instance; for there are differences in degree of realization or of attainment between the chela beginning the Path and a Mahātman, followed by still higher beings having a larger realization on the ladder of achievement which extends steadily upwards and onwards through the various ranges or grades or degrees of attainment until the Wondrous Being of our own Hierarchy is reached. The Prajñā is the same in all; the differences among them lie in the respective degrees of manifesting the Prajñā that the members of the Hierarchy have attained. There are also differences of another kind, which after all are rather distinctions than differences; and this fact can be illustrated by the distinction between the being who has attained a relative realization of Prajñā and who enters Nirvāṇa, and another being who has attained a relative realization of Prajñā and won Nirvāṇa, but who renounces it. Here we have a clear and very important difference or rather distinction based on cosmic ethics; for the one who has won Nirvāṇa and nevertheless renounces it in order to turn back to help the world, stands far higher ethically than does the one who enters Nirvāṇa for his own bliss. Each has reached a sufficiency of at-one-ment with Prajñā to have gained the nirvāṇic state, but the one who renounces it is the one who has attained a self-conscious realization of Prajñā on a higher Buddhist plane than the one who has won Nirvāṇa and enters into it.

The key to this mystery lies in the fact that every principle in the human constitution is septenary; thus Buddhi, for instance, which is the seat of Prajñā, is septenary; and we thus see that the one who has entered Nirvāṇa as above described has reached what we may perhaps define as Kāma-Buddhi but has gone no higher in the *quality* of his realization of Prajñā, whereas the other one who has likewise won the right to enter Nirvāṇa but who renounces it, has reached that condition of Buddhist Prajñā which we may describe as either Buddhi-Buddhi or Manas-Buddhi. The Buddhas and the Mahā-Buddhas are those who have reached and who hold what we may call the Ātmic state of Buddhi — and thus feel themselves absolutely and unqualifiedly self-identified with the universe.

References

1. Gottfried de Purucker, *Esoteric Teachings*, Vol. 1, *The Esoteric Path: its Nature and its Tests*, p. 109-114, I.S.I.S. Foundation, The Hague 2015.
 2. *Mahāyāna Śrāddhotpāda Śāstra*, usually credited to Aśvaghosha.
 3. A Sanskrit phrase signifying ‘most excellent and complete fullness of Bodhi’, ‘Bodhi’ meaning the self-conscious activity of the Buddhi in one’s constitution; and the Buddhi is the organ of the Buddhas or of the Christs.
 4. Cf. *Aṣṭasāhasrikā-Prajñāpāramitā*.
 5. Fo-mu *Prajñāpāramitā*, Fas. 14, Chapter “On Wise Men”.
 6. *Hsüan-chuang*, Fas. 387, Chapter xii, “On Morality”.
-

Announcement of the International Theosophy Conference 2022

Our theme is

Theosophy: Discovering the Eternal Sun of Truth

Date: July 20 – July 24, 2022 — Location: Online

Together we would like to discover

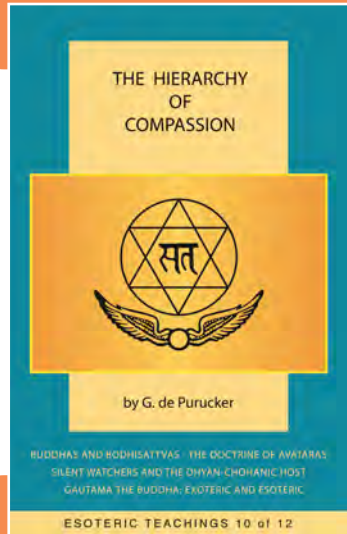
- how Theosophy inspires us as a beacon of truth in times of fake news,
- how we can awaken in ourselves the heart of wisdom that transcends all personal opinions,
- and how we can inspire others by living the truth to manifest universal unity.

The subthemes we have chosen:

- Truth, the Voice of the Eternal Sun
 - Awakening Theosophia: Imagination, Intuition and Ideation
 - Living the Truth: Universal Unity.

We will follow a similar program like last year with a time schedule that allows for most people worldwide to participate.

All up-to-date information can be found on the website
www.theosophyconferences.org



Esoteric Teachings Volume 10 of Gottfried de Purucker

This book fits in well with the contents of this *Lucifer* because, like the first two volumes,⁽¹⁾ and even more than the other *Teachings*, it addresses our ethical sense.

It may be strange to begin a review of a book by Gottfried de Purucker (GdeP) with a reference to a work by H.P. Blavatsky. We are alluding to a long excerpt, unfinished and never published by herself. However, if you see GdeP in the line of the Hierarchy of Compassion, as the expounder and interpreter of the great work of H.P.B., then it is not so strange after all. In volume XIV of the *Collected Writings* of H.P. Blavatsky you will find an interesting chapter entitled *The Mystery of the Buddha*.⁽²⁾ In it are given some profound teachings that you will not find anywhere else in Blavatsky's voluminous work. According to the compiler of the *Collected Writings*, Boris de Zirkoff, this fragment might have been intended for the announced but never published Part III of *The Secret Doctrine*. Note: the excerpt is clearly a draft, which should be further elaborated and extended. It is therefore difficult to understand.

As to why Part III of *The Secret Doctrine* never appeared, we can only speculate. Perhaps the time was not yet ripe for it. In any case, what is

very striking is that the topics covered by *The Mystery of the Buddha* are almost the same as those given in *Esoteric Teachings* Volume 10. If you study that volume, H.P.B.'s text becomes much clearer and you gain insight into the Hierarchy of Compassion.

Hierarchy of Compassion

What is the Hierarchy of Compassion? We let GdeP speak for himself:

The Hierarchy of Compassion is a Cosmic Hierarchy divisible into almost innumerable Minor Hierarchies, running down the scale of the Ladder of Cosmic Being from the Supreme Hierarch of our Solar System through all intermediate stages and infilling every planet of the Solar System, until finally its representatives on this our present physical plane are found on the different Globes of the different Planetary Chains. It is builded of Divinities, Demi-Gods, Buddhas, Bodhisattvas, and great and noble Men in varying degrees and grades of individual splendor, who serve as a living channel for the spiritual currents

Key thoughts

» Volume 10 deals with the Hierarchy of Compassion. It dwells on the various beings – Silent Watchers, Buddhas, Bodhisattvas – who give up their own bliss and progress for the sake of those who are less advanced. The teachings of the Avatāras and the concept of Tulku are also explained.

coming to this and every other planet of our system from the Heart of the Solar Divinity, and who themselves shed glory and light and peace upon that pathway, from the compassionate deeps of their own being. Little do men know, even those belonging to our own Order, of the immense love, the divine impulses of compassion, which sway the Souls of those who form this Hierarchy of Light. They have made the Great Renunciation, giving up all hope of personal evolutionary progress, it may be for aeons to come, in order to remain at their appointed tasks in the service of the world. Unrecognized, unthanked, ever silent, ever compassionate, ever filled with holy peace, they work steadily on, watching others go past them as the slowly moving River of Lives sweeps along in unending flow.

On our Earth there is a Minor Hierarchy of Light. Working in this sphere there are lofty intelligences, Human Souls, having their respective places in the hierarchical degrees. Our own Masters, the Mahâtman, are members of and in this Hierarchy of Light appurtenant to Mother-Earth.⁽³⁾

Mutual relationship and cooperation

In this volume of the *Teachings*, GdeP discusses the different beings that make up the Hierarchy and their mutual relationship and cooperation. Depending on the plane where they are or what task they are performing, we speak of Dhyāni-Chohans, Silent Watchers, Dhyāni-Buddhas, Mānusha-Buddhas, Race-Buddhas, Bodhisattvas, and so on. There is a marvelous cooperation between all these beings. At every level of this Hierarchy there is a Teacher-Pupil relationship. In other words, there is a constant effort by more advanced beings to inspire their "children" to come to the higher level.

Although these beings differ from each other in the scope of consciousness, and one is therefore higher on the hierarchical ladder of consciousness than the other, the driving force in their lives, the keynote of their existence is compassion. It is precisely because of this compassion that there can be splendid cooperation for the benefit of the whole. One's own progress plays no role whatsoever.

This is what GdeP says about the Buddhas of Compassion:

There are certain beings whose love is so all-encompassing, whose self-abnegation is so great, whose self-forgetfulness is so perfect, whose sense of unity with the One is so relatively complete, that at a certain period of their evolution they turn backwards of the Path and become beneficent forces in the spiritual and intellectual life of Humanity, sacrificing their own advancement and chances for aeons upon aeons upon

aeons to come, and remaining in what is to them little less than a living hell, in order to help, in order to remain as a spiritual fire in the atmosphere of a planet, of a solar system, as the case may be.⁽⁴⁾

Communication between more advanced and less advanced beings

It is compassion that leads to all kinds of marvelous forms of cooperation, which are spoken of in the theosophical literature and in spiritual literature in general, but which, to my knowledge, are nowhere explained so clearly as in this booklet. Concepts such as Avatāra, Tulku, Āveśa, Buddha and Bodhisattva are also encountered elsewhere, but here GdeP places them in a large context, allowing us to understand the marvelous connection.

In order to communicate with this, our world, exalted beings need a "mouthpiece". Such a representative on earth must obviously be tuned in "the same key" if they are to catch the message and pass it on.

In some rare cases, a human can even serve as an instrument or vehicle of a much more advanced being. Such a being cannot manifest itself here. This world is too coarse for them. There must be, in other words, cooperation with a being who also has the same compassionate motive, but who still has the ability to connect with this world. This basic idea underlies, for example, the teaching of Avatāras, but it also explains the concept of Tulku from Tibet. In this *Teaching*, the status of the Dalai and Tashi Lama is explained very clearly and their relationship to what can be called Heavenly Buddhas. Every human being can even, if they tune in to the "right tone", find connection to this Hierarchy, and thus become the vehicle of such a spiritual, compassionate force for a shorter or longer period of time.

Solution

The contents of Volume 10 of the *Esoteric Teachings* are so mystical and sacred that every word you try to say about it, seems to detract from it. This book is therefore highly recommended for anyone who intuitively realizes that Compassion, the Law of Laws, is the unifying force in the Cosmos and provides the solution to all the problems humanity is struggling with. It gives us the firm confidence that we too are capable of becoming co-workers of the Hierarchy of Compassion. But that confidence must be accompanied by a sense of responsibility. And how better to shape that responsibility than by contemplating the seven Jewels of Wisdom and living the Pāramitās. We can start with such a life now.

References

1. See the review of Gottfried de Purucker's *Esoteric Teachings* Volume 1 and 2. Article in *Lucifer*, no. 1 March 2021, p. 3-6.
 2. H.P. Blavatsky, *Collected Writings*, Volume XIV, "The Mystery of the Buddha", The Theosophical Publishing House, Wheaton 1985, p. 370-453.
 3. Gottfried de Purucker, *Esoteric Teachings*, Volume 10, *The Hierarchy of Compassion*, I.S.I.S. Foundation, The Hague 2015, p. 19.
 4. See ref. 3, p. 113.
-

TSPL Lectures and Studies in January, February and March Weekly, on Sundays, 19.30 h. CET

To participate in the studies it is required to have followed the foregoing lecture.

To register for a study, go to that study page on <https://blavatskyhouse.org/lectures/>

Theme in January

The Cosmic Tree of Life

It is a very special thought: according to Universal Wisdom, the cosmos is alive, including all its parts. It is one great organism.

How does the cosmos work? How is it structured and how are all parts connected? And above all, what place and task do we humans, of this little planet Earth, have in there?

The Theosophia pictures us a grand view, and precisely because of this, it gives us the inspiring basis for our life in the here and now. Is it distant future to become a cosmic collaborator, or are we already?

Lectures and studies about this theme

- ▷ 9 January 2022 **Lecture**: Life within Life
- ▷ 16 January 2022 **Study**: Life within Life
- ▷ 23 January 2022 **Lecture**:
Our place and time in the Cosmic Tree of Life
- ▷ 30 January 2022 **Study**:
Our place and time in the Cosmic Tree of Life

Theme in February and March

Conscience:

a cosmic view on a forgotten part of ourselves

The next eight weeks a series of four lectures on conscience, interspersed with four group studies on the same topic. Conscience is rarely the subject of lectures, because hardly anyone can describe what it actually is. And yet it must be our touchstone in difficult, moral decisions in life.

In four lectures, the Theosophical insights into man's cosmic roots provide a crystal-clear picture of what our conscience is, how it works, and how we can consult it.

Lectures and studies about this theme

- ▷ 6 February 2022 **Lecture**:
Conscience: elusively abstract or familiarly concrete?
- ▷ 13 February 2022 **Study**:
Conscience: elusively abstract or familiarly concrete?
- ▷ 20 February 2022 **Lecture**:
The magical power of following your conscience
- ▷ 27 February 2022 **Study**:
The magical power of following your conscience

As a practical exercise, this series ends with the question 'to kill or not to kill'. An indispensable exercise for one's own life, but also for all humanity. This knowledge prevents religions and beliefs from being misused as an excuse to kill dissenters.

- ▷ 6 March 2022 **Lecture**:
The 'killing of enemies' in old Initiation tales
- ▷ 13 March 2022 **Study**:
The 'killing of enemies' in old Initiation tales
- ▷ 20 March 2022 **Lecture**:
Can you live without killing? Ask your conscience!
- ▷ 27 March 2022 **Study**:
Can you live without killing? Ask your conscience!

Colophon

Editors: Barend Voorham,
Henk Bezemer, Rob Goor, Bianca
Peeters, Erwin Bomas, Bouke van den
Noort.

Chief editor: Herman C. Vermeulen

Editorial office:
De Ruijterstraat 72-74,
2518 AV Den Haag,
tel. +31 (0) 70 346 15 45
email: luciferred@isis-foundation.org

Reactions:
The Editorial Board reserves the right
to make a selection and/or shorten
incoming documents

Subscription:
This is the 27th free sample of *Lucifer*,
the Light-bringer. For subscription:
mail the editorial office:
luciferred@stichtingisis.org.
The price of our "paper" issues will be
about € 4,60 and € 9,20 for a double
issue, excluding postage.
Payment by Internet – creditcard (see
website).

Publisher:
I.S.I.S. Foundation, Blavatskyhouse,
De Ruijterstraat 72-74,
2518 AV Den Haag,
tel. +31 (0) 70 346 15 45,
email: luciferred@isis-foundation.org
internet: www.blavatskyhouse.org

© I.S.I.S. Foundation
No part of this publication may be
reproduced or made public in any
form or by any means: electronic,
mechanical, by photocopies,
recordings, or any other way, without
prior permission of the Publisher.

The I.S.I.S. foundation is not
responsible for any statement or
opinion that is published in this
magazine, unless an explicit reference
is made.

I.S.I.S. Foundation

The name of the Foundation [Stichting] is
'Stichting International Study-centre for
Independent Search for truth'. Its registered
office is in The Hague, The Netherlands.

The object of the Foundation is to form a
nucleus of Universal Brotherhood by
disseminating knowledge about the spiritual
structure of human beings and the cosmos,
free from dogma.

The Foundation endeavors to accomplish this
object by giving courses, organizing public and
other speeches and lectures, issuing books,
brochures and other publications, and by
drawing on all other resources available to it.

I.S.I.S. Foundation is a non-profit organization,
which is recognized as such by the tax
authorities in The Netherlands. For the purposes
of the tax authorities, I.S.I.S. Foundation has
what is called ANBI status.

ANBI stands for General Benefit Organisation
(Algemeen Nut Beogende Instelling).
The most important requisites in obtaining this
ANBI status are:

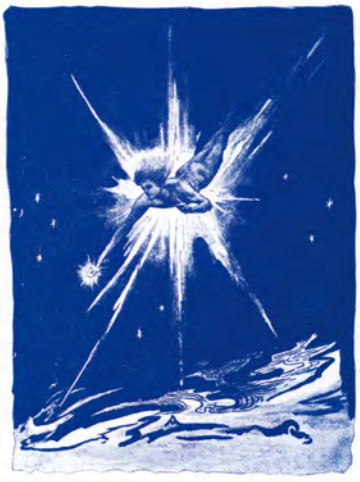
- It is a non-profit organization, so it has no
earnings. Any profit earned from for
example book sales, must be fully used for
general beneficial activities. For I.S.I.S.
Foundation, this is spreading the Theo-
sophia. (We refer to the statutes, aims and
principles for further information.)
- Board members must meet integrity
requirements.
- The ANBI must have a separate property,
whereby a director or policymaker cannot
dictate over this property as though it were
his own.
- The remuneration of board members may
only consist of a reimbursement for
expenses and attendance.

I.S.I.S. Foundation ANBI number is 50872.

I.S.I.S. Foundation

The activities of the I.S.I.S. Foundation (International Study-centre for Independent Search for truth) are based on:

1. The essential unity of all that exists.
2. By reason of this unity: brotherhood as a fact in nature.
3. Respect for everyone's free will (when applied from this idea of universal brotherhood).
4. Respect for everyone's freedom to build up their own view of life.
5. To support the developing of everyone's own view of life and its application in daily practice.



Why this journal is called *Lucifer*

Lucifer literally means Bringer of Light.

Each culture in the East and West has his bringers of light: inspiring individuals who give the initial impulse to spiritual growth and social reform. They stimulate independent thinking and living with a profound awareness of brotherhood.

These bringers of light have always been opposed and slandered by the establishment. But there are always those who refuse to be put off by these slanderers, and start examining the wisdom of the bringers of light in an open-minded and unprejudiced way.

For these people this journal is written.

“... the title chosen for our magazine is as much associated with divine ideas as with the supposed rebellion of the hero of Milton's *Paradise Lost* ...

We work for true Religion and Science, in the interest of fact as against fiction and prejudice. It is our duty – as it is that of physical Science – to throw light on facts in Nature hitherto surrounded by the darkness of ignorance ... But natural Sciences are only one aspect of SCIENCE and TRUTH. Psychological and moral Sciences, or theosophy, the knowledge of divine truth, are still more important ...”

(Helena Petrovna Blavatsky in the first issue of *Lucifer*, September 1887)