

H.P. Blavatsky, 'The New Cycle'

Translation of 'Le Cycle Nouveau,' article in *La Revue Théosophique*, Paris, Vol. I, No. 1, 21 mai, 1889, pp. 3-13.

in: H.P. Blavatsky, *Collected Writings* Vol. 11, p. 132.

The man who imagines that he has chosen freedom, but who, nevertheless, remains submerged in that boiling caldron, foaming with foul matter called social life, most terribly betrays his own divine Self, a betrayal which will blind that Self in the course of a long series of future incarnations.

Helena P. Blavatsky. 'The Struggle for existence'

Article in *Lucifer*, Vol. IV, No. 20, April, 1889, pp. 105-106

In: H.P. Blavatsky, *Collected Writings*, Vol. 11, p. 149

. . . From daily life we may take examples which clearly show forth **the evolution of this god-like quality**. We see the purely selfish man, who cares not if all rot so he have pleasure; the same man married, and an area of generosity developed, but bounded by wife and children; in other cases, the area increased by the extension of sympathy to friends and relations; and still further increased in the case of the fanatic or bigot, religious or patriotic, who fights for sect or country, as the she-animal for her cubs, whether the cause be good or bad. And here we may mention the instruments of **national passions and cunning**, necessary evils; for the race being in its youth, and very animal-like, not yet recognizing the right of self-sacrifice in the interrelations of its constituent sub-races, requires the individual who serves his country in her wars and political schemes to reduce his moral standard to the race-level. These are types of the evolution of **the animal man's affections**, either in his individual development or modified by the development of the race. In most cases such types represent the mere expansion of selfishness or, at any rate, may be traced to selfish causes, or the hope of reward.

Ascending, however, in the scale of manhood, we come to those who shadow forth the latent God in man in thoughts, words, and deeds of divine self-sacrifice; the prerogative of their God-head first manifesting in acts of real charity, in pity of their suffering fellow-kind, or from an intuitional feeling of duty, the first heralding of accession to divine responsibility, and the realization of the unity of all souls. "I am my brother's keeper," is the cry of repentant Cain, and the divine summons of return to the lost Paradise. With this cry the struggle for animal existence begins to yield to the struggle for divine existence. By extending our love to all men, aye, to animals as well, we joy and sorrow with them, and expand our souls towards the One that ever both sorrows and joys with all, in an eternal bliss in which the pleasure of joy and the pain of sorrow are not.

Gottfried de Purucker 'The Nature of the Buddhic Principle'

In: *Studies in Occult Philosophy*, pp. 361-363

" . . . Once separated from the common influences of Society, *nothing* draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not even make his current felt a feather's weight by us, if his power is confined to the *Manas*. The supreme energy

resides in the *Buddhi*; latent — when wedded to *Atman* alone, active and irresistible when galvanized by the *essence* of “Manas” and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, and of the earth earthly : and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development.”

— *Mahatma Letters to A.P. Sinnett*, Letter 59 (Barker edition), 111 (Chron. edition) July 1883

(...) What is this Buddhist principle? It is so difficult in our awkward European tongues to give to this almost mystical Sanskrit word a proper translation. It is discrimination. It is **intuition**, it is the organ of direct knowledge, it is the clothing of the divine spark within us which instantly not only knows truth but communicates it, if indeed the barriers be not too thick and heavy between it and our receptive minds. Ah, reception, that is the point. Can our minds receive? If not, it is our own fault for we have enshrouded ourselves with the veils of the lower selfhood so strongly that the light from above, or from the Master mind, cannot reach our own higher mind and descend into the physical brain and into the physical heart where truth abides for all. For mystical fact it is, that although we know it not, the truth is already within us, here in heart, and here in mind; and we are like those spoken of by the Avatara Jesus in the Christian Bible, having ears they hear not, having eyes they see not, having minds they apprehend and comprehend not.

I want to point out one more thought, that the inner God works within its own vehicle, and this vehicle is the buddhi principle, and it is just as easy to come into sympathetic relationship, into companionship with the buddhi as it is with the kāma-manas within us. In other words, it is just as easy to yearn for the **inspiration** of the highest within you as it is to look for the heat and fevers of the lower part of our being.

Gottfried de Purucker, *The Dialogues of GdP*, Vol. 2, pp. 188-189

Student — *In thinking over our relation with our own inner god it seems to dawn upon one's consciousness that we are really not inhabitants of a physical world, but rather inhabitants, if you could put it in that way, of a Being. If that is so, would there not be what you might call a geography of that Being, just as there is a physical geography of the world? Is it not possible to know it with great exactitude ?*

G. de P. — Yes, it is. It is perfectly true that we humans are life-atoms in the physical vehicle of some cosmic entity. It is exactly like the atoms of our body which are inhabitants of us. There is furthermore what you might call a topography of this divine Being, or a cosmography, and you see it in the skies above you in its physical aspect. A solar system is an atom of this Cosmic Being. Our own Home-Universe, which means everything comprised within the bounds of the Milky Way, is a cell of this Cosmic Being. And all other outlying universes are other cells.

As I have tried to tell you on other occasions, my dear Companions, the entities inhabiting some of the atoms of our physical bodies – and this is a fact – are as incognizant of us, except intuitively, spiritually, as we are as men incognizant of this Cosmic Entity “in whom we live and move and have our being,” as Paul of the Christians said. We live in its life. That life is our spiritual fountain-head. It is the source of our being. To it we shall ultimately return in consciousness. This Cosmic Entity in its turn is but a life-atom in the Being of some other Entity still more incomprehensibly vast.

What pictures, what thoughts, our sublime philosophy gives to us! Do you know that every human being is destined in the future not only to become a solar system, but at some later date in eternity, if I can use such an expression — is destined to become a Universe ? And then ascend still higher ?

Gottfried de Purucker ‘Children’s invisible companions’

In: *Studies in Occult Philosophy*, pp. 361-363

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

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

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

Only recently, comparatively speaking, out of the devachanic condition in which this spiritual presence was a living reality, although not there and then understood as something separate – for indeed it is not – the Ray reaching incarnation and embodying itself, in the manner which I have endeavored to describe in my *The Esoteric Tradition* and elsewhere, still retains the intuition of the spiritual presence of the inner Self; and the child’s mind, instinctively feeling this presence, but not having the developed brain-mind as yet to argue about it or analyse it, recognises the fact, and talks of what we adults call, or might call, ‘an invisible companion,’ or by some such similar phrase.

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

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

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

Let me tell you that every Initiate, every Adept, knows his "Father in Heaven," recognises him and calls him "Father-Sun," or "Father-Flame," or "Father-Fire," or "Father-Star," and looks upon himself, the man himself, **not only as an efflux flowing from this inner divinity, but as its child, its representative here on earth, laboring to embody the mandates and the dictates of the god**

within. And the ancient Initiates – and the Kings of Egypt in the days of Egypt's glory were all such, were all Sons of the Sun – knew it even in those already degenerate days.

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

That is the real meaning of the Egyptian King worshiping himself; and of course degeneration of such things could only take place when a man had fallen from his pristine estate of understanding, in which pristine state intuition was not beclouded by reason because reason had not yet grown up to be pure intellect. It will in time, but it has not yet so grown.

Any one of you who has once felt the touch of the god within never is the same again. Never can you be the same again. Your life is changed; and you can have this awakening at any moment, any moment that you will take it.
