

G. DE PURUCKER The World's Trouble and Its Cure (1938)
(*Wind of the Spirit* p.81)

What is the trouble with the world today? It is this: the desperate desires that men have to make other men accept their views. That was and has been the trouble with the Occident since the downfall of paganism. It was the scandal of the Christian church -- and I say it with reverence for the many noble hearts who have lived in and brightened that church with their lives. The great fault of men from the time of the downfall of Rome in all the European countries, and in these two continents of ours, has been the desperate effort of men to force others to think as they do — in religion, in politics, in society, it matters not what.

It is this which has lighted the pyres of the martyrs. It is this which has sent murdering, marauding bands out for the killing of other men. It is this which has made and signed treaties, and imposed them on nations. It is this which troubles us today. You see it everywhere. You see it even in countries at peace. You see it in our social relations among ourselves. Western men and women do not seem to be happy unless they are trying with more or less success to impose their will upon others, their thoughts, their ideas of what is right: the way the world should be run, the way things should be done, and especially the way other people should believe and feel. When you realize how greatly we value the sanctuary of our own hearts, the freedom of our own lives, and our right to think freely, you can see how tragical the consequences always are.

Why, I have seen the same evil strain running even through the minds of theosophists who seem to think that other theosophists are all on the wrong path because they do not accept *their* opinions -- theosophically, this is simply repeating the same old evil desire to make the other fellow think as you do.

Now, try as you may, you cannot completely succeed in this. You can kill men, you can shackle their bodies, you can defile and distort their minds and their hearts. But you cannot enchain the human soul. It will break free. And then the same old tragedy is repeated. It is pathetic; and the pathos of it lies mainly not so much in the great human suffering brought about, but in the immense loss to humankind of the treasures repressed and defeated in the hearts and minds of others. Think! what is more beautiful than for a man to study the mind of his friend or his fellow, to bring out what is there, to see it grow, to see unfolded the treasures of thought? This is productive. The other is destructive. The one enriches the treasures of human thought and human feeling; it brings about gentleness and peace and mildness in men's dealings with each other. The other brings about hatred and suspicion and a seething resentment and urge to throw off the slavery of imposed beliefs, ideas, or forms.

Do you know why all this happens? Simply because people, most of them, are unensouled. I do not mean they have no souls; but their souls are not active, are not working, are not productive. They are asleep. Thus men and women mostly live like human animals; in fact, worse, because animals are governed more or less by an instinct which holds some measure of respect for other animals. But men have planning and tricky minds, and when planning and tricky minds are endowed with reason, we have tyranny, religious, social, political, any kind. We have, I say, tyranny: the attempt by minority, or by majority, or the one upon the many, or the many upon the one, to impose ideas and thoughts and modes of conduct to which the others must submit — and we call that the "freedom of the Occident"!

Freedom! One of heaven's most blessed gifts and the one that we have most outrageously abused, for we have considered that to gain freedom is the causing of other men to accept our beliefs, is the obliging of other men to accept our institutions and our ways of doing things. And the result: the crushing down of the flowering of millions of human souls which otherwise would have produced abundantly, brought forth nobly their contribution to the enrichment of our common human treasury.

Am I *revolutionary* in these ideas? Never. For that would be just myself trying to repeat the moral crimes I speak of, trying to impose my views upon others. *Evolutionary*? Yes! Appealing to human hearts and minds always to remember that they can never be ultimately happy, or produce their best, or allow their fellowmen to produce their best, if they fight others. It never has worked. It never will. It is against the laws of human nature. It is against all the laws of psychology, both the higher and the lower. It is a man's duty to obey the laws of his country. No matter what country it is, no matter what laws it may have, as long as he lives in it he should be obedient to its laws. But let him in his own life be an example of an ensouled man, and if he die a martyr in the cause of the world will hear of his example and it will be, as the old Christian said, "the seed of the Church"; for it is a curious fact in human psychological thought, that even though a man die in a poor cause it is a seed of propaganda.

The greatest wisdom in human life as taught by the masters of wisdom is sympathy for the souls of men, and making your own life an example of what you preach: justice, brotherly love, sympathy, pity, compassion, helpfulness, refraining from doing any unjust act to whomsoever it may be. Your example will be followed by others because you will stand out like a beacon light on a dark night.

That is the ideal; and I shall always hold it before me as an ideal. For I have found, and I found it even in my boyhood, that the most interesting thing in human association, in human relations, in the give-and-take of daily life, is the bringing out of what the other man has within him, wants to show, wants to express. It is fascinating; and the quickest way to kill that, to check its growth, is to impose your ideas on him. For then you kill something wondrously beautiful; you bring about the destruction of the noblest thing in human life instead of sympathetically aiding in its flowering. It is a crime to do this. Contrariwise, if you can bring out what is within a man's soul you can enrich him and yourself, both. And this is the essence of real leadership. It means leading the hearts of men; bringing out the best in others, so that they themselves come to love the beauty thus brought forth and become fired with enthusiasm. To impose ideas on others is tyranny.

We are living under a rule of force; there are forcible repressions everywhere. You know what that means in mechanics; similarly does the crushing of the aspirations of the human soul, the forcing down of what must come out some day, produce explosions. Can you wonder that the greatest men who have ever lived have taught us that the way to peace and happiness and growth and prosperity and riches and all the good things of life is love and justice? Love for the souls of men, sympathy for the souls of men; doing not unto others as you would not that they should do unto you -- this negative form is the wiser one. Doing unto others what you would they should do unto you -- "saving the souls of men" -- is a rule which admits of the abuses of ignorance and fanaticism.

Treat others – put it in the positive form if you like – treat others as you want others to treat *you*, and by and by you will grow to see the flowering of their and your ideals. A man who does this is an ensouled man: one in whom the qualities of the soul predominate; who loves

because love is beautiful; one who, enriching the life of his fellows, enriches his own life; one who treats others generously and gives to others the first chance. This is not only chivalrous, but also it increases one's own power and strength, for it requires willpower to do this continuously. It is a process of ensouling oneself ever more. The greatest men in the world have been the most ensouled in this sense. They are those whose hearts have held the most love, whose minds have been the keenest, the quickest, the strongest, the manliest; whose ethical sense has been the most subtle, the most quick, the firmest. They are those who have refused to impose their will upon others, but instead have led forth the beauty in the souls of others.

***Studies in Occult Philosophy* p.86 There Is No Eternally Unchanging Principle in Man "**

...I am one with Divinity, and there is no abiding, unchanging, and hence separating personal soul in me; for I am THAT. This doctrine is the teaching of the utter solidarity, the utter oneness, of everything that is, from god to atom, with the Heart of Things.

Were men on earth today imbued with this thought, filled with this doctrine, all the troubles of earth would soon vanish. Men then, sensing their essential unity or oneness, and that what affects one affects all, would instinctively and by love act like brothers, because they would think like brothers; they would see far more of sheer human interest in the mysteries envisioned in the depths of the human eye than they would in counting the money-bags, or estimating the values in the swollen vaults of our banks. All human problems would adjust themselves easily, because men would realize that what causes you to suffer reacts on me, interiorly and exteriorly.

Carry the thought onwards. It is fundamentally the same in business as it is in philosophy. The man who tries to drive his competitor to the wall injures his own business, for that very man should be made a customer, and by Nature's laws actually is a customer unless you ruin him, drive him out of business, which means killing his purchasing power. The same rule which is thus exemplified in the pragmatic affairs in human life holds in the worlds of the spirit and of the soul. I advance far more quickly when I help my fellows, when I feel that they are component parts, so to speak, of my own being; that there is something in my fellow which is closer to me than my own hands and feet, than my own mind, than my own heart, than my own soul; for this is the Essence of Divinity in him which is identic with that Essence in me.

Showing that Universal Brotherhood is based on the spiritual structure of the Universe

***The Wind of the Spirit.* p.276 Chapter: 'Aham Asmi Parabrahman'.**

“Brilliance like the almighty wings of love knows no barriers, and can and does penetrate everywhere; and this thought was born in my mind this afternoon as I hearkened to our speaker giving us excerpts of great beauty, of great depth, from the archaic wisdom-teachings of mankind, teachings which belong to no race, to no age, and which, since they are essential truth, must be taught in spheres not earthly but divine, as they are taught here on earth to us men. For it struck me that the burden of his brilliant address was this: that we human beings, as indeed all other things and entities everywhere, are but parts of one vast cosmic whole, intimately united together, despite our failings and our stumblings, in the working out of our common destiny. And therefore in proportion to our own individual understandings, we respond to that cosmic source which the Christian calls God, and which I prefer to call the divine, from which we came, inseparable from which we are and always shall be, and into

which again we are returning on our ages-long pilgrimage. Oh, just that one thought, if we could keep it alive in our hearts and allow it to stimulate our minds from day to day, how it would soften the asperities of human life, how it would teach us to treat our brothers like brothers instead of bitter foes!”