

READER Man: Symbol of Nature

MASTER KH on THE FUNCTION OF MAN

Mahatma Letters to A.P. Sinnett, Letter 15 (Barker ed.), July 10th, 1882

The correspondence between a mother-globe and her child-man may be thus worked out. Both have their seven principles. In the Globe, the elementals (of which there are in all seven species) form

- (a) a gross body,
- (b) her fluidic double (*linga sariram*),
- (c) her life principle (jiva);
- (d) her fourth principle kama rupa is formed by her creative impulse working from centre to circumference;
- (e) her fifth principle (animal soul or *Manas*, physical intelligence) is embodied in the vegetable (in germ) and animal kingdoms;
- (f) her sixth principle (or spiritual soul, Buddhi) is man
- (g) and her seventh principle (atma) is in a film of spiritualized akasa that surrounds her.

HELENA P BLAVATSKY on DIVINE THOUGHT AND COSMIC IDEATION

The Secret Doctrine, Vol. I, pp. 15-18 (Proem)

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Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, *i.e.*, that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object.

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the great Breath assumes the character of precosmic Ideation. It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, precosmic root-substance (*Mulaprakriti*) is that aspect of the Absolute which underlies all the objective planes of Nature.

Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the “Manifested Universe.” Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle† of matter that consciousness wells up as “I am I,” a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The “Manifested Universe,” therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as “manifestation.”

Footnote(s) _____

† Called in Sanskrit: “Upadhi.”

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But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is “that” which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the “bridge” by which the “Ideas” existing in the “Divine Thought” are impressed on Cosmic substance as the “laws of Nature.” Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the “Thought Divine” transmitted and made manifest through the Dhyana Chohans,* the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self — or reflective — consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

The following summary will afford a clearer idea to the reader.

- (1.) The ABSOLUTE; the *Parabrahm* of the Vedantins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.
- (2.) The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the “manifested.” This is the “First Cause,” the “Unconscious” of European Pantheists.
- (3.) Spirit-matter, LIFE; the “Spirit of the Universe,” the Purusha and Prakriti, or the *second* Logos.
- (4.) Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.

The ONE REALITY; its *dual* aspects in the conditioned Universe.

Further, the Secret Doctrine affirms: —

(b.) The Eternity of the Universe *in toto* as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing,” called “the manifesting stars,” and the “sparks of Eternity.” “The Eternity of the Pilgrim”† is like a wink

Footnote(s) —————

* Called by Christian theology: Archangels, Seraphs, etc., etc.

† “Pilgrim” is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole — the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedantins call it *Sutratma* (Thread-Soul), but their explanation, too, differs somewhat from that of the occultists; to explain which difference, however, is left to the Vedantins themselves.

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of the Eye of Self-Existence (Book of Dzyan.) “The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.” (See Part II., “Days and Nights of Brahma.”)

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

Moreover, the Secret Doctrine teaches: —

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle, — or the OVER-SOUL, — has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the Universe is Brahma and Brahma, for Brahma is in every atom of the universe, the six principles in Nature being all the outcome — the variously differentiated aspects — of the SEVENTH and ONE, the only reality in the Universe whether Cosmical or micro-cosmical; and also why the

permutations (psychic, spiritual and physical), on the plane of manifestation and form, of the sixth (Brahma the vehicle of Brahma) are viewed by metaphysical

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antiphrasis as illusive and Mayavic. For although the root of every atom individually and of every form collectively, is that seventh principle or the one Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses. (See, for clearer definition, Addendum “Gods, Monads and Atoms,” and also “Theophania,” “Bodhisatvas and Reincarnation,” etc., etc.)

HELENA P BLAVATSKY on MAN AS A MICROCOSM

The Secret Doctrine, Vol. II, pp. 289-290

THE RACES WITH THE “THIRD EYE.”

..... Man was the store-house, so to speak, of *all the seeds of life* for this Round, vegetable and animal alike.* As En-Soph is “One, notwithstanding the innumerable forms which are in him” (“Zohar,” i. 21a), so is man, on Earth the microcosm of the macrocosm. “As soon as man appeared, everything was complete. . . . for everything is comprised in man. He unites in himself all forms (*Ibid.*, iii. 48a).” “The mystery of the *earthly* man is after the mystery of the Heavenly Man” (*ii.* 76a). The human form — so called, because it is the vehicle (under whatever shape) of the *divine* man — is, as so intuitively remarked by the author of “Esoteric Studies,”† the *new type*, at the beginning of every Round, “as man never can be, so he never has been, manifested in a shape belonging to the animal kingdom *in esse*.” The author proceeds, “he never formed part of that kingdom. Derived, only derived, from the most finished class of the latter, a new human form must always have been the *new type* of the cycle. The human shape, in one ring (?), as I imagine, becomes cast-off clothes in the next; it is then appropriated by the highest order in the servant-kingdom below.”

If the idea is what we understand it to mean — for the “rings” spoken of throw some confusion upon it — then it is the correct esoteric teaching. Having appeared at the very beginning, and at the head of sentient and conscious life, man (the astral, or the “Soul,” for the Zohar, repeating the archaic teaching, distinctly says that “the *real* man is the Soul, and his material frame no part of him”) — man became the living and animal UNIT, from which the “cast-off clothes” determined the shape of every life and animal in this Round.‡.....

Footnote(s) —————

* It may be objected that this is a contradiction. That, as the first Root-Race appeared 300,000,000 years after the vegetation had evolved, the seed of vegetable life could not be in the First Race. We say it could; for up to man’s appearance in *this* Round, the vegetation was of quite another kind than it is now, and quite ethereal, this for the simple reason that no grass or plants could have been physical, before there were animal or other organisms to breathe out the carbonic acid which vegetation has to

imbibe for its development, its nutrition and growth. They are inter-dependent in their *physical* and achieved forms.

† “Visconde de Figaniere, F.T.S.” (*The Theosophist*, Aug. 1887, page 676.)

‡ It is stated in the Zohar that the “primordial worlds” (sparks) could not continue because *man was not as yet*. “The *human* form contains everything; and as it did not as yet exist, the worlds were destroyed.”

HELENA P BLAVATSKY on GODS, MONADS AND ATOMS

The Secret Doctrine, Vol I, p. 632

..... But what say the Occult Sciences to this, and what do they add?

They say that what is called collectively *Monads* by Leibnitz — roughly viewed, and leaving every subdivision out of calculation, for the present† — may be separated into three distinct Hosts, which, counted from the highest planes, are, firstly, “gods,” or conscious, spiritual *Egos*; the intelligent architects, who work after the plan in the *Divine Mind*. Then come the Elementals, or *Monads*, who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms. Lastly, the atoms, or material molecules, which are informed in their turn by their *apperceptive* monads, just as every cell in a human body is so informed.

HELENA P BLAVATSKY on THE FUNCTION OF THEOSOPHISTS

Helena P. Blavatsky to the American Conventions – Letter I - 1888

Second Annual Convention — April 22-23

American Section of the Theosophical Society

Sherman House, Chicago, Illinois

Letter from H. P. Blavatsky, dated April 3, read by William Q. Judge, afternoon session, April 22; reproduced verbatim from the original typescript in the Archives of the Theosophical Society, Pasadena

I am confident that, when the real nature of Theosophy is understood, the prejudice against it, now so unfortunately prevalent, will die out. Theosophists are of necessity the friends of all movements in the world, whether intellectual or simply practical, for the amelioration of the condition of mankind. We are the friends of all those who fight against drunkenness, against cruelty to animals, against injustice to women, against corruption in society or in government,

although we do not meddle in politics. We are the friends of those who exercise practical charity, who seek to lift a little of the tremendous weight of misery that is crushing down the poor. But, in our quality of Theosophists, we cannot engage in any one of these great works in particular. As individuals we may do so, but as Theosophists we have a larger, more important, and much more difficult work to do. People say that Theosophists should show what is in them, that “the tree is known by its fruit.” Let them build dwellings for the poor, it is said, let them open “soup kitchens,” etc., etc., and the world will believe that there is something in Theosophy. These good people forget that Theosophists, as such, are poor, and that the Founders themselves are poorer than any, and that one of them, at any rate, the humble writer of these lines, has no property of her own, and has to work hard for her daily bread whenever she finds time from her Theosophical duties. The function of Theosophists is to open men's hearts and understandings to charity, justice, and generosity, attributes which belong specifically to the human kingdom and are natural to man when he has developed the qualities of a human being. Theosophy teaches the animal-man to be a human-man; and when people have learnt to think and feel as truly human beings should feel and think, they will act humanely, and works of charity, justice, and generosity will be done spontaneously by all.

G. DE PURUCKER on THE THREE LOGOI

Studies in Occult Philosophy, pp. 548-549

I am often confused in Theosophical literature over the use of the term Logos or Logoi which seems to be used in different ways in different places. Can you clear up this matter?

Logos is a Greek word which originally means ‘Reason,’ and finally also came to mean ‘Word.’ Why? Because when a man addresses a man, he utters an idea of reason; reason or thought is conveyed by words between man and man; and taking this simple thought, certain Schools of the philosophy of Greece transferred it as a figure of speech, as a picture, to Cosmic processes and said: First there was the divine Reason, the divine Thought, which in order to communicate the life and intelligence within itself needed a vehicle, needed a Word, to pass itself on. And the Word or vehicle was produced by the functioning of the Reason, just as human speech is produced by the function of human reason, human thought.

There are of course many Logoi. Every different plane has its own three Logoi: the unmanifest, the partially manifest or quasi-manifest, the manifest, otherwise called First, Second, and Third Logoi. Why is this? Because Nature's operations and functions and structure are repetitive on all planes- what is in the highest is in the lowest, and vice versa; or, to put the thought differently, because the entire Universe is constructed of and in hierarchies which repeat each other on the different planes. Therefore each hierarchy, each plane in other words, has its First Logos, its Second Logos, and its Third.

You see how simple this thought is; and there is no reason to be confused when you see in The Secret Doctrine or in other writings, different statements about the Logoi or about the

Third Logos or the Second or the First. First examine and find out which hierarchy or which plane is spoken of. This is why in Fundamentals I put the First and Second and Third Logoi in places relative to others, which are perfectly correct, but would be inaccurate if you transferred these relative positions to the Cosmos Universal, because in the Cosmos Universal Mahat is the Third Logos as it is indeed in man; Atman the First Logos, Buddhi the Second Logos, Manas the Word, Reason, the expressed reason, the reason delivering the life of its progenitor to others- the Third Logos or Manas.

The teaching is very simple indeed. Do not boggle over words and think there are mysteries where there are none. There are mysteries enow, I tell you, without trying to find new ones, and that is what we all do! Find out first which Logos is spoken of, to which plane it is properly referred; then ascertain other facts about it; and you will find your way as clear as you could wish it. You will have no difficulty whatsoever. Every hierarchy, which means every plane, has its own three Logoi: the First or highest, the unmanifest for that hierarchy or plane, the Hyparxis, if you wish; its clothing or offspring or expression, the Second Logos; its child or offspring or clothing, the Third Logos.

G DE PURUCKER on THE NATURE OF THE BUDDHIC PRINCIPLE

Studies in Occult Philosophy, pp. 361-374

“ . . . 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.” — Letter LIX, p. 341

Passages out of these wonderful communications from our beloved Teachers are so filled with not only truth but beauty, that one’s mind is held in the enchantment of the thoughts aroused by reading these communications or by hearing them summarized. It is amazing — and yet why should it be so, but it is to us inferior folk — to sense how the majesty of truth and the greatness of soul accompanying such majesty affect us so deeply as to move the inmost core of our being. And I for one know no experience more exalting, no experience more penetrating than this. How vain some of the things of the world when we discern the glory of Reality. I venture to say that no man or woman living, no matter how simple-minded he or she may be, is unsusceptible, is insensible, to such feelings — dare we call them that? — at any rate to such consequences of having received the touch of supernal beauty. It is an experience which in itself is worth lifetimes of ordinary garnering of life’s impressions. I think that this spiritual and intellectual consequence of having these teachings in our inmost must be indeed almighty influences not only on our own characters, but on our future destiny.

I am assured from my own observation and from what I feel within myself, that a man's whole future lives can be changed, because of change occurring here and now within him.

We see the compelling power of the beauty born within us when studying these great Teachers' communications, for Truth indeed is thus compelling when its exposition is directed by Master Minds; and it is thus compelling not because it is enslaved, but because it gives us freedom, the freedom of brotherhood, the freedom of fellowship, fellowship in understanding, fellowship in fellow-feeling.

The statement has been made that buddhi is negative unless it has the manas or mind to work through, and of course this is true. But don't imagine for a moment that this means that the buddhi is negative on its own plane, quite the contrary. It is as active on its own plane as the supreme truth within us, the ātman, is forever active on its own plane. The meaning is that the buddhi is negative on this our human plane of experience and action, without the transmitting principle to step it down to us, which is the mind and the psychical elements within us. Then, if the mind be pellucid as the mountain lake, crystal clear, so that it cannot transmit the non-divine, then we have indeed a man who for the time being is like unto a god, for he speaks with power, with the voice of authority; and none who listens unto him, in his heart can say Nay. Our minds are taken captive, mightily persuaded. And why? Because the buddhi in the Teacher speaks to the buddhi within us. Voice as it were calls to voice. Thought evokes correspondential thought. Truth awakens, by its impact on our minds, the spark of truth within us; and it compels us, compels us because our own best is awakened, and we know thereafter that that is freedom, that is truth, that is reality; and no man wants aught else than freedom, truth, love, reality. That is why truth is so compatible. That is why its authority over our hearts and minds is supreme, for it awakens within us itself. Strange paradox and yet so simple.

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. Ay, 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 Avatāra 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.

Now whereas in the old religions and philosophies the God within has always been called a Divinity or God — masculine; the Consort, the Buddhi of the Ātman, has always been looked upon as feminine. The German poet Goethe meant more than mere poetry when he uttered that remarkably telling phrase, *Das Ewig-Weibliche zieht uns hinan*. *The eternal feminine draweth us ever onward and inward*. It does not mean woman, it means that part of our natures to which and in which the god within works. Our own individual Buddhi is that which gives us intuition and insight and sensitiveness and delicacy and the ability in quick response to feel the suffering, the sorrow of others. It is the god within which does this, but it is what in common language we call the feminine side of us which receives it, the sensitized part of us, and carries the thought to the place where dwelleth the Ātman. It has naught to do with physical woman or physical man. There is a great and wonderful mystery here, and I may add in closing that one more small and minor phase of this mystery is alluded to by H.P.B. in *The Key to Theosophy* where she speaks of the buddhi as being the root and the key itself of individuality. There is the remote source why on this low physical plane some of our lifetimes are passed as men and some as women. By each we learn, if we have the wit. It always vexes me when I hear people talk, as I sometimes hear, about which is greater, man or woman. Which really is greater? It is the uttermost poppycock. Where would you be without your mothers? Where would you be without your fathers? Sex of course is but a passing phase. It did not exist some 18 or 19 million years ago, and some 8 million years from now it will again vanish. Its place will be taken by kriyāśakti. But at present the most complete men are the men who have a healthy dash of the feminine in them; and the most perfect women are they who have a touch of the masculine. The most courageous man is always the man who feels the most tender towards the weak and helpless. If a man has not a touch of the mother-instinct in him, look out, you cannot trust him! If a woman has not a touch of the father-instinct in her, in my judgement she is incomplete.

[G. DE PURUCKER on HUMANITY \(on function of humanity in our Globe Earth\)](#)

Esoteric Teachings 7, THE DOCTRINE OF THE SPHERES, pp.116-117 (1937 ed.)

Our Earth is lower in the scale of its individual evolution than is the average humanity inhabiting it, although the spiritual entity of which the Earth is the physical expression, bears the same relation to its humanity that the human soul bears to the composite atoms of the lower part of the human constitution. Reflect over this remarkable fact.

Now some of our esoteric students may wonder whether these words refer to the Earth as Globe D of our own Planetary Chain, or to the Chain as a whole. The answer is that they refer to our Globe Earth in particular, but can refer by analogical application equally well to every other globe of our Planetary Chain. The fact is that each such globe is, from the evolutionary

standpoint, less advanced than is the ‘humanity’ of the evolving Egos which at any time inhabit it, or, otherwise stated, pass through it during the course of the Rounds through the globes of the Planetary Chain.

In this connexion I am reminded of a certain passage from K. H. in *The Mahatma Letters to A.P. Sinnett*, which has seemed to cause confusion and difficulty in the minds of students. I will quote it hereunder:

K.H.: Letter No. XV (Barker ed.), Jul. 1882. “The correspondence between a mother-globe and her child-man may be thus worked out. Both have their seven principles. In the Globe, the elementals (of which there are in all seven species) form (a) a gross body, (b) her fluidic double (linga sariram), (c) her life principle (jiva); (d) her fourth principle kama rupa is formed by her creative impulse working from centre to circumference; (e) her fifth principle (animal soul or *Manas*, physical intelligence) is embodied in the vegetable (in germ) and animal kingdoms; (f) her sixth principle (or spiritual soul, Buddhi) is man (g) and her seventh principle (atma) is in a film of spiritualized akasa that surrounds her.”

Now I would like to point out that the two statements, the one by me and the one by the Master, do not refer to identically the same thing. The Master had in mind the sevenfold nature of the physical sphere of the Earth only, and was not dealing with our Globe Earth as a cosmic septenary — which it most certainly is, containing as it does all the seven Element-Principles of the Universe from the Cosmic Ātman down to the Globe’s Sthūla-śārīra. The Master was dealing only with our Globe Earth in its sevenfold aspect as the Globe’s terrestrial Sthūla-śārīra alone, with the seven ‘elements’ and seven ‘principles’ of such Sthūla-śārīra. This fact in itself is a proof of what has often been stated, that every one of the seven portions of a septenary entity is in itself sevenfold or septenary; so that even the Sthūla-śārīra is a septenary entity: it has its ātman, buddhi, manas, kāma, and all the other principles, as has every unit in Boundless Space. And of this sevenfold characteristic of our physical plane, we human beings form the buddhi life-atoms during our transit.

In an exactly analogical and indeed identical manner, man’s physical body, or Sthūla-śārīra, may be divided into seven ‘principles’ or ‘elements’ formed of portions of all the parts of his constitution expressing themselves *on the physical plane* in and through man’s physical body. For instance, in man’s body all the seven species or classes of elementals form the grossest physical matter of the human body, its fluidic double, and its life-principle or Prāṇa; whereas the fourth principle of the physical body is a portion of the element of Kāma working through it; its fifth principle is the brainmind’s psycho-magnetic activity; its sixth principle is the reflexion in the body of man’s higher human soul; and the body’s seventh principle or Ātman is the aura, or ākāśic auric fluid, that surrounds the human body — and which ākāśic fluid, as elsewhere plainly stated in these *Instructions*, is the Auric Egg of man in its lowest or most material aspect.

Esoteric Teachings. 9 – CORRELATIONS OF COSMIC AND HUMAN CONSTITUTIONS, pp. 46-47 (1937 ed.)

A few words may be helpful here with regard to the statement elsewhere made by me that we as humans are higher evolutionally than is our Globe D, our Earth, on which at present our Human Life-wave is stationed. I have elsewhere tried to throw some light on this matter, which seems quite needlessly to have perplexed some of our esoteric students. Now I would not say that we as individual human beings are higher than the Planetary Spirit of Globe D is, for this would be quite wrong, and I do not think that I have ever used such words – at least I hope not – which would give this entirely erroneous impression. The truth is that the Spirit, or spiritual parts of the Planetary Spirit, of Globe D is higher in evolution than is the Spiritual Monad of any human being, but we human beings as such are higher, and obviously so, than is our Globe D or Earth which is the outermost or most material veil or garment of Globe D's Planetary Spirit. Therefore I may say that the human hierarchy, the human race, represents a rather more evolved stage on the ladder of life than has been attained by the Earth on which we live. And why? Because we are the manifestations at the present time, in quasi-astral, almost gelatinous bodies, of life-atoms of a spiritual type, which stage the globe, considered as an entity, has not yet attained. Human beings collectively, rather than distributively, represent the buddhi-mānasic quality of the Earth.

G. DE PURUCKER on THE WORLD'S TROUBLE AND ITS CURE

The Wind of the Spirit, pp. 81-84

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 other men 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 men should believe and feel. And when you realize how greatly we men 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 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, or ideas or forms.

And do you know why all this happens? Simply because men, 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. And 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 Occidentals 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 fellow-men 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 justice, the world will hear of his example and it will be, like 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.

When I as Leader of the Theosophical Society first took office I said to myself: Power, great and far-reaching, is now in your left hand. The chance to exercise compassion and wisdom in the completion of what you believe to be your duty, lies in your right. Is your administration going to be such that when you are called Home those who knew you and worked with you can say of you honestly, "He tried to live in his own life what he is preaching to us"?

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 the 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. And 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. And 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 it increases one's own power and strength, for it requires will-power 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 subtil, 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.

Therefore, in my judgment if men and women would follow the simple rule of ceasing to try to impose their views on other men, ninety-nine per cent. of the world's misery, suffering, bloodshed, crime, would cease; for the rule runs through all human relationships.
