

THE SIGNIFICANCE OF THE MONAD DIVINE? OR HUMAN?

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Introductory remarks:

It is perhaps because the whole subject and concept of the Monad is so very vast—in its higher aspects far beyond our human comprehension—and yet so very intimate and closely connected with each one of us throughout our whole evolutionary journey, from its start to its finish (“finished” only for *this* Manvantara) that it is so difficult to comprehend, and leads to so much argument. And yet, a clear understanding, partial though it may be, of the Monad, holds the key to a clear understanding of Man, his origin, his destiny, his evolutionary journey.

Non-comprehension is not limited to new students, though experience during the 25 years or so of conducting the Theosophical Correspondence Course has shown that, just as with some Christians the tendency is to anthropomorphize “God”, so the new student tends at times to picture the Monad as something material, physical, however fine the state of matter, something which occupies space, and above all something which is entirely separate from Man himself. We hope to show that the Monad is not such. It is Consciousness per se, and manifests in its descent into matter as various degrees of consciousness appropriate to the sphere in which it manifests; and most important, that we are never separated from our Divine Monad.

One of the greatest stumbling blocks for some old-time students is that they take one partial statement about the Monad, (without perhaps even reading the rest of the sentence) and fasten the mind strictly to this partial statement, thus closing the mind to the amazing variety of applications and scope of meanings the term may have. A striking example is the quoting of H.P.B.’s “There is only one Monad, the Divine . . .” ignoring the rest of the sentence; and arguing that therefore there is no such thing as a human monad, etc., etc. We will come to this again further on.

It has often been said that our studies would be made much easier if there were just *one* single term for each technical point or idea, instead of, as we find it, a variety of terms used for the same idea or teaching, or given terms used first for one aspect of the Universe, and then for another. This is shown in questions that continually reach us: “What is the difference between the Monad, the Divine Self, the Higher Self, Atman, Soul, etc.?” or “How can you speak of many different Monads when H.P.B. says definitely ‘There is only one Monad, the Divine . . .?’” (Her sentence ends, “. . . hence also human”!)

It is true that in the early days of the Theosophical Society, the Masters pointed to the necessity of some sort of uniformity in terms used, getting them clearly defined; so that we, and those listening to us, would know what we are talking about. We have a comparable instance when somebody asks us: “Do you believe in God?” and the only possible answer is, “What do *you* mean by God?” On the other hand, one can’t mix different categories or listings. For instance, when we speak of the human body, we can describe it as composed of a head, limbs, trunk, etc.; or we can speak of its blood, skin, bone, muscles, etc.; or we can describe its various chemical constituents. One list does not imply that the other is wrong.

So it is with Man: when we are listing the *Principles* of Man, we call the highest the Atman, then Buddhi, etc.; when we are speaking of the various *Monadical Rays*, we point to the highest as the Divine Monad,

then the Spiritual, then the Human, etc., relating our terms in each instance to whatever aspect of the Cosmos or of Man we are enumerating. Personally we think it is very good that there is not one single term—all others being wrong—to apply to any aspect of the teachings. Theosophy was not given to us in this way, perhaps in order to prevent our minds being lulled into quiescence, or a comfortable state of assurance that we have complete cognisance of the whole subject under discussion, that everything that could be said about it was known by us, and that anyone differing from us must therefore be wrong. We have found, on the contrary, that the method used in the presentation of modern Theosophy tends to expand the consciousness stretches the mind, leads to questioning and discussion (not to be confused with argument—“Truth is never arrived at by argument!”); and above all it helps to clear from our minds preconceived misconceptions; because of course the ground has to be cleared of old rubbish and rubble before the new house is built.

We will find in the passages quoted below that the writers could move freely within their own minds, relating one term used in one system or one listing, to that used in another; and continually relating our theosophical terms to those used in the great religions and philosophies of the world, thus not building up a dogmatic and excluding world of thought around our own philosophy. H.P.B., when giving advice to her personal pupils about studying her *Secret Doctrine*, told them: “It is worse than useless going to those whom we imagine to be advanced students and asking them to give us an ‘interpretation’ of *The Secret Doctrine*. They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the TRUTH. To accept such interpretations means anchoring ourselves to fixed ideas, whereas TRUTH lies beyond any ideas we can formulate or express”.

For this reason we base this discussion mainly on passages from original sources from which we have received the teaching, rather than giving our own views or interpretations, merely connecting the various ideas and emphasizing and elaborating on them.

WHAT IS THE MONAD?

We start with this comprehensive definition:

“The Monad is a breath of pure spirit; it is essentially a consciousness-centre, eternal by nature, itself tasting never of death nor of dissolution during our manvantaric or great evolutionary period; in fact, as long as our Universe endures, because it is *per se* essential Consciousness-Substance. The Monad is not a composite or a compound thing, as our bodies are. It is a focus, a centre, a point, of pure spirit, of homogeneous substance . . . The Monad, therefore, is not the man; it is not the ‘soul’; for neither the man nor the ‘soul’ can in any wise be considered to be pure spirit or pure consciousness. The Monad is the ultimate source, nevertheless, of all that we as individuals are. Each one of us *is* essentially his own essential or Spiritual Monad. Everything that we are as individuals derives from the Monad, and just as the sun of our solar system gives us light among the vast multitude of other radiations, and through a certain range of these radiations generates heat on earth, or at least by such radiation provides for us heat indirectly, so all forces and substances of the human constitutive entity . . . may be traced back or upwards and inwards to the Monad as their ultimate or original source of emanation.

“The Monad is like a spiritual sun at the root of, or in the essence of, our being, constantly, continuously, incessantly, always, from beginning to ending of our great Manvantaric Period, pouring forth streams or flows of intelligence and life-substance, which produce by their interacting and interwoven energies, the various ‘knots’ or foci of consciousness . . . which thus are the offspring or the children, so to say, of the Parent Monad.” —G. de Purucker, *The Esoteric Tradition*, Vol. II, p. 848.

H.P.B. answers the question:

“*Atma* (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval ‘Seven’; . . . It is *the* EMANATING spark from the UNCREATED Ray—a mystery . . . the One unknown, without beginning or end, . . .”—*The Secret Doctrine*, I, 571 or. ed., I, 624 3rd ed., II, 294 6-vol. ed.

SOME MISUNDERSTANDINGS

In a letter entitled “The Famous ‘Contradictions’” K. H. writes to Sinnett:

“I am sorry you do not find *her* [H.P.B.’s] answer written under my direct inspiration ‘very satisfactory’, for it proves to me only that up to this you have not yet grasped very firmly the difference between the sixth and seventh, and the fifth, or the *immortal* and the *astral* or *personal* ‘Monads—Egos’.”—*The Mahatma Letters*, p. 183.

This confusion, we think, stems partly from not realizing that, for brevity and convenience’ sake, we speak of the various “Monads”, instead of in each instance of the monadic *rays* descending and emanating from the one Divine MONAD—as we speak of the sun shining in our garden, when the sun is not down here, but merely sends down some of its rays). Remember we are always exhorted to “use the key of analogy”, and the best analogical key relating to the Monad and the Monadic Rays, or Monadic Essence, is that of the Sun, the heart of our Solar System; and its innumerable rays it sends down to earth.

Thus H.P.B.:

“. . . the ‘human’ Monad, whether *immetallized* in the stone-atom, or *invegetallized* in the plant, or *inanimalized* in the animal, is still and ever a divine, hence also a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. The terms ‘mineral’, ‘vegetable’, and ‘animal’ *monad* are meant to create a superficial distinction: there is no such thing as a Monad (*jiva*) other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower condition—the adjectives ‘higher’ and ‘lower’ being used for lack of better words—and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in each of its Monads . . . so the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom.”—*The Secret Doctrine*, II, 185 or. ed., II, 195 3rd ed., 111, 192 6-vol. ed.

That should settle the controversy: “one monad or many?” “human or divine?!”

Another difficulty in sorting out terms is shown by this question asked of Dr. de Purucker and answered by him in his *Studies in Occult Philosophy*, p. 477:

“Question: What is the difference between the divine and spiritual on the one hand, and the spirit and the soul on the other?”

“Answer: The words ‘divine’ and ‘spiritual’ of course are adjectives, whatever is of the spirit is spiritual. The divine is a very different thing from the soul. ‘Soul’ is one of the most difficult words in the English language to explain, simply because it means a thousand and one things. Say ‘soul’, and fifty thousand men will have fifty thousand different opinions about it. However, we may speak of soul as the centre or

habitat of an ego which is the soul's inspiring flame. The encircling veil or garment is 'soul' and as each man has within his constitution a divine Ego and a spiritual ego, and a human ego and even a sort of beast ego, there are corresponding souls for all these. Soul, we may say, therefore, means 'garment', 'vehicle', 'body'.

"The divine, I may perhaps say, is the loftiest part either of the Universe or of man. Whatever is of the gods, is of divine character. Whatever is of the nature of divinity is divine. The highest in any hierarchy is the divine; then comes the spiritual through which it works. Underneath that, let us say in our own case, comes the human, through which the spiritual works; then the beast-element in us, the kama-astral-vital part, through which the human must work in order to express itself on this physical plane. Then comes our physical body."

WHERE DOES INDIVIDUALITY COME IN?

"The *Monad*, or the 'Spiritual Individuality,' remains untainted *in all cases*."—*The Mahatma Letters*, p. 105 (i.e. we must not picture the Monad per se leaving its own realms and descending to our plane.) "The *Amita-Yana* is translated: 'The immortal vehicle,' or the *Individuality*, the Spiritual Soul, or the Immortal *monad*—a combination of the fifth, sixth and seventh (principles) . . . Could the Spiritualists be only made to understand the difference between *individuality* and *personality*, between *individual* and *personal* immortality and some other truths, they would be more easily persuaded that Occultists may be fully convinced of the *monad's* immortality, and yet deny that of the soul—the vehicle of the personal Ego . . ."—*Ibid*, p. 114.

There are three different categories under which we must discuss the Individuality:

1. When does Individuality commence in the journey of the Monad through the Seven Kingdoms?
2. Where does Individuality begin for each sevenfold human entity on its descent from its divine source, in the Human Kingdom?
3. What is the difference between *Individuality* and *Personality* as applied to us men, here on earth?

Comment 1. In an article "The Mineral Monad" tracing the evolutionary journey of the Monadic Ray, of the evolving atom through the kingdoms beginning with the three Elemental Kingdoms, H.P.B. has this to say:

" . . . it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The Ocean does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual monads is gradual, and in the higher animals comes almost to the point. . . . The 'Monadical essence' begins, to imperceptibly differentiate in the vegetable kingdom. . . . There are *seven* kingdoms. The 1st group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of *Mulaprakriti* to its third degree—*i.e.*, from full unconsciousness to semi-perception; the 2nd or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the 'Monadical Essence'—considered as an Evolving Energy. Three stages in the elemental side; the mineral kingdom; three stages in the objective physical side—these are the seven links of the evolutionary chain. A descent of spirit into matter, equivalent to an ascent in physical evolution; a reascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organisms up to Nirvana—the vanishing point of

differentiated matter . . .”—*H. P. Blavatsky Collected Writings*, Vol. V, p. 172 et seq.

In other words, in the three Elemental Kingdoms, there is no differentiation, no sign of Individuality; the Vegetable Kingdom sees the first faint signs of differentiation as between one Monadic Ray and another, increasing up to the Human Kingdom; and the Mineral Kingdom stands at the mid-point between the three on one side and the three on the other.

Comment 2. Where does Individuality begin with Man, with each man, making him distinct from other men? We know that in our highest Principle, Atman, we are, *literally* all one; on the other hand, we must each pursue our own evolutionary journey, learn our own lessons, make our own mistakes and pay for them ourselves, reap our own rewards. In the following, one of the most sublime and illuminating passages in *The Secret Doctrine* it is made clear that individuality begins for each of us with our ‘Spiritual Monad, the Buddhi principle. H.P.B. writes:

“This sentence: ‘The thread between the *silent watcher* and his *shadow* (man) becomes stronger’—with every re-incarnation—is another psychological mystery . . . the ‘Watcher’ and his ‘Shadows’—the latter numbering as many as there are re-incarnations for the monad—are one. The Watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and ‘astray into the lunar path’ . . . *is an individual Dhyan Chohan, distinct from others, a kind of spiritual individuality of its own*, during one special Manvantara. Its *Primary*, the Spirit (Atman) is one, of course, with *Paramatma* (the one Universal Spirit), but the vehicle (Vahan) it is enshrined in, the *Buddhi*, is part and parcel of that Dhyan-Chohan Essence; and it is in this that lies the mystery of that *ubiquity* . . . ‘My Father, that is in Heaven, and I—are one’.”—*The Secret Doctrine*, I, 265 or. ed., I, 285 3rd ed., I, 308 6-vol. ed.

The farther we descend in our Seven Principles, the more apart we are from each other; the higher we go, the more closely do we merge with all other evolving entities; but it is only when we reach Atman, the Undifferentiated, that we lose our Individuality—for a time—the dewdrop has slipped into the shining sea!

Comment 3. What is Individuality, and what is Personality? As applied to man, these two terms have distinctive meanings in theosophical terminology: The *Individuality*:

“is the spiritual-intellectual and immortal part of us: deathless, at least for the duration of the Kosmic Manvantara: the root of us, the very essence of us, the spiritual sun within, our inner god. . . . The Personality is all the lower man: all the psychical and astral and physical impulses and thoughts and tendencies, and what not. It is the reflection in matter of the Individuality. . . . In Occultism the distinction between the personality and the immortal individuality is that drawn between the lower quaternary or four lower principles of the human constitution, and the three higher principles of the constitution or Higher Triad. The Higher Triad is the Individuality; the personality is the lower quaternary. The combination of these two into a unity during a life-time on Earth produces what we now call the human being. The personality comprises within its range all the characteristics and memories and impulses and karmic attributes *of one* physical life; whereas the Individuality is the Aeonie Ego, imperishable and deathless for the period of a Solar Manvantara. It is the Individuality through its ray or human astral-vital Monad which reincarnates time after time and thus clothes itself in one personality after another personality.”—G. de Purucker’s *Occult Glossary*.

Read again the quote from *The Mahatma Letters* which opened this section, and it will be clearer what K.H. is emphasizing.

RELATING THE MONAD TO THE VARIOUS KINGDOMS

While we must not confuse the dividing of Man into his Seven Principles, with the division of Monadic Rays: Divine, Spiritual, Human, Vital-Astral, etc., it is important to be able to correlate them, as H.P.B. does in this revealing paragraph, dealing both with the various kingdoms through which the Monad travels, and the various aspects or Rays of the Monad in these kingdoms:

“In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the ‘Individual Monads’ of men, so the Mineral Monad—being at the opposite point of the circle—is also One—and from it proceed the countless physical atoms. . . .

“Otherwise how could one account for and explain mathematically the evolutionary and spiral progress of the Four Kingdoms? The ‘Monad’ is the combination of the last two ‘principles’ in man, the 6th and the 7th, and, properly speaking, the term ‘human monad’ applies only to the dual soul (Atma Buddhi), not to its highest vivifying Principle, Atma, alone. But since the Spiritual Soul, if divorced from the latter (Atma) could have no existence, no being, it has thus been called. . . . Now the Monadic, or rather Cosmic, Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva Kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being. . . . Instead of saying a ‘Mineral Monad,’ the more correct phraseology . . . would of course have been to call it ‘the Monad manifesting in that form of Prakriti called the Mineral Kingdom. . . .”

“ . . . the Occultists (while applying the term to the whole Kosmos) distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the ‘Mineral, Vegetable, Animal, (etc.) Monad’ are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The ‘Monadic Essence’ begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom. As the Monads are uncompounded things, . . . it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence . . .

“ . . . Thus it may be wrong on strictly metaphysical lines to call Atma-Buddhi a MONAD, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and *vice versa*; and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Atma-Buddhi.” —*The Secret Doctrine*, I, 177-9 or. ed.; I, 200-2 3rd ed.; I, 230-1 6 vol. ed.

CONSCIOUSNESS HOLDS THE KEY

We can think of this journey of the Monadic Essence through the various Kingdoms, from its divine source, and then working up from the lower to the higher and back to its divine source, as the various foci of consciousness, monadic consciousness suited to each realm or kingdom that it is passing through.

“The MONAD emerges from its state of spiritual and intellectual unconsciousness; and,

skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every ‘form,’ from the ‘mineral’ monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.”—*The Secret Doctrine*, I, 175 or ed., I, 198 3rd ed., I, 228 6 vol. ed.

“The same difficulty of language is met with in describing the ‘stages’ through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the ‘development’ of a Monad, or to say that *it* becomes ‘Man.’ But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through.. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the ‘plank,’ be drifted away to another incarnation by the unresting current of evolution.”—*Ibid*, I, 174 fn., I, 197 3rd ed., I, 227-8 6 vol. ed.

LOST SOULS

In the last sentence above (and also S.D. I, 265), H.P.B. refers to the doctrine of lost souls, those who have irrevocably, for this Manvantara, broken their link with their Divine Monad, descended into the “lunar path” or Eighth Sphere, or Planet of Death, and have to start their whole evolutionary journey over again. In the Eighth Sphere or Planet of Death (not to be confused with the Avichi, which broadly speaking is akin to the Christian hell), the lost souls are:

“ground over and over in Nature’s laboratory, and are finally dissipated into their component psycho-astral elements or life-atoms. The Eighth Sphere or Planet of Death is an actual globe; it is also of course a state or condition of being . . .”—G. de Purucker, *Occult Glossary*.

Note that a Lost Soul is not the same as a soulless being!

THE ENSOULING OF MAN

Yes, with the mention of lost souls, we should warn that SOULLESS people are not lost souls. A good description of soulless people, which H.P.B. said we “elbow at every turn on the streets”, is found in G. de Purucker’s *Wind of the Spirit* p. 93. He is discussing “The Ensouling of Man” (this is somewhat abbreviated):

“Soulless people are not wicked. They are just drifting, sleeping unawakened. They live more or less in the four lower principles of the constitution . . . The vast majority of mankind are soulless in the technical sense that we understand. The soul is there but they won’t live in it; they won’t make it themselves. They prefer to live in the animal . . . the grasping, acquisitive, selfish, appetitive, indulgent, part of us, running after this and

running after that, without stability of character, in other words without soul.”

But—and this is the crux of the matter: We aren’t evolved enough to live in our Divine Monad, only rarely are most of us able to reach up towards the Spiritual Monad; but our task in this Fifth Root Race (and later more fully in the Fifth Round—we are now in the Fourth), is to live in the *Human Monad*, the Manasic Monad. We live so much in the four lower principles, represented by the Animal-Astral-Physical Monad, but let Dr. de Purucker continue:

“These four lower principles are the *human* animal. Being a *human* animal it is superior to the beast-animal, because throughout the former there is an instinct of humanity. Nevertheless this human animal, when the man lives as a man, should be ensouled by the humanity of the man. When a man lives solely in his four lower principles he is less than a true man. He merely vegetates. He exists. He has no chance for immortality, none whatsoever, because there is nothing immortal in the four lower principles of us. But the human Monad, the vehicle of the Spiritual Monad, or to put it otherwise, the Human Soul, the vehicle of the Spiritual Soul, has a great chance for conscious immortality. . . .

“When a man lives in his Human Monad the four lower principles are ensouled. He is a full man then. . . .

“So then, ensouling means living those things which we intuitively and instinctively sense belong to the better part of us. That is all there is to it: living in the Human Soul instead of in the human animal soul: to speak technically, living in the Buddhi-Manas instead of in the Kama-Manas. . . .

“We shall be fully human, fully ensouled, in the Fifth Round. At the present time we can be so by effort and aspiration. . . .

“Set about ensouling yourself with the soul which is *yourself*. . . . The path is the same for all men, yet distinctive for each individual. Find it”.

THE MONAD’S JOURNEY THROUGH THE KINGDOMS: VERSUS THE VARIOUS MONADS MANIFESTING IN THE COMPLETE SEPTENARY MAN.

On the one hand, we have the picture of the Divine Monad sending down its rays into first the lowest of the kingdoms of Nature, working its way upwards through the various Kingdoms, on each one forming a focus of Consciousness appropriate to that Kingdom, until it returns to its divine source, enriched by all its experiences on the various planes. On the other hand, we have the picture of the Monad as it is related to us humans, to each one of us, focusing its human consciousness in our lives here on earth; but at the same time never separated from its higher foci of consciousness, the Spiritual and the Divine, and this is described in some detail in Dr. de Purucker’s writings, particularly in his *Esoteric Tradition*, dealing with the wonderful Doctrine of the Peregrinations of the Monad through the spheres, or the Circulations of the Cosmos, and touched upon by H.P.B. in both *Isis Unveiled* and *The Secret Doctrine*. Dr. de Purucker writes:

“. . . the monadic element in the human constitution: the Monad, any Monad, just because it is a Force or Energy of Spirit-Essence—which is equivalent to saying a Spiritual Entity of a consciousness-center—from the very fact that it is what it is, is never resting, never in repose—at least during the long term of the Cosmic Manvantara. Withdrawal of one Ray of the Monad from physical incarnation (as with us humans after death) affects the Monad not at all. The Monad is a Spiritual Life, in movement always, and the movement is not only continuous but is of the very substance of Cosmic Intelligence.”— *The*

Esoteric Tradition, II, 856.

Dr. de Purucker explains further:

“The Divine Monad has a range of action and consciousness over the entire galaxy, which includes our own solar world; the Spiritual Monad over our solar system; the Human Monad throughout our planetary chain; and the Animal-Astral on our globe, producing the mere-earth-man. . . . I call your attention to what is really a very wonderful thought: the intermediate nature cannot manifest itself unless it be born from its Father in Heaven, the Divine Monad, and coincidentally find for itself imbodiments growing up from the planes beneath and expanding to receive it. A strange paradox—meeting its own child born from itself, but itself growing upwards towards the Divine. If the man loses connexion with the upper and is attracted downwards, then the converse of what I said takes place, and he begins to shrink to a point and vanishes.” (Again a reference to a lost soul.)—*Studies in Occult Philosophy*, 111-2.

Thus it is when we die and the Spiritual Monad is relatively freed from its attachment to the Human Monad (which during the devachan is “asleep in the bosom of the Spiritual Monad”), that the latter has its fuller chance for its own evolutionary journey throughout the Solar System and particularly through the Seven Sacred Planets. But that is another story.

NO NEW SOUL OR MONAD “CREATED” FOR EACH INCOMING ENTITY

We touch briefly on the vexed question about increases in population, whether a new soul is created for each birth, etc., H.P.B. states:

“Questions with regard to *Karma* and *re-births* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited, to which they are answered in the affirmative. For, however countless in our conceptions the number of incarnating monads, . . . still, there must be a limit . . . No fresh Monads have incarnated since the middle point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed . . .”. — *The Secret Doctrine*, II, 302-303 or. ed.; II, 316-7 3rd ed., III, 304 6-vol. ed.

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Towards the end of her life, H.P.B. had the opportunity of giving deeper teachings to an advanced body of students in London. In one of her talks she stressed:

“Come to the S.D., without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules: (We quote the first one only)

“. . . let the mind hold fast, as the basis of its ideation to the following ideas: the FUNDAMENTAL UNITY OF ALL EXISTENCE. This unity is a thing altogether different from the common notion of unity . . . The teaching is that existence is ONE THING, not any collection of things linked together. Fundamentally there is ONE BEING. This BEING has two aspects, positive and negative. The positive is Spirit or

CONSCIOUSNESS. The negative is SUBSTANCE, the subject of consciousness . . .”.

This advice we must adhere to when making our study of the Monad!

Source:

The Canadian Theosophist: Vol 52:6 Jan-Feb 1972, pp.125-128; Vol 53:1Mar-Apr 1972, pp.6-7; Vol 53:2 May-June 1972, pp.32-34, 37-38.