

The Monad

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The information given in Theosophical literature on the subject of the Monad is necessarily scanty. We are not at present in a position of supplement it to any great extent; but a statement of the case, as far as it is at present comprehended among us, may save students some misapprehensions, such as are often manifested in the questions sent in to us.

That many misconceptions should exist on such a subject is inevitable, because we are trying to understand with the physical brain what can by no possibility be expressed in terms intelligible to that brain. The Monad inhabits the second plane of our set of planes - that which used sometimes to be called the paranirvanic or the anupadaka. It is not easy to attach in the mind any definite meaning to the word plane or world at such an altitude as this, because any attempt even to symbolise the relation of planes or worlds to one another demands a stupendous effort of the imagination in a direction with which we are wholly unfamiliar.

Let us try to imagine what the consciousness of the Divine must be - the consciousness of the Solar Deity altogether outside any of the worlds or planes or levels which we ever conceived. We can only vaguely think of some sort of transcendent Consciousness for which space no longer exists, to which everything (at least in the Solar System) is simultaneously present, not only in its actual condition, but at every stage of its evolution from beginning to end. We must think of that Consciousness as creating for Its use these worlds of various types of matter, and then we must think of that Divine Consciousness voluntarily veiling Itself within that matter, and thereby greatly limiting Itself. By taking upon Itself a garment of the matter of even the highest of these worlds, It has clearly already imposed upon Itself a certain limitation; and, equally clearly, each additional garment assumed as It involves Itself more and more deeply in matter, must increase the limitation.

One way of attempting to symbolise this which has been found helpful is to try to think of it in connection with what we call dimensions of space. If we may suppose an infinite number of these dimensions, it may be suggested that each descent from a higher level to a lower level removes the consciousness of one of these dimensions, until, when we reach the mental plane or world, the power of observing but five of them is left to us. The descent to the astral level takes away one more, and the further descent to the physical level leaves us with the three which are familiar to us. In order even to get an idea of what this loss of additional dimensions means, we have to suppose the existence of a creature whose senses are capable of comprehending only two dimensions, and then to imagine in what respect the consciousness of that creature would differ from ours, and thus try to obtain an idea of what it would mean to lose a dimension from our consciousness. Such an exercise of the imagination will speedily convince us that

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the two-dimensional creature could never obtain any adequate conception of our life at all; he could be conscious of it only in sections, and his idea of even those sections must be entirely misleading. This enables us to see how inadequate must be our conception even of the plane or world next above us; and we at once see the hopelessness of expecting fully to understand the Monad, which is raised by many of these planes or worlds above the point from which we are trying to regard it.

It may help us if we recall to our minds the method in which the Deity originally built these planes. We speak with all reverence in regard to His method, realising fully that we can at most comprehend only the minutest fragment of His work, and that even that fragment is seen by us from below, while He looks upon it from above. Yet we are justified in saying that He sends forth from Himself a wave of power of influence of some sort, which moulds the primeval pre-existent matter into certain forms to which we give the name of atoms.

Into that world or plane or level, so made, comes a second life-wave of divine energy, and to it those atoms already existing are objective, outside of itself, and it builds them into forms which it inhabits. Meantime the first down-flowing wave comes yet again, sweeping through that newly-formed plane or level, and makes yet another, lower, plane with atoms a little larger and matter therefore a little denser - even though its density may as yet be far rarer than our finest conception of matter. Then into that second world comes the second outflowing, and again in that finds matter which to it is objective, and builds of that its forms. And so this process is repeated and the matter grows denser and denser with each world, until at last we reach this physical level; but it will help us if we bear in mind that at each of these levels the ensouling life of the second outpouring finds matter already vivified by the first outpouring, which it regards as objective, of which it builds the forms which it inhabits.

This process of ensouling forms built out of already vivified matter is continued all through the mineral, vegetable and animal kingdoms, but when we come to the moment of individualisation which divides the highest animal manifestation from the lowest human, a curious change takes place; that which has hitherto been the ensouling life becomes itself in turn the ensouled, for it builds itself into a form into which the ego enters, of which he takes possession. He absorbs into himself all the experiences which the matter of his causal body has had, so that nothing whatever is lost, and he carries these on with him through the ages of his existence. He continues the process of forming bodies on lower planes out of material ensouled by the first outpouring from the Third Aspect of the Deity; but he finally reaches a level in evolution in which the causal body is the lowest that he needs, and when this is attained we have the spectacle of the Monad, which represents the third outpouring from the First Aspect of the Deity, inhabiting a body composed of matter ensouled by the second outpouring.

At a far later stage the earlier happening repeats itself once more, and the ego, who has ensouled so many forms during the whole of a chain-period, becomes himself the vehicle, and is ensouled in his turn by the now fully active and awakened Monad. Yet here, as before, nothing whatever is lost from the economy of nature. All the manifold experiences of the ego, all the splendid qualities developed in him, all these pass into the Monad himself and find there a vastly fuller realisation than even the ego could have given them.

Of the condition of consciousness of the Solar Deity outside of the planes of His system, we can form no true conception. He has been spoken of as the Divine Fire; and if for a moment we adopt that time-

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honoured symbolism, we may imagine that Sparks from that Fire fall into the matter of our planes - Sparks which are of the essence of that Fire, but are yet in appearance temporarily separated from it. The analogy cannot be pushed too far, because all sparks of which we know anything are thrown out from their parent fire and gradually fade and die; whereas these Sparks develop by slow evolution into Flames, and return to the Parent Fire. This development and this return are apparently the objects for which the Sparks come forth; and the process of the development is that which we are at the present moment concerned to try to understand.

It seems that the Spark as such cannot in its entirety veil itself beyond a certain extent; it cannot descend beyond what we call the second plane, and yet retain its unity. One difficulty with which we are confronted in trying to form any ideas upon this matter is that, as yet, none of us who investigate are able to raise our consciousness to this second plane; in the nomenclature recently adopted we give to it the name of Monadic because it is the home of the Monad; but none of us have yet been able to realise that Monad in his own habitation, but only to see him when he has descended one stage to the plane or level or world below his own, in which he shows himself as the triple Spirit, which in our earlier books we call the Atma in man. Even already he is incomprehensible, for he has three aspects which are quite distinct and apparently separate, and yet they are all fundamentally one and the same.

It has been described in other books how one of these three aspects (or it would be more correct to say the Monad in his first aspect) cannot or does not descend below that spiritual level; while in his second aspect he does descend into the matter of the next lower world (the intuitional), and when that aspect has drawn round itself the matter of that level we call it divine wisdom in man, or the intuition. Meanwhile, the third aspect (or rather the Monad in his third aspect) descends also to that intuitional plane and clothes itself in its matter, and adopts a form to which as yet no name has been attached in our literature; but it also moves forward or downward one more stage, and clothes itself in the matter of the higher mental world, and then we call it the intellect in man. When that threefold manifestation on the three levels has thus developed itself, and shows itself as Spirit, intuition and intellect, we give to it the name of the ego, and that ego takes upon himself a vehicle built of the matter of the higher mental plane, to which we give the name of the causal body. This ego so functioning in his causal body has often been called in our earlier literature the higher self, and sometimes also the soul.

We see the ego then to be a manifestation of the Monad on the higher mental plane; but we must understand that he is infinitely far from being a perfect manifestation. Each descent from plane to plane means much more than a mere veiling of the Spirit; it means also an actual diminution in the amount of Spirit expressed. To use terms denoting quantity in speaking of such matters is entirely incorrect and misleading; yet if an attempt is to be made to express these higher matters in human words at all, these incongruities cannot be wholly avoided; and the nearest that we can come, in the physical brain, to a conception of what happens when the Monad involves himself in matter of the spiritual plane, is to say that only part of him can possibly be shown there, and that even that part must be shown in three separate aspects, instead of in the glorious totality which he really is in his own world. So when the second aspect of the triple Spirit comes down a stage and manifests as intuition, it is not the whole of that aspect which so manifests, but only a fraction of it. And so when the third aspect descends two planes and manifests itself as intellect, it is only a fraction of a fraction of what the intellect-aspect of the Monad really is. Therefore the ego is not a veiled manifestation of the Monad, but a veiled representation of a minute portion of the Monad.

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As above, so below. As the ego is to the Monad, so is the personality to the ego. So that, by the time you have reached the personality with which we have to deal in the physical world, the fractionisation has been carried so far that the part we are able to see bears no appreciable proportion to the reality which it so inadequately represents. Yet it is with and from this ridiculously inadequate fragment that we are endeavouring to comprehend the whole! Our difficulty in trying to understand the Monad is the same in kind, but much greater in degree, as that which we find when we try really to grasp the idea of the ego. In the earlier years of the Theosophical Society there were many discussions about the relations of the lower and the higher self. In those days we did not understand the doctrine even as well as we understand it now; we had not the grasp of it which longer study has given us. I am speaking of a group of students in Europe, who had behind them the Christian traditions, and the vague ideas which Christianity attaches to the word 'soul'.

The ordinary Christian by no means identifies himself with his 'soul', but regards it as something attached to himself in some kind of indefinite way - something for the saving of which he is responsible. Perhaps no ordinary man among the devotees of that religion attaches any very definite idea to the word, but he would probably describe it as the immortal part of him, though in ordinary language he talks of it as a possession, as something separate from him. In the Magnificat, the Blessed Virgin is made to say: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." She may here be drawing a distinction between the soul and the spirit, as S. Paul does; but she speaks of them both as possessions, and not as the I. She does not say: "I as a soul magnify; I as a spirit rejoice." This may be merely a question of language; yet surely this loose language expresses an inaccurate and ill-defined idea. That idea was in the air all about us in Europe, and no doubt we were influenced by it, and at first to some extent we substituted the term 'higher self' for 'soul'.

So we used such expressions as 'looking up to the higher self', 'listening to the promptings of the higher self', and so on. I remember that Mr. Sinnett used sometimes to speak a little disparagingly of the higher self, remarking that it ought to take more interest than it seemed to do in the unfortunate personality struggling on its behalf down here; and he used jokingly to suggest the formation of a society for the education of our higher selves. It was only gradually that we grew into the feeling that the higher self was the man, and that what we see down here is only a very small part of him. Only little by little did we learn that there is only one consciousness, and that the lower, though an imperfect representation of the higher, is in no way separate from it. We used to think of raising 'ourselves' till we could unite 'ourselves' with that glorified higher being, not realising that it was the higher that was the true self, and that to unite the higher to the lower really meant opening out the lower so that the higher might work in it and through it.

It takes time to become thoroughly permeated by Theosophical ideas. It is not merely reading the books, it is not merely hard study even, that makes us real Theosophists; we must allow time for the teaching to become part of ourselves. We may notice this constantly in the case of new members. People join us, people of keen intelligence, people of the deepest devotion, truly anxious to do the best they can for Theosophy, and to assimilate it as rapidly and perfectly as possible; and yet with all that, and with all their eager study of our books, they cannot at once put themselves into the position of the older members; and they will sometimes show that, by making some crude remark which is not at all in harmony with Theosophical teaching. I do not mean to suggest that the mere efflux of time will produce these effects, for obviously a man who does not study may remain a member for twenty years and be but little forwarder at the end of that time than he was at the beginning; but one who patiently studies, one who

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lives much with those who know, enters presently into the spirit of Theosophy - or perhaps it might be better said that the spirit of Theosophy enters into him.

Evidently, therefore, new members should never intermit their studies, but try to understand the doctrines from every point of view. Year by year we are all growing into the attitude of those who are older than ourselves, and it comes chiefly by association and conversation with those older students. The Masters know almost infinitely more than the highest of Their pupils, and so those highest pupils continue to learn from association with Them; we who are lower pupils know much less than those who stand above, and so we in turn learn by association with them; and in the same way those who are not yet even at our level may learn something from similar association with us. So always the older members can help the younger, and the younger have much to learn from those who have trodden the road before them. It was in this gradual way that we came to understand about the higher and the lower self.

If we try to express the relation of the personality to the ego, we can best put it by saying that the former is a fragment of the latter, a tiny part of him expressing itself under serious difficulties. We meet a person on the physical plane; we speak to him; and we think and say that we know him. It would be a little nearer the truth if we said that we knew a thousandth part of him. Even when clairvoyance is developed - even when a man develops the sight of his causal body, and looks at the causal body of another man - even then, though he sees a manifestation of the ego on his own plane, he is still far from seeing the real man. I have tried, by means of the illustrations in *Man, Visible and Invisible*, to give some indication of one side of the aspect of these higher vehicles; but the illustrations are in reality absolutely inadequate; they can give only faint adumbrations of the real thing. When any one of our readers develops the astral sight, he may reasonably say to us, as the Queen of Sheba said to King Solomon: "The half was not told me." He may say: "Here is all this glory and this beauty, which surrounds me in every direction and seems so entirely natural; it should be easy to give a better description of this." But when, having seen and experienced all this, he returns to his physical body and tries to describe it in physical words, I think he will find much the same difficulties as we have done.

Yet remember that when, using the sight of the causal body, a man looks at the causal body of another, it is not even then the ego he sees, but only matter of the higher mental plane which expresses the qualities of the ego. Those qualities affect the matter, cause it to undulate at different rates and so produce colours by observing which the character of the man can be distinguished. This character, at that level, means the good qualities which the man has developed, for no evil qualities can express themselves in matter so refined. In observing the causal body we know that it has within it all the qualities of the Deity - all possible good qualities, therefore; but not all of them are developed until the man reaches a very high level. When an evil quality shows itself in the personality, it must be taken to indicate that the opposite good quality is as yet undeveloped in the ego; it exists in him, as in everyone, but it has not yet been called into activity. So soon as it called into activity its intense vibrations act upon the lower vehicles and it is impossible that the opposite evil can ever again find place in them.

Taking the ego for the moment as the real man, and looking at him on his own plane, we see him to be indeed a glorious being; the only way in which we down here we can form a conception of what he really is - is to think of him as some splendid angel. But the expression of this beautiful being on the physical plane may fall far short of all this; indeed, it must do so - first, because it is only a tiny fragment; and secondly, because it is so hopelessly cramped by its conditions. Suppose a man put his finger into a hole in the wall or into small iron pipe, so that he could not even bend it; how much of himself as a whole

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could he express through that finger in that condition? Much like this is the fate of that fragment of the ego which is put down into the dense body. It is so small a fragment that it cannot represent the whole; it is so cramped and shut that it cannot even express what it is. The image is clumsy, but it may give some sort of idea of the relation of the personality to the ego.

Let us suppose that the finger has a considerable amount of consciousness of his own, and then, being shot off the body, it temporarily forgets that it is part of that body; then it forgets also the freedom of the wider life, and tries to adopt itself to its hole, and to gild its sides and to make it enjoyable hole by acquiring money, property, fame and so on - not realising that it only really begins to live when it withdraws itself from the hole altogether, and recognizes itself as a part of the body. When we draw ourselves out of this particular hole at night and live in our astral bodies, we are much less limited and much nearer to our true selves, though we still have two veils - our astral and mental bodies - which prevent us of being fully ourselves, and so fully expressing ourselves. Still, under those conditions we are much freer, and it is much easier to comprehend realities; for the physical body is the most clogging and confining of all, and imposes upon us the greatest limitations.

It would help us much if we could suppose our limitations one by one; but it is not easy. Realise how in the astral body we can move quickly through space - not instantaneously, but still quickly; for in two or three minutes we might move around the world. But even then we cannot get anywhere without passing through the intervening space. We can come into touch in that level with other men in their astral bodies. All their feelings lie open to us, so that they cannot deceive us about them, although they can do so with regard to their thoughts. We see in that world many more of the earth's inhabitants - those whom we call the dead, the higher nature-spirits, the angels of desire, and many others. The sight of that plane enables us to see the inside of every object, and to look down into the interior of the earth; so that in many ways our consciousness is greatly widened.

Let us go a step further. If we learn to use the powers of the mental body, we do not therefore lose those of the lower, for they are included in the higher. We can then pass from place to place with the rapidity of thought; we can then see the thoughts of our fellowmen, so that deception is no longer possible; we can see higher orders of the angels, and the vast host of those who, having finished their astral life, are inhabiting the heaven-world. Rising yet another step, and using the senses of the causal body, we find further glories awaiting our examination. If then we look at a fellow-man, the body which we see within his ovoid is no longer a likeness of his present or his last physical body, as it is on the astral and mental planes. What we now see is the Augoeides, the glorified man, which is not an image of any one of his past physical vehicles, but contains within itself the essence of all that was best in each of them - a body which indicates more or less perfectly, as through experience it grows, what the Deity means that man shall be. By watching that vehicle we may see the stage of evolution which the man has reached; we may see what his past history has been, and to a considerable extent we can also observe the future that lies before him.

Students sometimes wonder why, if this be so, the evil qualities which a man shows in one life should so often persist in later lives. The reason is not only that because the opposing good quality is undeveloped there is an opportunity for evil influences to act upon the man in that particular direction, but also that the man carries with him from life to life the permanent atoms of his lower vehicles, and these tend to reproduce the qualities shown in his previous incarnations. Then, it may be asked: "Why carry over those permanent atoms?" Because it is necessary for evolution; because the developed man must be master

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of all the planes. If it were conceivable that he could develop without those permanent atoms, he might possibly become a glorious archangel upon higher planes, but he would be absolutely useless in these lower worlds, for he would have cut off from himself the power of feeling and of thinking. So that we must not drop the permanent atoms, but purify them.

The task before most of us at present is that of realising the ego as the true man, so that we may let him work, instead of this false personal self with which we are so ready to identify ourselves. It is so easy for us to feel: "I am angry; I am jealous"; when the truth is that which is pushing us to anger or to jealousy is merely the desire-elemental, which yearns for strong and coarse undulations, which help him on his downward way into grosser matter. We must realise that the true man can never be so foolish as to wish for such vibrations as these - that he can never desire anything but that which will be good for his own evolution, and helpful for that of others. A man says that he feels impelled by passion. Let him wait and think: "Is it really I?" And he will discover that it is not he at all, but something else that is trying to get hold of him and make him feel thus. He has the right and the duty to assert his independence of that thing, and to proclaim himself as a free man, pursuing the road of evolution which God has marked out for him.

Thus it is at present our business to realise ourselves as the ego; but when that is fully accomplished, when the lower is nothing but a perfect instrument in the hands of the higher, it will become our duty to realise that even the ego is not the true man. For the ego has had a beginning - it came into existence at the moment of individualisation; and whatever has a beginning must have an end. Therefore even the ego, which has lasted since we left the animal kingdom, is also impermanent. Is there then nothing in us that endures, nothing that will have no end? There is the Monad, the Divine Spark, which is verily a fragment of God, an atom of the Deity. Crude and inaccurate expressions, assuredly; yet I know of no other way in which the idea can be conveyed even as well as in words such as these. For each Monad is literally a part of God, apparently temporarily separated from Him, while he is enclosed in the veils of matter, though in truth never for one moment really separated.

He can never be apart from God, for the very matter in which he veils himself is also a manifestation of the Divine. To us sometimes matter seems evil, because it weighs us down, it clogs our faculties, it seems to hold us back upon our road; yet remember that this is only because as yet we have not learned to control it, because we have not realised that it also is divine in its essence, because there is nothing but God. A Sufi sage once told me that this was his interpretation of the cry which rings out daily in the call of the muezzin from the minaret all over the Muhammadan world: "There is no God but God, and Muhammad is the Prophet of God." He told me that in his opinion the true mystical meaning of the first part of this cry was: "There is nothing but God." And that is eternally true; we know that all comes from Him, and that to Him all will one day return, but we find it hard to realise that all is in Him even now, and that in Him it eternally abides. All is God - even the desire-elemental, and the things which we think of as evil, for many waves of life come forth from Him, and not all of them are moving in the same direction.

We, being Monads, belonging to an earlier wave, are somewhat fuller expressions of Him, somewhat nearer to Him in our consciousness than the essence out of which is made the desire-elemental. In the course of our evolution there is always a danger that a man should identify himself with the point at which he is most fully conscious. Most men at present are more conscious in their feelings and passions than anywhere else, and of this the desire-elemental craftily takes advantage, and endeavours to induce the man to identify himself with those desires and emotions.

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So when the man rises to a somewhat higher level, and his principal activity becomes mental, there is danger lest he should identify himself with the mind, and it is only by realising himself as the ego, and making that the strongest point of his consciousness, that he can fully identify himself with it. When he has done that, he has achieved the goal of his present efforts; but immediately he must begin his effort over again at that higher level, and try gradually to realize the truth of the position we laid down at the beginning, that as the personality is to the ego, so is the ego to the Monad. It is useless at our present stage to endeavour to indicate the steps which he will have to take in order to do this, or the stages of consciousness through which he will pass. Such conceptions as can be formed of them may be arrived at by applying the ancient rule that as is below is but a reflection of that which exists in higher worlds, so that the steps and the stages must to some extent be a repetition upon a higher level of those which have already been experienced in our lower efforts.

We may reverently presume (though here we are going far beyond the actual knowledge) that when we have finally and fully realized that the Monad is the true man, we shall find behind that again a yet further and fuller and more glorious extension; we shall find that the Spark has never been separated from the Fire, but that as the ego stands behind the personality, as the Monad stands behind the ego, so the Solar Deity himself stands behind the Monad. Perhaps, even further still, it may be that in some way infinitely higher, and so at present utterly incomprehensible, a greater Deity stands behind the Solar Deity, and behind even that, through many stages, there must rest the Supreme over all. But here even thought fails us, and silence is the only true reverence.

For the time, at least, the Monad is our personal God, the God within us, that which produces us down here as a manifestation of him on these all but infinitely lower levels. What his consciousness is on his own plane we cannot pretend to say, nor can we fully understand it even when he has put upon himself the first veil and become the triple Spirit. The only way to understand such things is to rise on their level and to become one with them. When we do that we shall comprehend, but even then we shall be utterly unable to explain to anyone else what we know. It is at that stage, the stage of the triple Spirit, that we can first see the Monad, and he is then a triple light of blinding glory, yet possessing even on that stage certain qualities by which one Monad is somehow distinct of another.

Often a student asks: "But what have we to do with it while we are down here - this unknown glory so far above us?" It is natural question, yet in reality it is reverse of what should be; for the true man is the Monad, and we should rather say: "What can I, the Monad, do with my ego, and through it with my personality?" This would be correct attitude for this would express the actual facts; but we cannot truthfully take it, because we cannot realize this. Yet we can say to ourselves: "I know that I am the Monad, though as yet I cannot express it: I know that I am the ego, a mere fraction of that Monad, but still out of all proportion greater than what I know of myself in the personality down here. More and more I will try to realize myself as that higher and greater being; more and more I will try to make this lower presentation of myself worthy of its true destiny; more and more will I see to it that this lower self is ever ready to catch the slightest hint or whisper from above - to follow the suggestions from the ego which we call intuitions - to distinguish the Voice of the Silence and to obey it".

For the Voice of the Silence is not one thing always, but changes as we ourselves evolve; or perhaps it would be better to say that it is in truth one thing always, the voice of God, but it comes to us at different levels as we ourselves rise. To us now it is the voice of the ego, speaking to the personality; presently it will be the voice of the Monad, speaking to the ego; later still the voice of the Deity, speaking to the

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Monad. Probably between these last two stages there may be an intermediate one, in which the voice of one of the seven great Ministers of the Deity may speak to the Monad, and then in turn the Deity Himself may speak to His Minister; but always the Voice of the Silence is essentially divine.

It is well that we should learn to distinguish this voice - this voice which speaks from above and yet from within; for sometimes other voices speak, and their counsel is not always wise. A medium finds this, for if he has not trained himself to distinguish, he often thinks that every voice coming from the astral plane must necessarily be all but divine, and therefore to be followed unquestioningly. Therefore discrimination is necessary, as well as watchfulness and obedience.

Does the Monad, in the case of the ordinary man, ever do anything which affects or can affect his personality down here? I think we may say that such interference is most unusual. The ego is trying, on behalf of the Monad, to obtain perfect control of the personality and to use it as an instrument; and because that object is not yet fully achieved, the Monad may well feel that the time has not yet come for him to interfere from his own level, and to bring the whole of his force to bear, when that which is already in action is more than strong enough for the required purpose. But when the ego is already beginning to succeed in his effort to manage his lower vehicles, the real man in the background does sometimes interfere.

In the course of various investigations it has come in our way to examine some thousands of human beings; but we found traces of such interference only in a few. The most prominent instance is that given in the twenty-ninth life of Alcyone, when he pledged himself before the Lord Gautama to devote himself in future lives to the attainment of the Buddhahood in order to help humanity. That seemed to us then a matter of such moment, and also of such interest, that we took some trouble to investigate it. This was a promise for the far-distant future, so that obviously the personality through which it was given could by no means keep it; and when we rose to examine the part borne in it by the ego, we found that he himself, though full of enthusiasm at the idea, was being impelled to it by a mightier force from within, which he could not have resisted, even had he wished to do so. Following this clue still further, we found that the impelling force came forth unmistakably from the Monad. He had decided, and he registered his decision; his will, working through the ego, will clearly have no difficulty in bringing all future personalities into harmony.

We found some other examples of the same phenomenon in the course of the investigations into the beginnings of the Sixth Root Race. Looking forward to the life in that Californian Colony, we recognised instantly certain well-known egos; and then arose the question: "Since men have free-will, is it possible that we can already be absolutely certain that all these people will be there as we foresee? Will none of them fall by the way?" Further examination showed us that the same thing was happening here as with Alcyone. Certain Monads had already responded to the call of the higher Authorities, and had decided that their representative personalities should assist in that glorious work; and because of that, nothing that these personalities might do during the intervening time could possibly interfere with the carrying out of that decision.

Yet let no one think, because this is so, that he is compelled from without to do this or that; the compelling force is the real you; none else than yourself can ever bind you at any stage of your growth. And when the Monad has decided, the thing will be done; it is well for the personality if he yields

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gracefully and readily, if he recognises the voice from above, and co-operates gladly; for if he does not do this, he will lay up for himself much useless suffering. It is always the man himself who is doing this thing; and he, in the personality, has to realise that the ego is himself, and he has for the moment to take it for granted that the Monad is still more himself - the final and greatest expression of him.

Surely this view should be the greatest possible encouragement to the man working down here, this knowledge that he is a far grander and more glorious being in reality than he appears to be, and that there is a part of him - enormously the greater part - which has already achieved what he, as a personality, is trying to achieve; and that all that he has to do down here is to try to make himself a perfect channel for this higher and more real self; to do his work and to try to help others in order that he may be a factor, however microscopic, in forwarding the evolution of the world. For him who knows, there is no question of the saving of the soul; the true man behind needs no salvation; he needs only that the lower self should realise him and express him. He is himself already divine; and all that he needs is to be able to realise himself in all the worlds and at all possible levels, so that in them all the Divine Power through him may work equally, and so God shall be all in all.