



Theosophical Society Point Loma - Blavatskyhouse

Literature, supporting the study (on Sunday, March **24**, 2024)
of the lecture of Bouke van den Noort (on Sunday, March **17**, 2024)

Series: **Evolution: one joined path of inner growth**

Lecture: **The evolution of consciousness**
Struggle for life or cooperation?

Gottfried de Purucker on Evolution

Man in Evolution, 1st edition 1941, pp. 193, 263

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<https://blavatskyhouse.org/literature/gottfried-de-purucker/man-in-evolution/>

p. 193

Evolution therefore actually is self-expression. It does not proceed in a haphazard manner, but according to the inner urge or drive of the more or less conscious invisible entity or soul, which is the factor seeking to express itself through its vehicle or vehicles. Its doing this is what we call evolution. It is in the very small that we should seek for the unriddling of this riddle of evolution, for the solving of the problem of what it is that causes growth, and particularly expansive or forward or progressive growth.

p. 263

Slowly and very gradually do the various vehicles or bodies, or garments, or sheaths, in which the inner nature of man, as of all entities, lives and works, become more refined, more capable of expressing the inner powers, the inner faculties. Behind all there is the general cosmic urge which commingles in action with the individual drive of the self-expressing entity, always forwards and outwards in self-expression, for the general as well as the individual impetus is always forwards.

And what is this engine whence flow this general urge and the particular drive? It is a spiritual engine. It is what we call the Monad – the divine root within us, taking its general life-force from the universal life of which it is an intrinsic and inseparable and integral part, and which at the same time is the fountain of the individual drive. Back of man, back of the animate entities on earth today, back of the many various stems of animate organisms, there is in each case the vital

drive of a living Monad. These monads are not soiled by the matter with which they work, and in which they work, and through which they work – not more so than the rays from the glorious sun are soiled or spoiled or lose their innate brilliancy by the water and scum and ooze and mud in the fetid swamp through which they may penetrate to some degree, cleansing and purifying all they touch.

It is this inner ray or spark of light in beings which furnishes the urge, the driving force, the innate impulse, to higher things. This light comes from the ocean of universal life; and from that universal life in the beginning of our evolutionary course we issued as un-self-conscious god-sparks, so to say; passing through innumerable varied stages along the pathway of evolutionary progress. We learn in each stage lessons appropriate thereto, thus garnering understanding of any such stage of our cosmic journey. Passing thence forwards, or, what comes to the same thing in the present instance, farther downwards into matter, we enter the human stage and there attain self-consciousness – a self-consciousness which grows and broadens ever more and more as time goes on; because with every step forwards, with every new lesson learned, our capacities have a larger field for self-expression; and evolution is nothing but progressive self-expression.

When self-consciousness has been won, each new step thereafter we can take with a more confident and a stronger stride ahead; and thus at every step forwards we learn more than we knew during the last stage. It is thus that self-consciousness broadens into universal consciousness again, when we pass the turning-point of grossest physical matter, and turn our faces anew for the long, long upward ascent to the end of our planetary period. It is at the end of this period that human consciousness re-becomes universal consciousness, returning after having reached that planetary end of our evolutionary course back to the Source whence we originally came, no longer as un-self-conscious god-sparks but as fully self-conscious gods.

Helena P. Blavatsky: 3rd Proposition

The Secret Doctrine, Vol. I, p. 17 (orig. edition 1888)

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).

Gottfried de Purucker on Emanation and Evolution

The Esoteric Tradition, Vol. 1, footnote 96 pp. 218-219 (2nd edition 1940)

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<https://blavatskyhouse.org/literature/gottfried-de-purucker/the-esoteric-tradition-vol-1-2/>

It would seem advisable to attempt briefly to clarify by a few distinctions the difference which lies between the two words emanation and evolution, both so important in their respective ways. These two words approach each other closely in meaning, yet are not only distinct but different. Emanation, as said in the text above, signifies an outflowing of a Monadic Essence or a Monad from a parent source; evolution signifies the unwrapping or unfolding of what lies latent or rather unmanifest in the constitution of a being. Emanation, therefore, may be illustrated by the case of the Sun which is, during the entire Solar Manvantara, emanating or throwing forth from itself innumerable octaves of radiation. These different forms of radiation are at once force and substance combined, and considered analytically each such form or class of radiation is compounded of radiation-units, force-units, which at one and the same time may be considered to be discrete particles or compounds of energy and equivalently compounds or wavelets of substance. Modern science which is so rapidly approximating to conceptions which are fully as metaphysical and indeed as mystical as anything of its kind that the Theosophical Movement has uttered, speaks of these units of energy as quanta of energy or photons — which is an exceedingly good description for the quasi-astral and quasi-material plane where these energy-quanta or photons are placed by scientific thought.

Consider, therefore, these vast numbers of photons which have been emanated or radiated from the Sun, as individuals, undertaking, if you please, individual peregrinations or pilgrimages throughout the solar system. Each one when radiated begins a cycle of experience precisely as the Monads of the Theosophical Philosophy do when first emanated from their Divine Parent. Each such Monad or spiritual force-unit, if the term can be used, once emanated, has begun its cycle of *evolution*, rolling forth or unwrapping from itself by karmic necessity its own latent powers or faculties which in time develop forth appropriate organs through which it expresses itself.

We have, then, first the emanation or flowing forth from the Originant or Source of these hosts of individual Monads which immediately begin their ages-long peregrinations through the different realms visible and invisible of the solar system; and from the instant they are once radiated or emanated from their divine source, they begin to *evolve*, first by automatic unfolding or unwrapping of innate forces or energies, and at a later stage continuing the process through self-devised efforts in bringing out the inner or superior and as yet unevolved parts of their essence.

The reader should note two or three important points in this marvelous process of birth or emanation, and of unfolding growth or evolution. First, each new evolutionary impulse that such an evolving Monad experiences is itself a minor emanation from the heart of the evolving being; second, each such expenditure of evolving energy which in its first form is an emanation, is itself but giving birth to a minor entity which we may call a life-atom, which in its turn begins its evolutionary pilgrimage through the same process of unfolding growth or evolution; and third, it is at once seen from the foregoing that emanation and evolution are really but two forms of the same activity: one the emanative or original, and the other the unfolding or evolutive. So that each emanation can likewise be considered to be a form of evolution, and each new

evolutionary impulse can equally well be looked upon as an emanational outflow. Thus it is that the twain are essentially one activity manifesting after two different manners, and it is this difference of manners which is the distinction between the two forms of the fundamental process of developmental growth.

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