

G. DE PURUCKER, *DIALOGUES* Vol. 3 pp. 357-61**MANASAPUTRAS**

This matter of the Mânasaputras is one which recurs periodically, and is of perennial interest evidently. Some people find it a stumbling-block; I don't know why. It really is one of the simplest albeit among the most profound of our teachings, and I think that if you could collect all the different ideas that have been stated this evening by the different minds, like the seven-colored sunlight, the parti-colored rays blending into the white light, coalesce them thus in your mind, you would have a very easy answer to the questions: who are the Mânasaputras; whom did they illuminate; when?

Let me ask a few questions also. Where did we come from before we embodied on this Chain? From the Moon-chain. Where are we going, whither shall we go when we leave this Earth-chain at the end of this manvantara? What will be the child of this Earth-chain which then will be the Moon-chain to its child? Has it not been stated that we shall play the part of illuminators, enliveners of mind, awakers of intellectual self-consciousness in the new Chain? In other words, that we shall be Mânasaputras to others less than what we then shall be? And that each such Mânasaputra will illuminate that part of his own stream of consciousness which, when that Mânasaputra was a man was to that man his astral animal monad? Are the Mânasaputras we, or different from us? Both.

For instance, is the human soul myself? Yes, especially so because on this globe in this Round we are passing through the human-soul stage of our evolutionary unfoldment. Is the spiritual soul of my constitution I, or is it different from me? Both. It is my inspirer with the illuminations of Spirit, speaking of myself as a human soul, and yet it is another monad.

The human monad we call the human monad because only 'humanity' has as yet been unwrapped from it. The spiritual monad in my constitution we call the spiritual monad because spirituality by now has become unwrapped from it. But it was once a human monad, which means a monad manifesting in the state of humanity; as a spiritual monad means a monad manifesting in the state of spirituality.

So we can say we who are now men on this Chain were beasts or human animals on the Moon-chain. And the Mânasaputras who each one enlightened its own human in the Third Root-Race on this globe, on this Earth-chain, were on the Moon-chain the evolved human beings of that Chain. We were then their human-animal souls.

An enormous help in these intricate and recondite studies is to make a habit of mental assembling in your mind, no matter how some other doctrine may appear to have no bearing on the problem which you are thinking about. Approach that other doctrine to your problem and see if it won't fit in somewhere. "Mânasaputras enlivening relatively unconscious entities — Moon-chain? Yes, we came from the Moon-chain; into this Chain. Therefore, there must be some connection with events when we were on the Moon as entities there." The mind running in the other direction, forwards, into the future, naturally says: "Why, of course, there would be Mânasaputras as the child of this Chain when this Chain dies and becomes the Moon of the new Chain. Who are these Mânasaputras-to-be? Why, they must be we ourselves, humans here now; because if we make the grade, we are at the present time evolving forth the mânasaputric qualities in our humanity" — and so forth.

It is a great help to bring different doctrines into assemblage, as a child will bring the pieces of a Chinese or other puzzle and try to fit them together, so that when the work is done he has a pretty picture before him, an illumination. He sees the whole.

Another great fault we are all addicted to is the fault of separating ourselves from the encompassing Life, from the Universe. We think of ourselves; and the Universe around me, you, us. Each man thinks that. He forgets that every other man thinks in exactly the same way. Now if we can overcome this habit of separating ourselves in thought and in consciousness from the surrounding Cosmic Life, we shall find the solutions of our problems much more easily; because that habit is a vicious thing, it affects all the different ways of our thinking.

When we think about the Mânasaputra, the habit of making separations between the universe and us immediately draws us into the old groove: "Oh, Mânasaputra, illuminating me. Therefore the Mânasaputra is something different from me, I must separate them because obviously they are two." Well, that is wrong, you see. That is the brain-mind running in a groove. They are we, and they are not we, from the angle from which we view the thing. My spiritual soul is myself, and yet it is different because there is another monad there, and yet I live in its life, in its inspiration. I am infilled with what I can contain of the sublime power, and that sublime power in all its work is endeavouring to awaken that part of me as a human monad which is identical with itself.

If we call the individuality-note of the spiritual monad X, the influence of that spiritual monad in me as a human monad is a constant attempt to awaken that X-quality in me as human monad.

There is still one important spiritually historic fact to remember: there are Mânasaputras of seven or even ten or twelve classes, like everything else in the Universe; for seven and ten and twelve are fundamental hierarchical numbers running throughout the web-work of all Being. Now then, some of these Mânasaputras of the higher, and even highest, classes or grades are specifically workers in or attached to the Cosmic Hierarchy of Compassion, or Cosmic Hierarchy of Light; and *these*, during the course of the evolution of life-waves on a planetary chain, have the function of descending avatâra-like as beings from a higher sphere and inaugurating illuminations or periods of illumination. It is to this latter class that H. P. B. points perhaps most strongly of all in her *Secret Doctrine* when she writes of the work of the Mânasaputras illuminating the lower pitris.

I will summarize briefly. In addition to the Mânasaputras mentioned by me first, there are these higher Mânasaputras who avatâra-like come from higher spheres to inaugurate or start or begin the work of intellectual illumination in life-waves needing just this intellectual impulse or urge; and having begun it, these higher Mânasaputras retire to their own spheres. But this illuminating work once begun, starts the process, and then the lower Mânasaputras, our own Mânasaputras so to speak, continue the process of illumination inaugurated by the higher Mânasaputras. This statement can serve as a warning against our brain-mind habit of thinking that one explanation covers all the ground, and likewise makes us alert against the brain-mind habit of keeping ideas in water-tight or thought-tight compartments.