

# Purpose, Method, and Policy of this Work

## Part 10 of 15

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I have already said that the purpose of this work is to facilitate, as far as we can, the work in the direction of the redemption of all creatures, but a word needs to be said about redemption. Redemption implies that there is in some sense in this world a wrongness from which the creatures in this world need to be redeemed. If there were not a wrongness, there would be no need of a redemption. The development would be in accordance with the Good Law and the underlying purpose of the All; and where all things are moving as they should move, there would be no need of any redemption.

In *The Mahatma Letters*, the one known to us as Koot Hoomi has stated that man is the only free entity in nature; and he also said that man is free because he had the principle of reason.<sup>1</sup> I assume that he was simply contrasting man to the kingdoms below man, namely, with respect to the entities that dwell in the mineral, vegetable, and animal kingdoms, and that he did not include in this reference the entities above man, the ex-men, or the *Dhyan Chohans*. I would suspect that their freedom is far greater than that of man. Freedom is a most precious treasure, but it carries along with it both liabilities and responsibilities. Freedom may be misused. It may lead to failures as well as successes. Because of freedom, man may transcend himself, may transcend that which can reasonably be expected of him, and an individual might mount to heights before his time in the normal course of evolution, but he also may become a dropout, to employ modern vernacular. Now, in *The Secret Doctrine* it is stated that the humanity in this world, in large part, is indeed such a dropout. It may be even possible that we have in this world a collection of dropouts from other worlds with the result that man in his evolution is lagging behind the place where he truly should be.

There is involved here a principle that is of considerable importance, namely, that the development of creatures is governed by a principle of cycles or of cyclic law, that when one enters into a certain stage, a certain progress must be achieved during a cycle or he will fail of qualifying for the step into the zone of another cycle that follows. The implication is that each cycle implies a certain form or keynote that must be fully developed, and that then, in a succeeding cycle, another form or another keynote in turn must be developed. If the individual has not assimilated and made complete use of his opportunities in a given cycle, he is not ready to pass on into the following cycle. He could not comprehend or deal with the problems and the necessary developments that belong to the succeeding cycle. It thus is implied that the humanity of this world has in substantial degree so failed and is a very substantial period of time behind in his development. The result being that within the cycles in which we are now moving, man must make up for his wasted opportunities or he will be a dropout in a most serious sense

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<sup>1</sup> A. T. Barker, ed., *The Mahatma Letters* (Adyar: The Theosophical Publishing House, 1923), 57.

of the word. It is said that these dropouts will go into a state of *pralaya*, or quiescence, until there is another opportunity on some other dwelling place or planet provided for him and fitted for his stage of development. Possibly a going back to an earlier class, as it were, and proceeding again to try to achieve fulfillment of the possibilities that are presented to him. Meanwhile, only those who can endure a speedup in development will continue with the evolution of the series of globes connected with this earth.

I think that we can see clear evidence that man is lagging. For instance, the elite portion of this humanity has succeeded in unlocking powers of an order far transcending anything we had known during many millennia. I refer to the power of subatomic energy and the controls affected by our development in terms of electronics. But in spite of this supremely important demonstration of capacity, yet, the nations of this world stand in a relationship of adversaries with respect to each other. The large nations are virtually armed camps, and the threat of war is continually very real. But war is an anachronism in the day of atomic energy. What this implies is that a small elite portion of this humanity has evolved to a place where they were able to unlock energies that properly belong to a humanity of far vaster moral development than now exists on average. War is intolerable when such energies exist, for with such energies there is the potential of destroying this earth and rendering it incapable of habitation by any creature. It is a supremely dangerous situation, and I see no possibility of handling it except by the intervention of intelligences of a superior capacity.

It may well be that of the billions of human beings who dwell in this world, and the other billions associated with its evolution but not now dwelling in this world, it may well be that of these only a few millions will be capable of speeding up to the point where they can graduate at the end of the cycle and go on into the next cycle. It is indeed that serious.

Now, this is the sort of situation that makes progress in the redemption of human beings a matter of premier importance. This is a world predominantly of failures. Not that everyone is a failure; there are the few who are not. But if those who are failures are in any degree to be lifted up to the point where they can continue with this evolution, progress must be made in the redemption of human beings. That is why it is of premier importance.