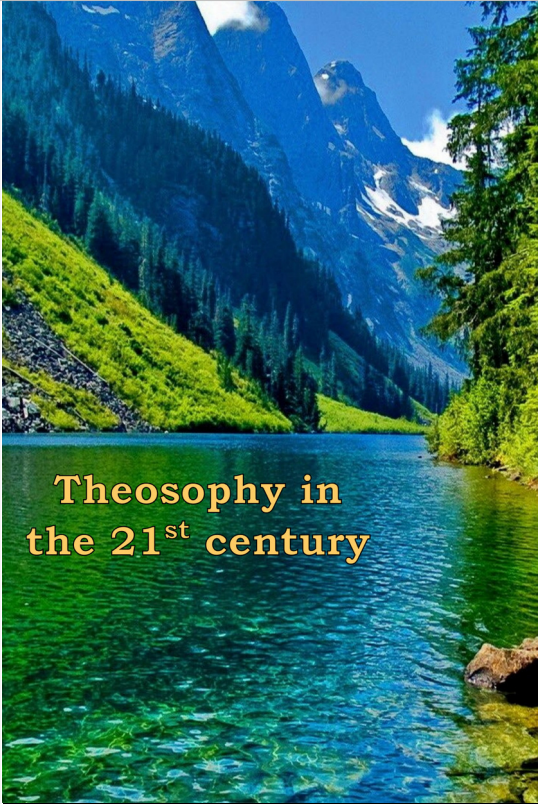




Theosophy in
the 21st century

4 The Manifestation

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From Unity to Diversity

- We have seen:
 - The diversity
 - The Unity of Life
- But how does diversity arise in the heart of Unity?
- **Manifestation** is the process by which the universe passes from the integrated (latent) state to the differentiated state (manifested).

Pralaya = Latent state



Manvantara = Manifested state

We have seen how modern science gives us more and more clues to the underlying unity in the universe, to the point where many scientists support the idea that the universe is like a hologram where everything is in every part. This is exactly the fundamental principle of Theosophy according to which Reality is a Unity, but not simply as a set of beings and materials, but a **living reality**, a living structure or network, in which each fragment contains in itself a image of the whole.

The Universe is not static but is dynamic and according to ageless wisdom has gone from a latent, potential or **unmanifested** to an active or **manifested** state. This process is called the **Manifestation**. These two states of the Universe have been called in the philosophies of India as *Pralaya*, the latent state of unmanifestation, and *Manvantara*, the active state or manifestation.

Those who know that the day of Brahma lasts a thousand ages and the night another thousand, they know day and night. When the day dawns, everything manifested arises from the unmanifested and when night comes everything is absorbed in the unmanifested. This crowd of beings repeatedly produced, dissolves at night, and by divine ordination arises again, O Partha! At the dawning of the day.

Bhagavad Gita, 8.

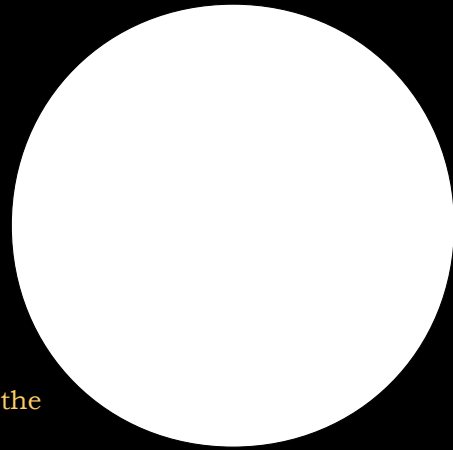
Later we will see that the process of manifestation is followed by an opposite process of absorption and that this process is not unique but is cyclical or periodic. But how goes the Universe from the latent state to the active state? Helena Blavatsky explains it in *The Secret Doctrine* when she comments on the contents of a strange book, called **The Book of Dzyan**, whose pages contain symbols that represent Cosmogogenesis, the birth of a new Universe.

Book of Dzyan - 1

Pralaya

1. The ABSOLUTE; the Parabrahm of the Vedantins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.

The Kosmos in the
Eternity
before the
Manifestation



HPB says:

An Archaic Manuscript —a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process — is before the writer's eye. On the first page is an immaculate white disk within a dull black ground.

Helena P. Blavatsky, *The Secret Doctrine*, vol. 1, *Proem*

This white circle on a black background represents the latent state of the Universe, the state of Pralaya, from which all speculation sheds little light because it transcends the logic of reasoning. In the Rig Veda this state is very poetically suggested:

Then even nothingness was not, nor existence,
There was no air then, nor the heavens beyond it.
What covered it? Where was it? In whose keeping?
Was there then cosmic water, in depths unfathomed?

Then there was neither death nor immortality
nor was there then the torch of night and day.
The One breathed windlessly and self-sustaining.
There was that One then, and there was no other.

At first there was only darkness wrapped in darkness.
All this was only unillumined cosmic water.
That One which came to be, enclosed in nothing,
arose at last, born of the power of heat.

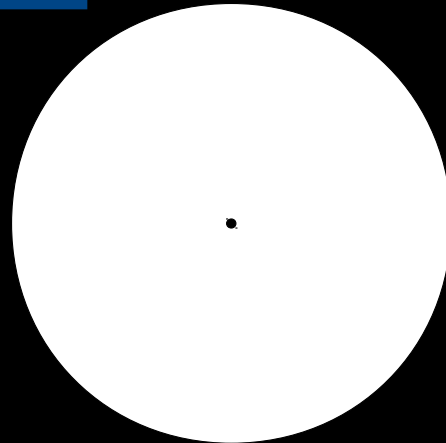
Rig Veda, Nasadiya Sukta

The latent state is not nothingness or annihilation, but the absence of manifestation.

Book of Dzyan - 2

Dawn of differentiation

2. The first manifestation, the impersonal, and, in philosophy, unmanifested Logos, the precursor of the "manifested." This is the "First Cause," the "Unconscious" of European Pantheists.



The germ of the Universe

HPB continues commenting on the Book of Dzyan:

On the following page, the same disk, but with a central point. The first, the student knows to represent Kosmos in Eternity, before the re-awakening of still slumbering Energy, the emanation of the Word in later systems. The point in the hitherto immaculate Disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg (see Part II., "The Mundane Egg"), the germ within the latter which will become the Universe, the ALL, the boundless, periodical Kosmos, this germ being latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference — a forcibly limited symbol, in view of the limitation of the human mind — indicates the abstract, ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. Only the face of the Disk being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the Manvantaric manifestations begin; for it is in this SOUL that slumbers, during the Pralaya, the Divine Thought, wherein lies concealed the plan of every future Cosmogony and Theogony. ...

... the first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite "Aditi in THAT" (Rig Veda), the point in the disc, or potential Space within abstract Space.

Helena P. Blavatsky, *The Secret Doctrine*, vol. 1, *Proem*

According to HPB, the *Kosmos* is the primordial Universe, the Unknown Cause, *Aditi* is the root of matter, also called *Mulaprakriti*, the Mother Goddess, while the *Logos* is the manifested Reality, the effect of the *Unknown Cause*.

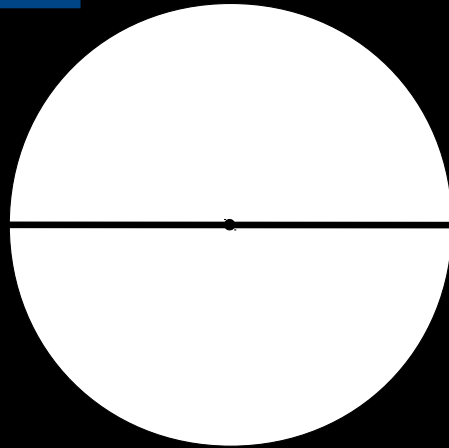
Book of Dzyan - 3

The duality Spirit-Matter

3. Spirit-matter, LIFE; the "Spirit of the Universe," the Purusha and Prakriti, or the second Logos.

Purusha: root of Spirit
Prakriti: root of Matter

Yin and Yang,
symbol of
duality



Then there is the first great differentiation through which the fundamental **duality** of Spirit - Matter appears, or rather the root of the Spirit and the root of Matter.

In its third stage the point is transformed into a diameter. It now symbolises a divine immaculate Mother-Nature within the all-embracing absolute Infinitude.

.....

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective.

Helena P. Blavatsky, *The Secret Doctrine*, vol. 1, *Proem*

In the philosophies of India, *Purusha* is the universal principle of the Spirit, symbolically masculine, whereas *Prakriti* represents the principle of matter, feminine, Nature itself. This is the basic duality that is present throughout the Universe as consciousness-matter, subject-object, and implies that there is no matter without consciousness or consciousness without matter. It is not an irreducible duality but the separation at opposite or complementary poles of what was previously neutral.

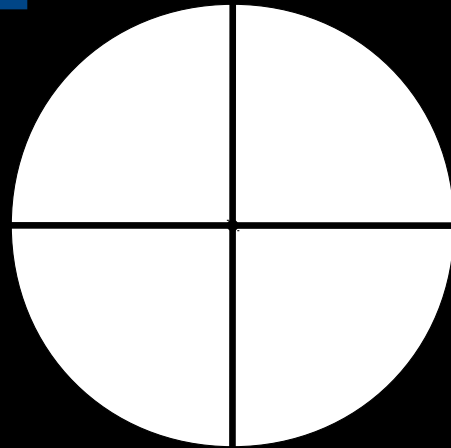
Therefore according to the esoteric philosophy Spirit and Matter are not two independent realities but they are inseparable parts of the same Reality, they are like the obverse and the reverse of a coin.

This approach can help us to better understand the reality and relationship of our consciousness with our own body and with the universe of which we are part, both in consciousness and in matter. Matter is not harmful or bad as some religions and philosophies maintain, but it is the necessary complement of the spirit. Matter is as sacred as the spirit. All the active life is produced by the interaction between the two.

Book of Dzyan - 4

Cosmic Ideation

4. Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.



Mahat: The Universal Intelligence

This is what Blavatsky explains to us with the following symbol of the Book of Dzyan.

Now a vertical line is added which represents the interaction between the two poles, between Purusha and Prakriti, which produces the appearance of the Third Aspect of Manifest Reality, or Third Logos (Reason) which is **Mahat**, Universal Intelligence.

Although we speak of intelligence we should not think that it is a cognitive principle as the human mind but greater. It is something more universal, the intelligence that is embedded throughout the Universe. Later on we will dedicate a chapter of the course to this subject.

According to the tradition Mahat produces the *Cosmic Ideation*, the design or plan of the Cosmos. But Mahat is not a god nor an external being but a principle that is present in everything, being the interaction of Consciousness and Matter. Design is produced from within each part, each part is involved in design and plan dynamically.

The Secret Doctrine tells us that a principle called **Fohat** is responsible for translating the Cosmic Idea into the Consciousness-Matter duality as Laws of Nature (*Logos*), thus beginning the production of Manifestation in infinite forms of life and matter.

The "Manifested Universe," therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation." But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyani Chohans, the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self - or reflective - consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

Helena P. Blavatsky, *The Secret Doctrine*, vol. 1, Proem

We have thus arrived at the primordial trinity formed by Spirit, Matter and Intelligence as an interaction between the two.

1, 2 ... 3: The Trinity

Example: Electricity

1 Neutral:
integrated
state



Spirit and matter (Purusha and Prakriti) are the two differentiated aspects of Unity in Manifestation.

When differentiating, the third element appears: the interaction between the two

2 Duality: (+), (-)
Charges
separation



3 Trinity: (+), (-) and
the electric field



We can get an idea of the First Differentiation, when there is the appearance of opposites and the consequent Trinity, thought about electricity.

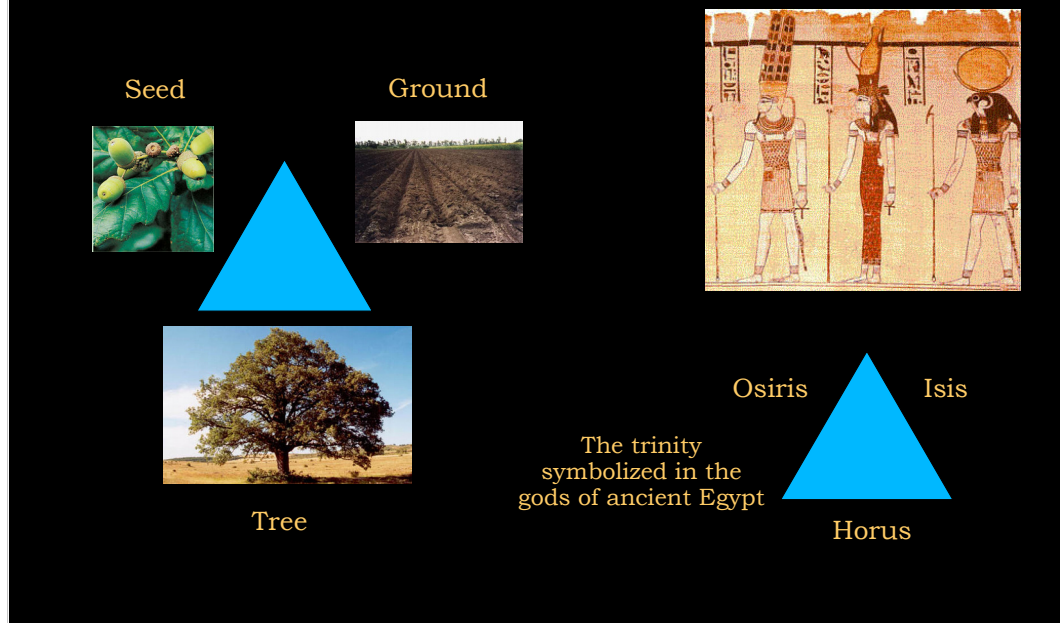
When a body is electrically neutral, it is in a state of electrostatic equilibrium. This state is like that of the integrated One prior to differentiation. Its electricity is *latent*.

If by means of some energy the electric charges are separated in its interior, as it happens in a generator or in a battery, we have the appearance of the two electric poles with positive and negative charges respectively. Thus we have the positive-negative duality in electricity which corresponds to the primordial duality of Purusha and Parakriti in the Manifestation of the Cosmos. Spirit and Matter are "divine" or universal just as the positive and negative charges are both electricity. The analogy is not complete because in the case of electricity an external energy is required to separate the charges while in the Manifestation there is nothing outside it but the germ appeared from the bosom of the Absolute.

When the electric charges separate, an interaction between them takes place immediately in the form of the electric field if the poles of the battery are separated or of an electric current if we join them by means of a circuit. In the same way Universal Intelligence appears as the interaction between Purusha and Prakriti.

Thus we have a triad: positive, negative and interaction. This corresponds to the fundamental Trinity of the manifested universe.

The Universe is triune



The Trinity is not just a metaphysical question. If we examine the world in which we live, we will see that in all there seems to be three clearly defined elements. For example let's take the case of the birth of a tree. We have a seed that needs to be in the soil to provide the necessary nutrients. As a result of the interaction between seed and soil, a new tree emerges, the third element.

Ancient religions and myths recognized the value of the Trinity to explain the three basic principles in the manifested world. It was common for the three elements of the Trinity to be referred to as gods or personifications: the father or male element, the mother or female element, and the son that is the result of the interaction between the two.

In Egypt, the sacred trinity consisted of three gods: *Osiris*, the male principle, *Isis*, the feminine principle and *Horus*, the result of the union of the two. Isis and Osiris represent the fundamental duality of the manifested world, whereas Horus is the result of the interaction between the two principles. In a later topic we will study in more detail the myth of Osiris, his death and resurrection.

The Vedas, the sacred scriptures of India speak to us of the three aspects of Reality through their sacred trinity as *Brahma*, the creative or generating principle of the Universe, *Vishnu*, the conservative or maintainer principle, and *Shiva*, the destructive or renovator

The Manifestation according to Pythagoras

▪ For Pythagoras the Manifestation is symbolized in the sequence of the first natural numbers.

▪ 1 The Unity.

▪ 2 The Dyad: the dualism of all things.

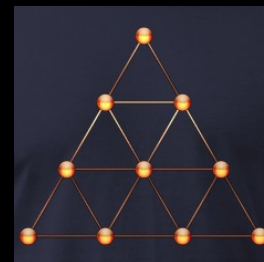
▪ 3 The Triad: the 3 levels of the world.

▪ 4 The Quaternary: The 4 elements, the multiplicity of the material universe.

▪ $10 = 1 + 2 + 3 + 4 \rightarrow 1 + 0 = 1$
The Decade, the Whole, the perfect number.

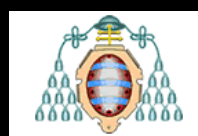


Pythagoras
(-570 a -495)



Pythagorean
Tetraktys

The Tetraktys in the emblems
of Universities of
Oviedo and Alcalá (Spain)



Pythagoras described the process of Manifestation by the sequence of the first natural numbers, starting from the manifested One, following with the Dyad or fundamental duality of Purusha and Prakriti, then giving way to the underlying Trinity.

The fundamental Triad is expressed according to Pythagoras through four other principles or aspects that the ancients associated with the 4 elements of Nature. Therefore one should add another state of manifestation that develops through a Quaternary, corresponding with the four natural elements of the ancient philosophers.

The sum of this sequence of 1, 2, 3 and 4 is equal to 10, which was considered the perfect number, which is why this sequence is called the *Decade*.

The Pythagoreans represented the Decade by means of a geometric symbol called the **Tetraktys** (tetrad in Greek) that has a triangle shape where it is staggered from the apex to the base the Decade. The Tetraktys were sacred to the Pythagoreans for representing the process of manifestation, and in their name made their most sacred oath.

Tetraktys has been widely used in various modern symbols, for example in the emblems of some Universities.

The Tetraktys were not only venerated for containing in itself all the symphonies, but because in it lies the nature of all things.

...

Therefore the monad as number is indivisible. But it is called a monad because it remains immutable or because it is distinguished and isolated from the remaining multiplicity of numbers

Theon of Smyrna, *Mathematics*

Transcendent and Immanent

- In Reality there are two essential aspects:
- The **Immanent**
 - Manifested
 - Transitory, periodical
 - Diversified
- The **Transcendent**
 - Unmanifested
 - Permanent



Krishna: "... I support this entire universal manifestation situated in but a fraction of Myself"

Bhagavad Gita, 10, 42

In the process of manifestation described by The Secret Doctrine, there are two essential aspects of the Reality to be taken into account: the Immanent aspect and the Transcendent aspect.

The **Immanent** is the aspect of Reality One present in the manifestation, it is the All that is in every fragment, in every form of life, in every material particle. There is nothing in the world that does not belong to the Unity in its immanent aspect. The Immanent is transient, perishable, periodic since it appears and disappears.

The **Transcendent** is what is beyond the Manifestation, which transcends the manifested universe, since the One Reality does not fragment or dilute with the Manifestation. The Transcendent is permanent, since it is as much in the periods of Inmanifestation or Pralaya as in the periods in which the Universe manifests itself, the Manvāntaras. The Transcendent is the essence, the cause of the manifested Universe.

As the Bhagavad Gita expresses, the One Reality manifests itself giving rise to the Universe we know, but does not lose its nature for it, its mysterious essence does not disappear but endures as the Transcendent aspect.

This metaphysical consideration is present in the oldest traditions as the Vedas and Puranas of India, but also in other sources of wisdom like the Hebrew Kabbalah where the Supreme Principle or Supreme Sephirah is *Kether*, the Crown, symbolizing that it is not the head but what is on top of it.

The model of the Immanent and the Transcendent is not a simple metaphysical speculation without practical utility but it has importance in the way of seeing the reality of ourselves and of everything that surrounds us, since it can be said that it is repeated in every corner of the demonstration.

The One is more than the sum

- In **Pantheism** Reality is the sum of all beings, matter and energy of the Universe.
- The parts are similar but they are not necessarily united.
- In **Theosophy** the Universe is the manifestation of a transcendent Reality.
- The One is more than the sum of the parts.
- The parts are separated only in appearance.



Theosophy states that the Universe is more than the sum of the parts that compose it.

For Pantheism, Reality is the set of all beings, all matter and energy that make up the Universe. Nature and its laws are absolute Reality. The whole of the whole is an abstraction as when we refer to a population as the set of people in a region.

Ancient Wisdom or Theosophy has sustained a vision that goes beyond the integrative idea of Pantheism, since according to it, the manifested Universe, Nature, the world as a whole, is the immanent aspect of Reality. But Reality or Life One does not fragment with manifestation, it does not dissolve or disappear with it, but remains as the transcendent aspect, as the Bhagavad Gita told us.

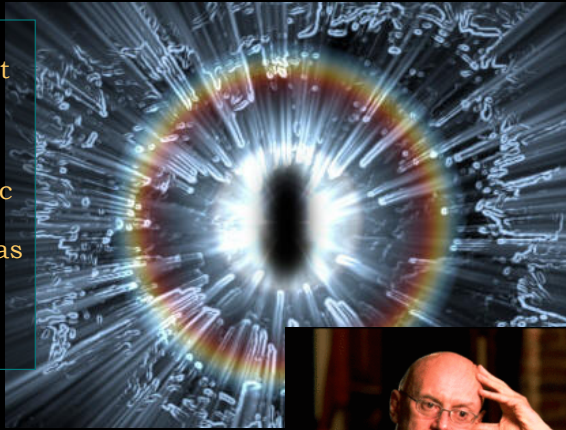
Pantheism then focuses on the immanent aspect but does not capture the mysterious essence of the transcendent aspect of Reality. This aspect is the *That*, the Principle described by HPB in the first proposition of the Secret Doctrine:

I. An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of Mandukya, "unthinkable and unspeakable."

Helena P. Blavatsky, *The Secret Doctrine*, vol. 1, Proem

The Transcendent Reality

- Modern thinkers also draw attention to the Transcendent Reality.
- Ken Wilber, one of the proponents of the holographic paradigm, clarifies that the whole world is not the same as the Absolute.



Ken Wilber
(1949 -)



The Transcendent is the cause of the Manifestation
Ken Wilber

Modern thinkers draw attention to these two aspects, which is not a duality since one is the essence of the other. As we saw earlier, David Bohm speaks of the order implied in his holographic model to refer to the Reality that gives rise to the plot of the Universe. The psychologist and thinker Ken Wilber, qualifies this model saying that it represents more pantheism than the Transcendent Reality. In an interview he says the following:

RV: Do you mean that the whole is not the same as Brahman or the Absolute?

WILBER: Of course not. Brahman is in the world like everyone else, it is true but the whole world is not in and of itself exclusively Brahman, because theoretically it can destroy the whole world but that would not destroy Brahman, nor the Buddha nature nor the Tao . In addition, Brahman himself destroys the entire world with Brahman, and the hologram is a good metaphor for the whole / part relationship.

RV: And it is not totally false, but only in part.

WILBER: Yes, it covers the immanent but not the transcendent aspects of the Absolute.

Wilber, Bohm, Pribram et al., *Holographic Paradigm*

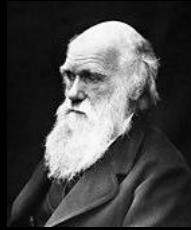
The Transcendent is the cause of the Immanent. The Manifested Universe can not come out of nothingness but of the Transcendent. As Parmenides, Greek pre-Socratic philosopher put it,

Ex Nihilo Nihil Fit
(Nothing comes from nothing)

Parmenides, *On Nature*

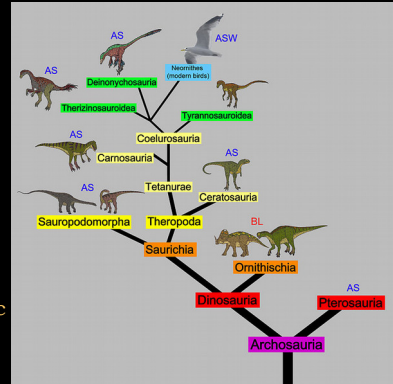
The Evolution

- Evolution in Biology explains the diversity of living beings through changes.
- Changes through successive generations in the inheritable characteristics of a population.
- It deals only with biological organisms, not with consciousness.
- The evolution is proven, but its mechanisms still have unknowns to discover.



Charles Darwin
(1809-1892)

Phylogenetic
tree



Biology explains the process of evolution of living organisms on the planet. *Charles Darwin* (1809-1882), after patiently observing many species of animals and plants on his voyage through the world aboard the *Beagle* for five years, had the brilliant understanding of evolution in Nature. Darwin published his ideas in his famous book *The Origin of Species* (1859), which was an intellectual revolution in his day. In it he postulated that living organisms are not static but change over time, after many generations, to adapt to the environment.

Darwin said that these variations are produced by **natural selection**. Small changes occur that improve or worsen the body's ability to survive and adapt to changing environmental conditions or to a new environment. The fittest survive and have more offspring, thus perpetuating this change. As these changes become sharper and multiply, new species are derived. So that all biological species can be ordered in a tree of descent, the so-called phylogenetic tree whose root is an ancestral species from which all others derive.

Subsequent research and modern genetics have only confirmed and specified this process. The changes are produced by mutations in the DNA that are transmitted thanks to the inheritance by those organisms that have been able to survive better thanks to the change. But why do changes occur?

We have many questions left. Is Evolution only about adapting to the changing environment by the method of trial and error, or is it the expression of something else? How did life originate? Was it the fortuitous result of the aggregation of some molecules? Why were they organized so complex?

The total Evolution

- Theosophy offers a broader perspective of Evolution.
- Everything manifested evolves: life, form, mind, consciousness, the Universe.
- Evolution does not proceed blindly entirely, it takes place according to a strategy, a Plan of Evolution.
- The Plan of Evolution is not an external ideation but internal in the Universe and is embedded as law in each part.



Despite showing the wonderful order of living organisms, Biology explains only the material aspect of Life. There is another aspect, the functional, that of the phenomenon of mind and consciousness. Did the mind of more developed organisms form as a result of a fortuitous chain of transformations in cells that specialized as neurons are currently? Did these transformations give origin to organisms with the capacity to reflect and wonder how everything works? From a philosophical point of view it is difficult to accept that the surprising phenomenon of Life originated only by a casual combination of amino acids.

Theosophy also speaks of the other side of this process. There is the functional aspect, the *Purusha* or Spirit along with the material aspect or *Prakriti*. Both are inseparable, and both evolve at par. As the esoteric tradition tells us, the evolution of the *Purusha* is the gradual unfolding of its potentialities, the activation of its latent capacities. Being an inseparable part of the whole, *Purusha* and *Prakriti* act together in various ways to achieve that unfoldment which is Evolution.

The word **Evolution** means to develop, deploy, and try to represent the changes that occur. Then we have that just as there is an evolution of forms, there must be an evolution of consciousness. Both are complementary. Forms evolve and generate better vehicles, better bodies for the expression of consciousness, which also evolves and develops its latent faculties.

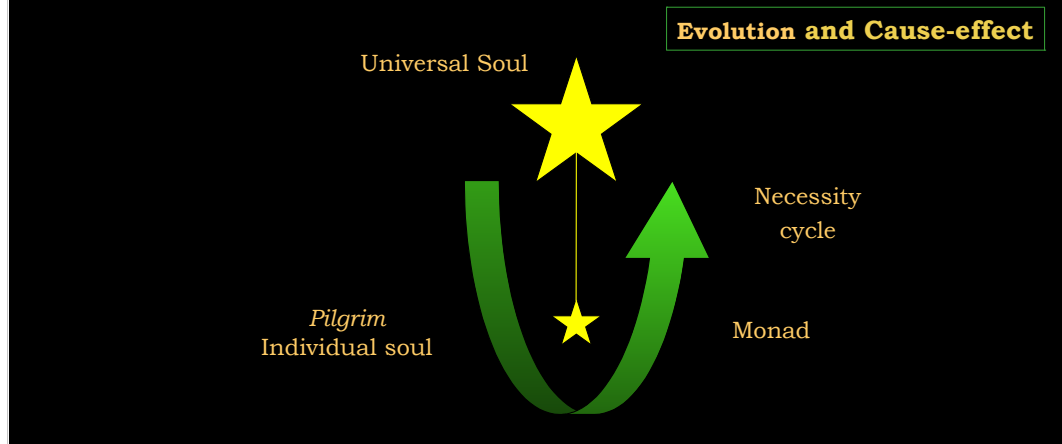
Evolution is one of the fundamental ideas of Theosophy. The whole Universe is in Evolution. It is a universal process.

Another difference in the Theosophical approach of Evolution is that it contemplates that changes in living beings do not occur entirely blindly or fortuitously, but there is a plan, the **Evolution Plan**, which is not a kind of mold that determines everything in advance but rather is a strategy drawn by Life itself that from within each being tries to seek and follow a direction to achieve the development of their potential.

We will study Evolution in more detail in a later chapter of the course.

3rd Proposition

III. 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.



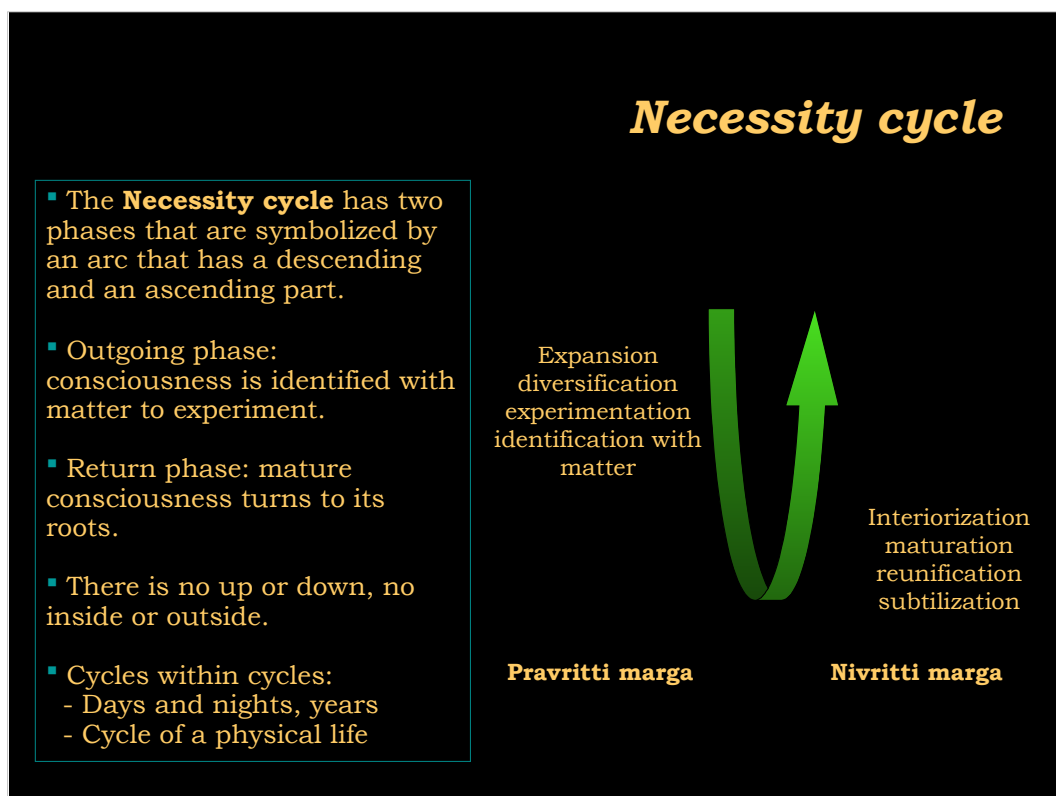
Let us return to what Helena P. Blavatsky told us in the Third Proposition of the Proem of the Secret Doctrine.

In it the Evolution process is mentioned as a great cycle, symbolically known as *the Pilgrim's journey* and also called the *Cycle of Necessity* in the East.

Many allegories and myths such as that of Ulysses in Homer's *Odyssey* allude to the experience of a journey that makes the character mature and grow. The character leaves his home, embarks on a journey, knows places and people, is involved in adventure and new experiences, and finally, when he returns home is a new person because he has transformed.

In the same way Life needs to manifest and diversify to evolve, thus developing the capacities that are in it in latency, like the tree in the seed. These capacities become faculties developed and active thanks to the interaction with other entities and to the diversity of experiences. The One needs to leave the resting state or *Pralaya* to activate his faculties and evolve through the *Manifestation*.

It is well known that the difficulties in our personal life make us grow if we are able to see them as a challenge, to accept the challenge of our own evolution. This is a reflection of what happens at a more universal level. The *Monads* or fragments not detached from the Reality, reflections of the Universal Soul, are immersed in the *Cycle of Necessity* to learn and develop their abilities.



The Third Proposition also tells us that Evolution takes place in a cyclical process that has two phases and is usually represented by the symbol of an arc that is first descending and then ascending. These two phases of the Cycle of Necessity are the outward way and the return way of the Pilgrim.

In the first phase, known as the outward path or Pravritti Marga, life is increasingly identified with matter, with sensations and consciousness expanding, diversifying, going outwards.

In the second phase of the process, known as the path of return or Nivritti Marga, consciousness is internalized, seeking its own roots, turning inward and culminating the development of its potential qualities in the cycle.

The terms descending and ascending, interior and exterior are only geometric references in the space that we make to represent the process, but we must think more deeply and realize that in the Reality no matter the above or the down, the inside or the outside, since everything is part of Manifested Reality. The process has to do more with the way in which consciousness interacts with matter, in an expansive way in the descending part of the cycle and as an introspection in the ascending part.

Ancient Wisdom also tells us that Evolution does not proceed in a single cycle but in a series of cycles, and more precisely in smaller cycles within other major cycles, as we shall see in a later chapter. An example of this we have in our daily cycles of waking and dreaming. In the period of activity or watch, we act, we learn, we experience. During the sleep period we assimilate the experiences, internalize them.

Consequences

- Being aware of the Unity of Life and Evolution has consequences in our daily lives.
- Every person is our brother in the school of life.
- Animals are our younger siblings. We owe them respect and help.
- Every form of life deserves our reverence, because the Whole is in it.



Theosophy is not a mere exercise of speculation. If we are sincere students, philosophical ideas have to have a definite impact on our way of living, as it did with the ancient philosophers.

An immediate consequence of even intellectually understanding the Unity of All Life and the Law of Evolution is that our attitude towards all life around us must be very respectful.

All human beings are our companions in the school of life. They suffer our same concerns, they are learning like us, and although they are different in their physical aspect and in their way of thinking and feeling, although they are more ignorant or more intelligent, they are an expression of the Whole in evolution.

The Evolution of Life as a whole also means that the animal kingdom and the plant kingdom are our younger brothers in evolution and therefore we owe them respect and help. From this point of view, the innumerable cruelties that humans commit with animals and the environment in general are out of place.

A common idea is that animals exist for the human species to use them. This is a selfish, petty and anthropocentric idea. Every form of life is an expression of the Whole. We ourselves are present in it, and it is present in us. It deserves our deep respect, reverence and help.

To think



Watch, think, investigate, inquire ...
Make the following questions or thoughts suggestions
But don't stay here, ask yourself and find out.

- 1- Think about the Transcendent and Immanent aspects of Reality. Identify these aspects in examples of the known world, as they might be *idea to convey* and *message* in communication..
- 2- Look for examples of everyday life in which the existence of three factors that produce the facts as in *seed-soil-tree* is evident.
- 3- What is the meaning of the word *Logos*? Seek its root in the pre-Socratic philosophers.
- 4- Find examples of different aspects of life that show an evolution. Try to identify the great cycle in it.
- 5- Can something regress or step backwards in evolution?