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Will and Desire

WILL is the exclusive possession of man on this our plane of consciousness. It divides him from the brute in whom instinctive desire only is active.

Desire, in its widest application, is the one creative force in the Universe. In this sense it is indistinguishable from Will; but we men never know desire under this form while we remain only men. Therefore Will and Desire are here considered as opposed.

Thus Will is the offspring of the Divine, the God in man; Desire the motive power of the animal life.

Most of men live in and by desire, mistaking it for will. But he who would achieve must separate will from desire, and make his will the ruler; for desire is unstable and ever changing, while will is steady and constant.

Both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently — desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light.

His task is twofold: to awaken the will, to strengthen it by use and conquest, to make it absolute ruler within his body; and, parallel with this, to purify desire.

Knowledge and will are the tools for the accomplishment of this purification.¹

The following transcription is copied from a microfilm of pages from the Blavatsky Lodge Minutes Book, at a meeting held at Maycot, June 16, 1887. — Dara Eklund

Desire has to do with a man's success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kamic principle, it is Typhonic, a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma. After death a man exists in Kama-loka encased in the Kama-rupa or bundle of desires which restrains the higher principles from passing entirely into Devachan. On his return thence man finds the Karma of unrepressed Desire waiting for him at

¹ *Blavatsky Collected Writings*, (WILL AND DESIRE) VIII p. 109

the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will. Thus Man as the microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony which is Karma. The real function of willpower is to produce harmony between the law and man. Thus the Mahatma being without desire is outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent and hence is outside its action. His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth. These aspirations may be called "glimpses into the eternal." The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration.²



■ *Note to Students*

For further analysis of Will and Desire see "Desire proper is being," in our Secret Doctrine's First Proposition Series, and "Prayer is mental utterance in secret" in Down to Earth.

² *Blavatsky Collected Writings*, (BLAVATSKY LODGE MINUTES) XIII pp. 364-65