

## Appendix 11

### **Might, Rank, Step**

Man is composed of three essential qualities (see also Addendum 1: [Trump 3](#)). In a Nordic philosophical system, these qualities are defined as:

- **Elemental Might**; this is the physical, vital inherent power or force of each individual, depending on his or her physical constitution. It determines the lowest type of "vibration" Man emanates. By a low frequency, whose vibrational emanation is largely involuntary, this man or woman does not impose his or her "presence" on their surroundings. By a middle frequency of involuntary vibration, the individual blends and merges with the generally prevalent level of emanation, common to the majority of human beings. By a high frequency, a man or woman automatically becomes "influential", possibly imposing his or her vibrational emanation on the surrounding "general atmosphere". This, for example, is typical of a "charismatic" leader, or of a boss of an enterprise or political party, whose simple presence is instantly recognised by all people in the closer or further societal surrounding. It is simply a noticeable presence, manifesting by inherent powerful force, and independent of the actual rank or station of the individual. A gangster boss also imposes himself through this vibrational emanation, irrespective of his or her psychic or mental stature. "Natural leaders" need this vibration to unequivocally impose themselves. Famous leaders and generals are all characterised by a high degree of Elemental Might, suffice it to mention the conquerors of old, like Cambyses, Darius, Xerxes, Assurbanipal, Alexander, etc., the soldier-Caesars of Rome, Attila the Hun, Chengis Khan, Kublai Khan, Tamerlane, leading up to Charlemagne, the "Warrior-Popes", and eventually Napoleon, Hitler, Lenin, Stalin and Mao Tse Tung. The self-reflected Man of higher spiritual achievement, as also such warriors as Arjuna, Ram and the Caesars Hadrian, Trajan and Marc Aurel, are distinguished by consciously reigning in the over-burdening outside vibrational emanations, and this applies to most political leaders within the democracies since about 1820. This applies even more to individuals who do not wish their vibrational presence to be apparent, for they follow a path of more or less inner development. This applies to most financial and industrial leaders. A sincere follower of spiritual precepts tempts to sublimate their elemental might, as it proves a hindrance for the furthering of their spiritual goals.

- The rank or station occupied by Man within the living world results from the interiorisation of their psychic-astral or vital-emotional vibrational emanations. Thus the Being, if not the Soul, is perceptible through the respect and volitional subordination of persons of lower rank. A certain intellectual profundity is perceptible within the individuals' bearing, the visible aspects of his or her character and inner harmonisation of the psychic and emotional components. A positively self-centred, intellectually imposing and practically achieved and balanced individual does not request subordination of less developed individuals, it manifests of its own. These are the diplomats, presidents of the boards, general secretaries and major members of government, when rank and station are highly developed. For the spiritual searcher, this is not worthy of Attainment, for it may compromise the harmonious "inputs" which only dynamically arrive through intuition and deep reflection. The aim, on the way towards purity and perfection, is therefore to follow a middle way: to profit from inherent physical power, without showing or exhibiting it openly, and also to avoid stations of oppressive rank within institutional power, for by attaining too high a rank, Man tends to be eaten and used for his or her exceptionally developed faculties, leaving little or no time for his or her inner development.
- The step of spiritual elevation, which is usually accompanied by a certain rank or station, yet not within the highest positions of pervasive "decision-making", is the result of the individuals' perfection of his or her inner qualities. It is not the intellectual mental faculties that are concerned, for they only offer an elevated rank, but the perceptible qualities of the Soul. The central virtues take precedence, purification within is more important than any interplay with outside manifestation. Thus the individual exerts his or her mental powers to equilibrate their outer appearance, keeping a distance from men or women of lower step, rank and elemental might. They have understood that Man's development passes through the integration and purification of inner values, which may not correspond and could even contradict the appearances and attitudes of the men and women of elemental might and certain rank or station. Inner elevation is the most important goal to achieve. By sublimating the physical, psychic, vital, emotional and even "astral" inherent qualities and forces within Man, the possible scope of true step and elevation can be developed. The lesser or banal, unimportant, and possibly confusing "inputs" are absorbed from without, yet thoroughly filtered and "exhaled without loss of energy", the higher the inner station has become. The formula governing this stage is usually: "From and within the world, but nevertheless outside. Of the world, but not within it."

These are the basic principles, more or less "horizontal", that should guide Man to equalise himself to a general condition that does not afford any contradiction, reaction, reactive adversity, "instinctive dislike" from the other members of humanity surrounding the individual.