

## CHAPTER VIII

*Man's place in the world – Limitations of our perception and thinking – Knowledge is knowledge of all – Principles of relativity and scale – Law of Three – Four states of matter – We are third force blind – Law of Seven – Ascending and descending octaves – Observing intervals – Ray of Creation – Will of the Absolute – Ray of Creation as an instrument for new thinking – Special language – Ray of Creation as an octave – Organic life on earth – Feeding the Moon – Cosmic influences – Mechanical influence of the moon – Influences and state of being – Planetary influences and essence – Liberation from laws – Possibility of development – Man as part of organic life – Study of laws – Justice and injustice – Laws belonging to man – Working against nature – Study of cosmological ideas as help to self-remembering – Law of Three and creation – Passage of forces – Three octaves of radiations – Table of Hydrogens – Different levels of matter – Lateral octave – Possibility of evolution.*

WE MUST SPEAK ABOUT MAN'S PLACE IN THE WORLD, because from now onwards we must always study man in connection with his place, since there are many things about us, about what is possible for us and what is impossible, that are connected with this.

In the first lecture I said that we must study man and, parallel with that, we must study the world in which man lives, in order to try to understand why man is what he is and why he cannot be any different. We cannot find answers to all these questions if we study man separately from the world in which he lives. In a certain sense man is analogous to the universe; the same laws operate in him and we shall find that it is easier to understand some of these laws by studying man, while other laws we can understand better by studying the universe.

But first of all we must realize the limitations of our perception and our thinking power; so this study also includes the study of our limitations. The system enlarges our knowledge very much, but it cannot do miracles. If we try to think of the world apart from ourselves and to see it as it is, even from the physical point of view with the help of the telescope or the microscope, we shall realize how limited our capacities of perception are, for they are limited by size. And our capacity for mental seeing is infinitely more limited. Even if we were to come in contact with the source of full knowledge, such as we are we would not be able to take it or use it, for, although we can know more than we ordinarily know, there is a definite limit in us – in our mind. So we must know all our limitations and then, when we know the power of our instrument, we shall know what we can get. The first idea of this system is that, to a certain extent, we can improve this instrument for acquiring knowledge – this is the idea of self-improvement.

If you remember, I said that from the point of view of this system only knowledge of the whole can be regarded as knowledge, for knowledge of a part without its relation to the whole is not knowledge but ignorance. We can have this knowledge, only we do not realize it and do not understand that in relation to everything knowledge begins with knowledge of the whole. Take, for instance, this box of matches. If I look at it through a narrow slit I shall only see a small part of it and shall never get the idea of the box of matches as a whole. It is the same with everything. Almost all we call knowledge is not really knowledge at all, because it is merely knowledge of a small part without knowing the place of this part in the whole.

There is a certain book of aphorisms which says: To know means to know all. To know a part of something means not to know. It is not difficult to know all, because in order to know all one has to know very little. But in order to know this little one has to know pretty much. So we have to start with 'pretty much', with the idea of coming to this 'very little' which is necessary for the knowledge of all.

Knowledge of all is possible with the use of two principles: the principle of relativity and

the principle of scale. If we speak about the world, it is necessary to know all about the world, and we can know all we need to know about it if we take things on different scales. We can know much more than we know ordinarily if we study things commensurable with us and having a relation to us on one scale, and things which are further removed from us and which have no definite relation to us on another, a smaller scale, in a more abstract way. In this way we can get all the necessary amount of knowledge without learning too much, and this knowledge will include very few useless things, because if we learn everything indiscriminately, we will not know the necessary things.

For instance, you know your own house on a scale proportionate to your body, but the town in which you live you know on a much smaller scale. Some parts you know well, other parts not so well, but there is no part of it you know as well as your own house. And England you know on a still smaller scale, Europe on a smaller scale still and so on.

Now I shall remind you of what I said in the first lecture concerning the study of the world and the two fundamental laws that govern it, and shall point out what you must remember and how you must remember it. These universal laws are really beyond our mind, so with all the wish to study them you will not understand much more than words. But even this is useful. With the help of these words you can reconstruct your views of the universe and put man in the right place in relation to different worlds.

The first thing to remember is what was said about the Law of Three – that everything in the world, all manifestations of energy, all kinds of action, whether in the world or in human activity, whether internal or external, are always manifestations of three forces which exist in nature. These forces are called active, passive and neutralizing, or first, second and third. It must be understood that they do not differ from one another as activity and passivity differ in our ordinary understanding of these terms. Active and passive forces are both active, for a force cannot be passive. But there is a certain difference in their activity, and this difference makes all the variety of phenomena that exist in the world. The three forces work together, but one of them predominates in each combination. At the same time, each force which is now active can become passive or neutralizing the next moment, in another triad. When three forces meet together, things happen. If they do not come together, nothing happens.

From this point of view, matter must also have certain definite denominations according to which force works through it – whether it is organic or inorganic, a chemical element or a compound. When active force passes through any kind of matter it is called Carbon. When passive force passes through it, it is called Oxygen. When neutralizing force works through it, it is called Nitrogen. And when matter is taken without relation to the force that works through it, it is called Hydrogen. At first these names should be taken simply as labels. Thus the Law of Three brings relativity into our definition of matter, for instead of one iron we have four irons, instead of one copper four coppers, and so on. Father, mother, son; carbon, oxygen, nitrogen. The family is hydrogen. The beginning of a new family is the son.

In ordinary thinking we realize the existence of two forces – action and resistance, positive and negative electricity, and so on. But in this state of consciousness we do not see that *three* forces are always present in every event, in every phenomenon, and that only a conjunction of three forces can produce an event. Two forces cannot produce anything – they will only turn round one another without any result. It takes a long time to begin to see three forces in things – for some reason we are third force blind, although we can observe it in many chemical reactions and biological phenomena. Even when we fully understand that nothing can happen without the presence of all the three elements, in relation to ourselves we are inclined to forget or disregard it. We do not fully observe even two forces and generally expect things to happen when only one force is present. Later you will see that if you want to produce a certain effect or a certain action and one force is missing you can get no result. In some cases it may be passive force and then nothing happens, for if there is no passive force there is no material. In

another case active or neutralizing force may be missing, and so again you can do nothing.

If you try to find manifestations of the first and second forces, sometimes you can find manifestations of the third. It needs observation, and it cannot be proven except by yourselves. In psychology many things can be explained by the necessity of the third force. This also explains why we cannot 'do' – we cannot bring the third force. And without the third force no action can happen, or it happens in a different way from the way we meant it to happen.

Sometimes we see the neutralizing force, only we are mistaken about its nature. For instance, we often see it as result when in reality it exists before the first and the second. We make many mistakes about three forces, but it is very useful to think about it.

Q. Are the three forces external – outside of oneself?

A. They are in yourself and outside yourself, on our scale, on planetary scale, on universal scale, on all scales.

Q. Could you give us an example of how they work?

A. Suppose you want to study something. You have some material, new ideas and soon, but at the same time you have a resistance to this study, because some 'I's want it and some other 'I's do not want it. They represent active and passive forces. Suppose that this study produces some kind of emotion in you; this emotion works as neutralizing force, and then you can study. If emotion does not come, those 'I's that want it and those that do not want it will continue to argue and nothing will happen.

The Law of Three explains many things that cannot be explained in the ordinary way, because we usually think about only one force. Very seldom do we take the second force, resistance, into consideration, and never the third force. Yet, in any calculation of actions it is necessary to take three forces into account.

Q. Is necessity the third force? So many decisions seem to be settled by necessity.

A. And many others are settled by what is not necessary. People can always do without necessary things, but to do without unnecessary things is much more difficult. So you cannot say that. But you must realize that you cannot speak about the third force without giving the first and the second.

Q. Can we study the Law of Three to see why our efforts do not succeed?

A. Very useful sometimes. Sometimes you can see that because of not knowing and not complying with the Law of Three people lose all the results of their efforts. Either they do not calculate resistance or they do not calculate their active force – I am speaking now about a triad where the third force is present. Very strange phenomena happen when the difference between forces is too big – the result appears completely unlike what was expected. Suppose you want to do a certain thing, but you did not calculate resistance. Your intention meets with very strong resistance, and the result, when it comes, is absolutely different from what is wanted.

In the work you can see two forces: the ideas of the system and your own resistance, your own sleep. In each particular case a certain third force enters and either helps one side or another side.

Q. What is the practical value of studying forces?

A. Behind all things there are cosmic laws. You cannot understand why things happen in one way or another way unless you have some idea of these laws.

Q. If you take events instead of matter, can you say that they are of a different kind according to the force that works through them?

A. They are different according to which *triad* works. For instance, we all know how the same sentence, the same words, can have quite a different meaning according to who says it. Or even the same person can say the same words at different times and the meaning will be different.

We can find the teaching about three forces or three *gunas* in Sankhya philosophy, but in the existing literature it has seriously deteriorated, for they speak of each *guna* or force as remaining always the same, whereas from the point of view of the system, as I said, the activity, passivity or neutralizing power of each force appears only in relation to the two other forces.

There can be seven combinations of forces, one of them incomprehensible to the human mind, since in this triad each force occupies each place.

Triads refer to events, so if we speak of each event separately, whether big or small, we have to understand to which triad each of them belongs. But a succession of events proceeds according to the Law of Seven or the Law of Octaves. The Law of Seven must be understood and remembered from the point of view of intervals. Putting it briefly, the Law of Seven means that no force ever works continuously in the same direction: it works for a certain time, then diminishes in intensity and either changes its direction or undergoes an inner change. In every octave – that is, a period between a certain number of vibrations and either double or half that number – there are two places where vibrations or, to be more exact, manifestations of energy going on in space or time, or in both, undergo a certain change, slow down and then start again. If an additional shock does not enter at those places, the octave changes direction. This measured irregularity in the rate of vibrations was calculated and embodied in a certain formula. This formula, expressing a cosmic law, was later applied to music in the form of the major scale. The Law of Seven shows that no force can develop in one direction and shows the places where these changes or retardations occur.

Q. Is it because of obstacles at intervals?

A. It is because of intervals. Obstacles are normal; every energy develops among obstacles.

Q. Does the line always change in one direction?

A. No, in any direction. When things ‘happen’, one can never be sure of direction. Men 1, 2 and 3 never arrive where they want to; it can only happen by accident. We think that when we do not arrive where we want to, it is an exception; we do not realize that it is a law. We cannot rely on chance to provide the right shocks at the right moments.

Q. Is this process infinite?

A. You cannot imagine a force that works indefinitely. It works according to the amount of energy there is. But again, octaves are different – they may be descending or ascending. An ascending octave is between a certain number of vibrations and double that number. A descending octave is between a certain number of vibrations and half that number.

So speaking about a succession of events, we have to know ascending and descending octaves. Without knowing whether it is a descending or an ascending octave it is impossible to understand it, and this is what happens in ordinary thinking, because people study ascending octaves and take them for descending and vice versa.

Q. Could you give an example of people taking a descending octave for an ascending one?

A. Suppose we meet savages; we usually think that they are primitive, and from these primitive people there begin to develop civilization and culture. But we do not realize that in most cases they are descendants of cultured people. Very often we take degeneration for evolution.

It is easiest to observe the Law of Seven in human actions. You can see how when people begin to do something – study, work – after some time, without any visible reason, their efforts diminish, work slows down, and if some special effort is not made at a given moment, the line changes its direction. There is a small but real change in inner strength. Then after some time there is again a slackening, and again, if there is no special effort, the direction changes. It can change completely and go in a diametrically opposite direction, still appearing to be the same thing. There are many phases of human activity which answer to this description. They start one way and then imperceptibly continue in exactly the opposite way.

If these intervals are known and if a method of creating some special effort or arrangement is used in these intervals, it is possible to avoid breaks in the octave. Everything goes by octaves; no vibration, no movement, no activity can go on in any other way. Scales vary, so we cannot follow them, but we can see their results, the results of the Law of Seven. Even the inner physical work of the organism is under this law.

With certain kinds of effort we can produce these missing semi-tones, fill the intervals and in this way change the work of our machine. For instance, you will see later how the effort to remember oneself changes many things in the chemistry of our organism.

Q. If you discover an interval in a certain action, is it likely to go on repeating?

A. If you could find examples it would be easier to talk. To answer generally, if nothing is done, the interval will increase with each octave, at the same place.

Q. You spoke about octaves of self-remembering

A. Not exactly. I said that if you work, your work may form itself into octaves and will have intervals. If you do not know where the intervals come, your work will change. But we cannot speak of octaves in relation to self-remembering, because with us it only starts and peters out. If we manage two or three notes it will be good. We have not got enough initial energy. Yet we must start and start again until we make an octave. We have to begin afresh every day: *do, re; do, re, mi*. For a long time we can get no further than *mi*.

Q. If you get to *mi*, what happens?

A. Then you stop and go back. For a long time you will not pass the interval. But after some time of study you will be able to detect intervals. You will know that in some part of your line of work an interval is approaching.

Q. To see octaves, ought one to try to follow a sequence of happenings in oneself?

A. Not a sequence of happenings, but you can see intervals if you begin to do something, to learn something. You will see how an activity goes on for some time in a particular direction and then deviates from the original course.

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Now, having all this in mind, we come to the study of the universe in order to determine what is the world for man.

Man lives on the earth, but the earth is one of the planets of the solar system, so man belongs also to the planetary world. The earth occupies a certain place in the solar system, so we can say that we also belong to the sun. The sun is one of the stars of the Milky Way, so in a sense we belong also to the Milky Way. Then, ordinary science understands and admits the existence of other galaxies, similar and dissimilar to ours, so we belong also to the world of all galaxies taken together. Astronomically we cannot go any further, but philosophically we can conceive a state of things where everything is one, as an apple is one. This state we call the Absolute. So all galaxies, our galaxy, our solar system, the planets, the earth and the moon which is in the sphere of influence of the earth, are all in the Absolute.

The Absolute actually creates only the world of the next order to itself and the Will of the Absolute does not manifest itself beyond World 3. As the number of laws increases, they become more and more mechanical and complicated, and the Will of the Absolute cannot come through the intervening mechanicalness and manifest itself in the lower worlds. But it starts the ball rolling, so to speak. Try to think about it – it is very important.

Q. Why should not the Will of the Absolute fill all?

A. There are things impossible even for the Absolute. You see, we think that if the Absolute is a state of things to which the origin of all things belongs, the Will of the Absolute can do anything. Yet there are some things the Absolute cannot do, because he begins by creating certain laws; these laws create other laws, and these yet other laws. The Absolute creates only the first order of laws. If he wants to manifest his will on our level, he will have to destroy all these laws. We are surrounded and controlled by quantities of mechanical laws; when we

begin to see that, we realize that it is impossible for the will of the Absolute to enter our level. In order to do that the Absolute would have to destroy all the intermediate worlds, since everything depends on the laws governing them. A little change would mean the destruction of the whole Ray of Creation.

We can understand this to a certain extent by analogy. If we take man as the Absolute and try to find the ultimate limits that can be reached within himself by his will, even the most superficial knowledge of human physiology will give us an answer to this question. Man's will (taking it as a conditional concept) may govern the movements of the whole body, of separate limbs, of some organs and of breathing. If a man concentrates his attention on the tip of his nose, he begins to feel it. By this concentration he may even provoke a slight sensation in some tissues. But he can in no way manifest his will in relation to some separate cell in his body; cells are too small for this. Man's will can manifest itself only in relation to tissues, in relation to cells it can no longer manifest itself.

If we take man as analogous to the Absolute, tissues will correspond to World 3, and cells to World 6.

Or, to take another analogy, if an architect draws the plan of a house and gives it to the builders and contractors, he cannot afterwards interfere with the bricklayers, or with the people who live in the house when built, should he not like the way they behave.

Try to understand that each level brings more laws, independently of the other levels. The architect has made his plan and has finished with the house. Many things did not enter into this plan: the work of the decorators, the people who will live in the house, the cats, dogs, mice and so on. It is a question of understanding the principle. Many things enter on each plane, independently of the original plan.

<b>World 1</b>	<input type="radio"/>	<b>Absolute</b>	<b>1</b>
<b>World 3</b>	<input type="radio"/>	<b>All Worlds</b>	<b>3</b>
<b>World 6</b>	<input type="radio"/>	<b>All Suns</b>	<b>6 (3+3)</b>
<b>World 12</b>	<input type="radio"/>	<b>Sun</b>	<b>12 (3+6+3)</b>
<b>World 24</b>	<input type="radio"/>	<b>Planets</b>	<b>24 (3+6+12+3)</b>
	<input type="checkbox"/>		
<b>World 48</b>	<input type="radio"/>	<b>Earth</b>	<b>48 (3+6+12+24+3)</b>
<b>World 96</b>	<input type="radio"/>	<b>Moon</b>	<b>96 (3+6+12+24+48+3)</b>

There is nothing new in the Ray of Creation, nothing that you do not know, only the facts are differently disposed. Disposing your material in a certain way is necessary for the solution of any problem, and the way it is done includes in itself an understanding of how this problem is to be solved. So the Ray of Creation is a kind of enunciation of the problem of how to define man's place in the world. This means not only man's exact place but also the relation of this place to as many landmarks as possible.

The Ray of Creation is a help, an instrument or method for new thinking. We know about the division of man into seven categories, and everything else should be divided in the same way. Ordinary thinking is divided into thinking No. 1, 2 and 3. Thinking No. 1 is chiefly

imitative; thinking No. 2 is more emotional, based on likes and dislikes; thinking No. 3 is theoretical, logical thinking, which is quite good in its place, but when it is applied to things that are beyond its power it becomes quite wrong. This is all we know in ordinary life. From the Ray of Creation begins thinking No. 4, and this you must try to understand. The Ray of Creation is not another theory, like other theories you know; it is a certain rearrangement of the material you have already. And thinking No. 4 is thinking which, little by little, disposes of all contradictions. In thinking No. 3, whatever line one takes, one immediately finds some other theory which will contradict that particular theory. In thinking No. 4, not at once but gradually, one comes to a certain understanding of the fact that it is possible, to think without contradictions, to understand that contradictions are not really contradictions.

Ordinary thinking has many contradictions. For instance, if we take the world, we either think that there is a kind of divine will which creates and keeps everything, or that things just happen by themselves. Another example of ordinary thinking is will versus mechanicalness, or predestination versus accident. When you study the Ray of Creation, you will see that it contains all these things. All these views are right in a sense and the Ray of Creation includes them all. There is a theory that the human mind we know cannot invent an absolute lie. It cannot invent something that has no relation to truth. Everything the human mind can invent will be a partial representation of truth. For instance, if a man tries to draw a new animal, he will have to take parts of known animals, for he has to use the material borrowed from his actual observation of life. The Ray of Creation shows you how all contradictory theories about predestination or freedom, free choice, divine will, mechanicalness and so on can be reconciled in one system, how, in their totality, these views, each of which shows one facet of the truth, do not contradict one another. In one place one thing is right, in another place another thing is right, but each, if applied to the whole, is wrong. Later you will see that certain things cannot be applied to the whole because the whole is not one – it is too varied, has too many faces. The Ray of Creation also shows that.

At present the study of the Ray of Creation and of universal laws is not yet knowledge – it is only language; but with the help of this language we will be able to talk about many different things for which ordinary language lacks words, expressions, connections between things. In studying this new language, you understand the relation of things to one another, because it binds everything together – everything we know or must know or can be interested to know in the world. The value of this language is that in using some term of it you explain not only what this object is and what place it occupies in its immediate surroundings, but you also show its place in the whole universe.

Taking the Ray of Creation as a succession of events, it can be regarded as an octave. It is a descending octave in the sense of expansion and differentiation. The first interval in this octave is filled by the Will of the Absolute. In order to fill the second interval, between planets and earth, a special instrument was cosmically created. This instrument is organic life on earth. Organic life on earth plays a very important part in the Ray of Creation, for it guarantees the transmission of energies and makes the growth of the Ray possible. The growing point of the Ray is the moon. The idea is that eventually the moon will become like the earth and the earth like the sun; then another moon will appear, and so growth will continue up to a certain point. But this is rather beyond us.

Organic life is a sort of receiving apparatus for catching and transmitting influences coming from the planets of the solar system. At the same time as serving as a means of communication between the earth and the planets, organic life feeds the moon. Everything that lives serves the purposes of the earth; everything that dies feeds the moon. This sounds strange at first, but when we understand the laws which govern organic life, we will realize that it is based on a very hard law, the law that one class of living beings eats another class. This not only makes organic life self-supporting but also enables it to feed the moon and serve

as a transmitter of energies. Thus organic life serves many purposes – those of the greater worlds, the planets, the earth and the moon.

The question arises: how can we prove it? We can find certain proofs later by analogy with man, because man is built on the same principle as the Ray of Creation. There are many things which we cannot prove in an objective way, but it may be we can find proofs by studying ourselves.

Q. Why does the soul at death go to the moon?

A. The moon is hungry.

Q. Is not the earth hungry too?

A. The whole surface of the earth, its composition and structure, depend on organic life. The earth receives the body, for that is what it wants. It depends on taste and appetite. The moon wants one thing, the earth another. It is a very interesting idea. Later you will see more clearly how things are connected, how one thing makes another grow. Certain matters pass to the moon in that way which otherwise would not be able to reach it. And they come in an already digested form.

Q. What is the earth? Is it alive? Where does organic life end and earth begin?

A. Organic life is a quite definite thing – animals, plants, men and all microorganisms. As to the earth, it is certainly a living being only on quite a different scale. Nothing is dead in nature. Only some men are dead.

Q. What is the form of communication between organic life and earth?

A. There are many forms of communication. When you inhale air, for instance, this is communication.

We are here on earth as part of organic life. Organic life is under certain influences coming from all the planets and, since we are part of it, these influences affect us too. We are also under certain influences coming from the sun, the Milky Way and, maybe, under the influences of All Worlds, although, naturally, influences of All Worlds on an individual man are very small. We do not know much about influences coming from the moon, but we do know that it plays a very important part in organic life and, without understanding how everything is connected and in what way the life of man on earth is connected with the planets and the sun, we cannot understand man's position and his present life as it is. For instance, without this diagram it is impossible to understand that man lives in a very bad place in the universe, and that many things which we regard as unfair, against which we rebel and try to fight, are really the result of this position of organic life on earth. If we were on the moon, it would be still worse; there would be no possibility of development. On the earth there is a possibility of development – we can develop certain parts in us.

Very little of planetary influences comes to us as individuals. Generally planetary influences are only felt by masses of people; thus they are responsible for wars, revolutions and things like that. An individual man is very little under planetary influences, because the part that can be affected by them is undeveloped. This undeveloped part is essence.

To a certain extent man is also under the influence of the sun, and he can be under much higher influences if he develops higher centres and becomes connected with them. So development means passing from one kind of influences to another kind. At present we are more particularly under the influence of the moon. We have to become more and more conscious to come under higher influences.

Q. In what way are we under the influence of the moon?

A. The moon plays a very important part in our life, or rather the life of organic life on earth. The moon controls all our movements. If I move my arm, it is the moon that does it, because without the influence of the moon it cannot happen. The moon is like the weight on an old-fashioned clock and organic life is like the clock mechanism which is kept going by this weight. The action of the moon on our life is purely mechanical. It acts by sheer weight, and it



receives higher energies which little by little make it alive. If you remember the four kinds of energy: mechanical energy, life energy, psychic energy and conscious energy, then the moon acts with mechanical energy, like a huge electro-magnet, attracting the matter of the soul. When it gets this matter its temperature changes. The moon is in a very low state, much lower than the earth.

All our mechanicalness depends on the moon. We are like marionettes moved by wires, but we can be more free of the moon or less free. When we understand that, we will understand that the way to become more free is by not identifying, not considering, struggling with negative emotions, and so on. At present we cannot move a step without the energy of the moon; the wires cannot be cut at once, for then the marionettes would simply collapse. It is necessary to learn to move first. All sleeping people are under the influence of the moon. They have no resistance, but if man develops, he can gradually cut some of the wires that are undesirable and can open himself to higher influences. In this way he can become free from the moon, if not fully, at least considerably more than he is now.

Q. Do lower influences come from the moon?

A. More mechanical influences. If man is completely under the influence of the moon, he is a machine.

Q. Do you mean that the moon affects us both physically and psychologically?

A. The physical influence is different; this is normal. It is when the moon begins to affect our mind and emotions that it is wrong. It happens only when man is cut off from higher influences; but nothing can cut him off from them except himself.

Q. Could you tell us more about this idea of feeding the moon?

A. First I must ask you a question: what does this idea signify to you? What is the chief principle you see in it?

Q. I do not understand the first principle of it.

A. You see, you can look at it from different sides even when you hear about it for the first time. When you see the right principle, then everything becomes clear. When I first heard it, it certainly seemed very strange, but at the same time I saw that the principle behind it was that everything is connected, that things do not exist separately, that in a certain way organic life connects earth and moon.

Q. Does the moon actually cause human catastrophes by requiring certain food for its own being?

A. The moon does not cause catastrophes; we are guilty ourselves – it is no use trying to accuse the moon. Suppose we neglect to repair a wall and it falls, whose fault is it? It falls because of physical laws, but at the same time it cannot be the fault of the physical laws. If cosmic influences fall on a right soil, there are no catastrophes, just as a wall does not fall if we repair it. But of course there may be big catastrophes that are not affected by our attitude.

Q. Why is it that planets affect man in the mass and not individual man?

A. Because the part of man which can be affected is either very small and undeveloped or too covered by personality. Personality reflects all these influences, and man is under the law of accident. If man lived in his essence, he would be under planetary influences or, in other words, under the law of fate. Whether this would be to his advantage or not is another question; it may be better in one case and worse in another, but generally better. Planetary rays cannot penetrate personality.

People in the mass are affected by planetary influences in certain parts of themselves which are always there. Most people in a crowd are men No. 1, that is, men living in instinctive and moving centres. And the chief motive power of man No. 1 is imitation and imagination. When people are under the power of imitation and imagination, they very easily accept mechanical influences; they begin to imitate one another, so it produces a big effect.

When people live as part of the mass, nobody can help them; they are so intermingled that

you cannot separate one atom from another. On the level of the mass they are all the same. People can only expect to meet with favourable influences when they rise from the mass, not before. Influences affecting the mass are only unfavourable; they are influences that keep it down. There are favourable influences that help individuals to get out, but they can only help men who stand a little above the mass. We *can* expect help, but only on a certain level; for what would be the value of our efforts if someone could take us by the ears and drag us up? If we become conscious, it is the same as having will on a higher level; and if we can 'do', we can isolate ourselves from many of these planetary influences which affect the mass.

Q. Is our aim to develop ourselves so that as individuals we can come under planetary influences?

A. It will not be individual influence, it will be in accordance with your type. Individual men are different according to their essence. Essence or type of man is the result of planetary influences. Planets make us what we are. Different combinations of planetary influences make different essences.

Q. You were saying that we come under cosmic laws to the extent that wars are caused by planetary influences. Is it fate?

A. When I answer about what fate means, I take only what can really be called fate, but for many people fate is much more extended. When they are taken up by some big movement, such as political movements, wars, revolutions, for them this becomes fate.

It must be understood why we spoke about planetary influences, why they were mentioned and in connection with what. The chief idea is that planetary influences may be very different. Our state attracts and repels planetary influences. We cannot know what they are, we can only know our state. If you remember yourself, you can attract good planetary influences; if you are mechanical, you attract wrong influences.

Q. Do the many laws under whose influence we are produce the different 'I's in us?

A. Yes, very many. Forces pass through man and he takes this as his own desires, sympathies, attractions. But it is only forces passing through him from all directions. Starting from World 3, forces reach man and can produce actions, attitudes, or they may be rejected. We can only study the effects they may produce. We are interested in everything from the point of view of our profit, the rest does not interest us. Higher forces or higher influences are normal, cosmic; but we can open ourselves to receive them, or shut ourselves off from them. If we are asleep, we are more closed to them, and the more we are asleep the more we are closed. If we awake, we open ourselves to higher influences.

Q. You said we are under the law of accident. From what source of influence does this law come? Can we be free from it?

A. Accident has many different manifestations. The simplest forms begin to disappear very quickly if we are more awake. But you cannot take this literally: this law is very big and many-sided. It is a question of degree. Only in the Absolute are things absolute. For us it is a long stairway and on each step one is more free. If you are below, you cannot speak about what will happen when you are at the top. You can only say: 'If I begin to work so as to be free from the law of accident, would my life be less chaotic?' Certainly, if you have a permanent aim, you will be free from accidental aims. Forget about miracles. Each line of effort will bring results on that line, though there are connections.

Q. How can one extricate oneself from bad influences?

A. Before we can even think about 'doing' we must try to understand what these influences are. This is a constant mistake that everybody makes always to think they can 'do'. We cannot 'do', but if we know, we may change something.

Q. As we have not developed our higher centres, how do we receive the influences coming from higher worlds?

A. Our ordinary state is relative; in our best moments we are receptive to higher influences.

They reach us through centres. Though we are not permanently connected with higher centres, they influence us if they are not too deeply buried, and something manages to reach us through them.

Q. What is the purpose of man's existence?

A. Man and even mankind does not exist separately, but as a part of the whole of organic life. The earth needs organic life as a whole – men, animals, plants. The Ray of Creation is a growing branch, and this communication is necessary in order that the branch may grow further. Everything is connected, nothing is separate, and smaller things, if they exist, serve something bigger. Organic life serves planetary purposes, it does not exist for itself. An individual man is a highly specialized cell in it, but on that scale an individual cell does not exist – it is too small. Our ordinary points of view are very naive and homocentric: everything turns round man. But man is a very insignificant thing, part of a very big machine. Organic life is a particular cosmic unit and man is a unit in this big mass of organic life. He has the possibility of further development, but this development depends on man's own effort and understanding. It enters into the cosmic purpose that a certain number of men should develop, but not all, for that would contradict another cosmic purpose. Evidently mankind must be on earth and must lead this life and suffer. But a certain number of men can escape, this also enters into the cosmic purpose.

So individually we are not important for the universe at all. We cannot speak even about humanity in relation to the universe – we can only speak about organic life. As I said, we are part of organic life, and organic life plays a certain part in the solar system, but it is a very big thing compared with us. We are used to thinking of ourselves individually, but very soon we lose this illusion. It is useful to think about different scales; take a thing on a wrong scale and you lose your way.

Q. Did you say it was intended that some of us should develop?

A. As far as we can see it is under the same law as, for instance, street accidents. It is well known that in every big town a certain number of people will be killed by traffic. Who will be killed is not determined, it need not necessarily be one or another person, but a certain number. In the same way a certain number of people *may* have a chance of escape – but there is no *must* about it in this case. This is the difference.

Q. Are we given the possibility or must we create it in the teeth of circumstances?

A. The possibility is given. Every normal person has this possibility. The rest depends on us. Individually men exist only for themselves. But even for themselves they do not serve any useful purpose. If a man grows and becomes different, he may become important individually in some way, although we cannot know that for certain. But this can refer only to a man of higher development, not to a mechanical man.

Q. Why do the sun, the planets and the moon want to communicate?

A. It is all one thing; only to us do things look separate, in reality they are all linked together like different parts of the body. It is like the circulation of blood in an organism, or the flow of sap in a growing branch. This is why communication is necessary.

Q. How many laws does a man live under?

A. We do not know. We can only speak about the earth, which is under forty-eight laws, but you cannot use the same scale in relation to man. You can only say approximately that organic life stands in the same relation to the earth as the moon and is therefore under ninety-six laws. But this is only the principle. Man is under many more laws.

Q. Could you give an example of the forty-eight laws?

A. It is not a question of a catalogue but of understanding what the idea means. Man is not under one type of law but under many different types. First of all man, like every creature on earth, lives under physical laws, which means that he can live only within certain limits of temperature. Then, there must be a particular amount of humidity in the air, and the air must

be of a special chemical consistency for man to breathe. Man is also limited to a certain kind of food which he can digest. These things are all laws for man. Then, coming to quite simple laws, there is, for instance, our ignorance. We do not know ourselves – this is a law. If we begin to know ourselves, we get rid of a law. As I said, we cannot make a catalogue of them, for some of them have no names, but some we know. For example, we know that all men live under the law of identification – this is another law. Those who begin to remember themselves begin to get rid of the law of identification. So in order to free oneself from laws it is first necessary to find one law from which one can liberate oneself, and get free from it. Then, when one has freed oneself from this law, one can find another. Again one liberates oneself, and so on. This is the practical way to study laws.

Q. There are so many laws which we cannot help obeying, for instance the necessity to sleep so many hours every night. Is this a way of understanding how much man is a machine?

A. No, not quite, because this law of sleep is a cosmic law. Man is made like that; many cosmic laws maintain this arrangement. But there are laws which hinder us on all sides or keep us in subjection, and which are not necessary at all – there is no beneficial side and no cosmic necessity. We are under too many unnecessary laws, and chiefly the law of our own mechanicalness. This is what particularly keeps us down. For instance, we live under the law of negative emotions – it is not a necessary law at all, we can live much more happily without negative emotions, although people do not believe it.

Q. Do you mean we must be subject to all these laws?

A. We cannot fall, or not fall, under them, they do not ask us – we are chained. They govern, control and direct us.

Q. Can we get free?

A. We can – on conditions. The Ways enter here. The four Ways are ways of liberation from unnecessary laws. Without schools one cannot know from which laws one can get free, or find means of getting free from them. The idea is that we are under too many mechanical laws. Eventually we can get rid of some of them by becoming subject to other laws. The only way to get out of the power of one law is to put oneself under another law. But this is only the general idea. You can be shown the way but you must work yourself

Q. Does not the acceptance of new laws in a school lead to words and a new crop of academism?

A. The outcome of work on oneself is not creation of new laws but liberation from unnecessary laws. Discipline, necessary for the period of study, is only a means, not an end. In study of oneself, understanding is necessary and being conscious. You cannot escape with words. This is exactly what is impossible.

Q. Does the possibility of attaining permanent ‘I’ depend on the number of laws one is subject to?

A. Yes. Try to find an analogy to what it means to be under more laws and fewer laws. Suppose a man lives an ordinary life, then there is conscription and he enters military service. While he is in the army he is under more laws, when he ends his period of military service he is under fewer laws. Then suppose that while he is in the army he commits a crime and is sent to prison. He is then under prison laws in addition to military laws, the laws of his country, physical and biological laws and so on. This is the kind of analogy we must find to understand the idea. For instance, if a man is well, he is under a certain number of laws, if he is ill, he is under more laws.

Q. Not in reality?

A. Yes, certainly, he has to obey his doctor or go to hospital and be under the laws of the hospital.

Q. What purpose is there if I have a toothache?

A. I see none.

Q. Is it not part of the cosmic design?

A. No, there is no design. You cannot speak of purpose without scale and relativity. It is impossible that the same purpose should apply both on a big and on a small scale. Everything has a cause, but not everything has an aim or purpose, you must not forget the idea of scale.

Q. Nature seems to be very unjust and very cruel to man.

A. What do you call nature? An earthquake is also nature. But for the moment we apply the word 'nature' to organic life. Evidently it was created like it is because there was no other means. If we do not like it, we can study methods of how to run away. We are too small individually to be known by any higher forces. So who is just or unjust? We operate with imaginary ideas. In a small limited circle, in definite limited conditions, there can be justice and injustice. But on a larger scale this idea loses its meaning. There are many such ideas which have a certain meaning on a small scale but lose all meaning on a larger scale. At the same time this idea of justice is interesting because people lose a great amount of energy on this point. We can stop this waste, but we cannot correct things in the world. All life from beginning to end is an injustice. For instance, we have to die – it is most unjust. We divide things into just and unjust, and what right have we? All organic life is based on injustice; it is a self-supporting farm to breed cats and rats. Cats eat rats and rats eat cats. What is justice among cats and rats? This is life. It is nothing very beautiful. Our aim is to get out; it is not our business to feel indignation, that is simply loss of energy. But we must not pretend that facts are different from what they are.

Q. Are you going to put man on the same footing as the rest of organic life?

A. There is no difference, only other units are fully developed and man is only half developed.

Q. How is it that man, who is but one manifestation of organic life, should be chosen to have a chance of further development?

A. I do not think it is a question of choice, I think this question needs quite a different approach. From this point of view all organic life can be regarded as a long work of experimenting with the idea of producing a self-evolving being. If man can reach a higher state it is because he is made that way – he is created to be self-evolving. Other beings are only experiments for developing different features, they do not possess all the qualities that man possesses.

Man is a machine, but there are different machines, and machines can be made for a special purpose. If a machine is used for the purpose it is made for, it is in the right place, but if it is made for one purpose and used for another, it is in a wrong place. Man is a special machine, made for a certain purpose; he is made a recipient of certain higher influences coming from worlds 3, 6, 12 and because he can receive these influences from higher worlds he can become independent of the world surrounding him.

Q. How can man escape from his situation?

A. He can escape from some of the laws. On different levels things are under different laws.

Q. Then is man in a higher state of consciousness subject to fewer laws than we are?

A. Certainly, because most of the laws we have to obey are the result of our sleep and our unconsciousness. Every step we make in becoming more conscious sets us more free. Suppose a man is satisfied with mechanical life; then he cuts himself off from higher influences and receives only influences beginning with world 24. Certainly he is then in a worse position than a man who receives influences from higher worlds. Laws or influences from worlds 3 and 6 can only come through higher mental centre and influences of world 12 through higher emotional centre.

You must understand, besides, that many influences can be received mechanically, but many others need effort. Moreover, influences do not remain as they are in man – they are transformed in him. It all depends on how they are transformed.

Q. Are men responsible for what they do and animals not responsible?

A. Men 1, 2 and 3 are less responsible; men No. 4 and so on are more responsible; responsibility grows. An animal has nothing to lose, but man has. When a man has started to grow, he has to pay for every mistake he makes. If one has no control, as in sleep, one has no responsibility, but if one has even a small possibility of control, a possibility of being more awake or less awake, as in our case, one is already responsible.

Q. That implies justice.

A. No, nobody would call it justice if you had to pay for your mistakes. Most people think that justice is getting what we want and not what we deserve. Justice must mean some coordination between actions and results of actions. This certainly does not exist, and cannot exist, under the law of accident – and we live under the law of accident. When we know the chief laws, we understand that we live in a bad place, a really bad place. But we cannot live in any other, so we must see what we can do here. Only we must not imagine that things are better than they are.

This question of justice and injustice is a very good subject for thinking, because people spend much energy on this problem. They use the words but do not give an account to themselves why they call one thing just and another unjust. Yet one thing is always connected with another, one thing inevitably follows from another. It is our assumption that there must be justice on each scale. Try to explain what is just and what is unjust. How can you know? People are machines. How can machines be just? It is not a quality that belongs to machines. If they are responsible, like man No. 5, then you can speak about justice and injustice; but if they act in the way conditions and circumstances make them, what can you expect? Very often our idea of injustice is based on a very narrow view. We do not compare things and see that it is the natural order of things. We cannot speak about injustice so long as we think of it as an exception. When we see it as the rule, we may think of how to escape from it. There can be no justice in our present state, no justice in prison. The only thing one can seriously think about when one realizes that one is in prison is how to escape, not sit and cry about injustice in prison. People are machines, they are pushed in a certain way and roll, and when they hit a wall they stop and then begin to roll back. Justice, like many other things, depends on place. Let us start placing it from the point of view of the system. We start with the division of humanity into different circles. Now we can see where the misunderstanding about justice arises. Justice really begins in the second circle, when people begin to understand one another better; and there is more justice in the circle inside that one and still more in the innermost circle. In the outer circle justice can only be accidental, like everything else. Justice, like many other things real and imaginary, such as positive emotion, knowledge of certain things like future life, understanding between people and so on, which we want to find here in the outer circle, exist, if they exist at all, only in the inner circles and are impossible here.

Q. Will things remain as they are unless everyone is conscious?

A. Things will remain as they are, but we can escape. It needs much knowledge to know from what we can escape and from what we cannot escape. But the first lesson we must learn, the first thing that prevents us escaping, is that we do not even realize the necessity of knowing our position. Whoever knows it is already in a better position.

Q. If man is analogous to the worlds, can we understand which are the three laws of man?

A. Yes we can. If we take World 6, we see that there are six orders of laws, three from the world above and three of its own. So we can say that the laws belonging to World 6 are half of the totality of laws under which it exists. Now take World 12. Three laws of its own make one-half, equal to the other nine laws which make the other half; and so on, until we come to man. Three laws of man's own make a half of the total number of laws under which man lives. You will see from this that the finer the forces, the less of them comes to man.

Q. Why do they represent half?

A. Because they occupy half the place, and may even occupy the whole, and other forces may

not work at all. All depends on which influences we are open to – higher or lower.

Q. You said that organic life is governed by ninety-six laws, the same as the moon?

A. The same number, but quite a different manifestation. Organic life is not similar to the moon. The moon is a cosmic body, organic life is a film on the surface of the earth. The number of laws only shows the relation of a given unit to the rest, but not its being and consistency.

Q. Did you say that planets affect situations – wars and so forth?

A. Yes, they may create wars. The whole solar system is a unit, so everything in it is connected with cosmic causes and it all affects life on earth. Causes of things that happen on earth are often outside the earth. But when there are causes that can produce wars it depends on the state of humanity at a given place and time. People can show more resistance or less resistance. If people at a certain time in a given country are in a better state, they show more resistance.

Q. Does the earth affect the moon and other planets as well?

A. Yes, but we are only interested in what affects organic life and, through organic life, ourselves.

Q. How can we test the arbitrary statements about the role of organic life and about the moon being the youngest in the Ray?

A. There are no arbitrary statements – it all comes from the system. It is not my system, I have not invented it. Just as a theory it presents no interest: it is interesting only if we realize that it comes from higher mind. I started with the psychological side to give you a possibility to acquire valuation of these ideas. If you have got it, you will be patient with this side.

Q. Are we working against nature? I often get the idea that to a certain extent we are.

A. We are working against nature, but nature is a relative term. In these concentric circles of worlds within worlds, if you work against nature you work against one concentric circle, but it may not be against another circle. It is not all one nature; you cannot work against nature outside of nature; if you go outside of one nature you are inside another nature.

Q. On what evidence is the assumption based that man can revolt from his place in the universe and that this is not another illusion?

A. But man cannot. Man cannot go away from the earth, but he can be under different laws while remaining in the same position and on the same earth. He can be under one set of laws or another set of laws, and it is possible to observe this if we know what it means. We can observe people living under different sets of laws in ordinary life and when we prove it even in a small way, we can easily understand that it can go further. You must think of what it means to live under different laws. Even such as we are, we have a certain choice, maybe not a full choice, but we can change many things just by choosing rightly.

Q. Must you have a great deal of knowledge before you can choose between influences?

A. This is a very important question, because it is not a question of knowledge but of being. Man lives under influences coming from different parts of the universe. In one state one kind of influence conquers, in another state another kind. In the life of the same man he can be one day under one kind of influence and another day under another.

Q. Do we put ourselves under more laws because of our false personality?

A. Quite right, under many quite useless mechanical laws.

Q. What is the value of studying tables and diagrams?

A. When you started studying the system you must have had many questions and thoughts about the world, about the relation of different things, and about yourself, in the world. Diagrams and study of laws give you a new point of view: you had thought of things in one way and now, through these diagrams and principles, you begin to think in another way.

Q. Will this theoretical knowledge of cosmology help understanding to grow?

A. It is not theoretical, it is very practical, and certainly it will help understanding to grow,

because it will create a firm ground for it. The Ray of Creation is a system of elimination, of simplification – it does away with all knowledge that is not practical. With the help of the Ray of Creation we eliminate from the universe all that has no personal relation to us, all that cannot be understood practically. As I said, in studying the Ray of Creation we use the principle of scale. This applies to our perception of things, and yet, from another point of view, it also refers to things in themselves. This is what must be understood it is not only subjective, because things on different scales are under different laws.

Besides, all big ideas like the Ray of Creation and the fundamental laws of the universe are necessary because they keep our thought in the right channels. They do not let it spread without any results, so they also help self-remembering. If you discard them, if you try only to self-remember and exclude all other ideas it will not come.

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Now we must speak about the matters from which the universe is made. All the matters of the world surrounding us, the food we eat, the water we drink, the air we breathe, the stones of our houses, our own bodies – are permeated by all the matters existing in the universe. There is no need to study or analyse the sun in order to find solar matter, this matter is in ourselves, it is the result of the division of our atoms. In the same way we have in us matters of all other worlds. In this sense, man is indeed a miniature universe, he has in him all the matters which compose the universe, the same forces, the same laws which govern the life of the whole world act in him. Therefore, as I said, by studying man we study the universe, and vice versa.

But a full parallel between man and the universe can be drawn only if we take man in the full sense of the word, that is, a man whose inherent powers and possibilities are developed. An under-developed man, a man who has not completed his evolution, cannot be taken as a complete picture of the world – he is an unfinished world.

As has been said earlier, laws are everywhere the same, on all planes. These same laws, manifesting in different worlds, that is, in different conditions, produce different phenomena. The study of the relation of laws to the planes on which they manifest themselves brings us to the study of relativity.

If we take the Ray of Creation, we must remember that the worlds are connected with one another and affect one another in accordance with the Law of Three. In other words, the first three worlds, taken together, produce the phenomenon which influences the following worlds, and so on. In the first three worlds the Absolute is the conductor of the active force, World 3 the conductor of the passive force, and World 6 the conductor of the neutralizing force. In other words, the Absolute is Carbon, World 3 is Oxygen and World 6 is Nitrogen.

If we place the three forces in sequence, according to the order in which they unite, we will get the order 1, 2, 3; but the matters serving as conductors of these forces will, according to their density, stand in the order: carbon, nitrogen, oxygen. So when the triad begins to form, they stand in the order 1, 3, 2. When matters stand in this order, phenomena are produced. But for subsequent creation, for the formation of the next triad, nitrogen must, as it were, return once more to the third place, to the order 1, 2, 3, and in this way become carbon of the next triad, for the second triad comes from the neutralizing force of the first triad becoming active. This change of place of matters in the triad is a kind of cosmic dance which produces action.

Let us now try to see how forces emerging from the Absolute in order to manifest themselves in World 3 must first pass through World 6. An analogy shows us quite plainly the necessity of this direction of force. As I said, man's will can influence a fragment of tissue in certain parts of his body. But a tissue is composed of cells. In order to affect the tissue man's will must first influence the cells composing the given fragment of tissue. The tissue is a different world from cells, but at the same time tissues do not exist apart from cells for they are composed of cells.



World 3 is a separate world from World 6, and at the same time it is composed of Worlds 6, that is of worlds similar to our Milky Way. So in order to influence a part of World 3 (All Worlds) the Absolute must first influence a certain number of Worlds (All Suns) of which World 3 is composed.

Thus, in the passage of forces, Worlds 1, 3, 6 stand, at first, in the order 1, 3, 6, then in the order 1, 6, 3, and then, for a further passage of forces, they must again resume the order 1, 3, 6. In the next triad the Milky Way is carbon, the sun oxygen and the planets nitrogen. Since nitrogen stands between carbon and oxygen, the force coming from the Milky Way, that is, from the stars, must first pass through the planets in order to reach the sun.

This may look strange at the first glance, but if we visualize the structure of the solar system, we shall see quite clearly that it cannot be otherwise. No analogies are needed here. Imagine the sun surrounded by planets moving round it; in the distance, some group of stars from which influences go forth towards the sun. But the sun does not stand in one place; we know that it moves; the planets, rotating round it, move with it in space, forming, each of them by its motion, a spiral round the central rod of the sun, so that this central rod is entirely enclosed in the spirals of planets and no influence can reach it without first passing through the world of planets, that is, penetrating through the rings of the spirals.

Further, planets becoming carbon of the third triad must find corresponding oxygen and nitrogen. In our Ray of Creation, oxygen is earth. But there is no nitrogen in the astronomical Ray of Creation. Therefore the planets cannot pass their influence direct to earth, and in order to make the passage of forces possible between the planets and the earth, a special contrivance was created which represents the sensitive organ of the earth – organic life on earth.

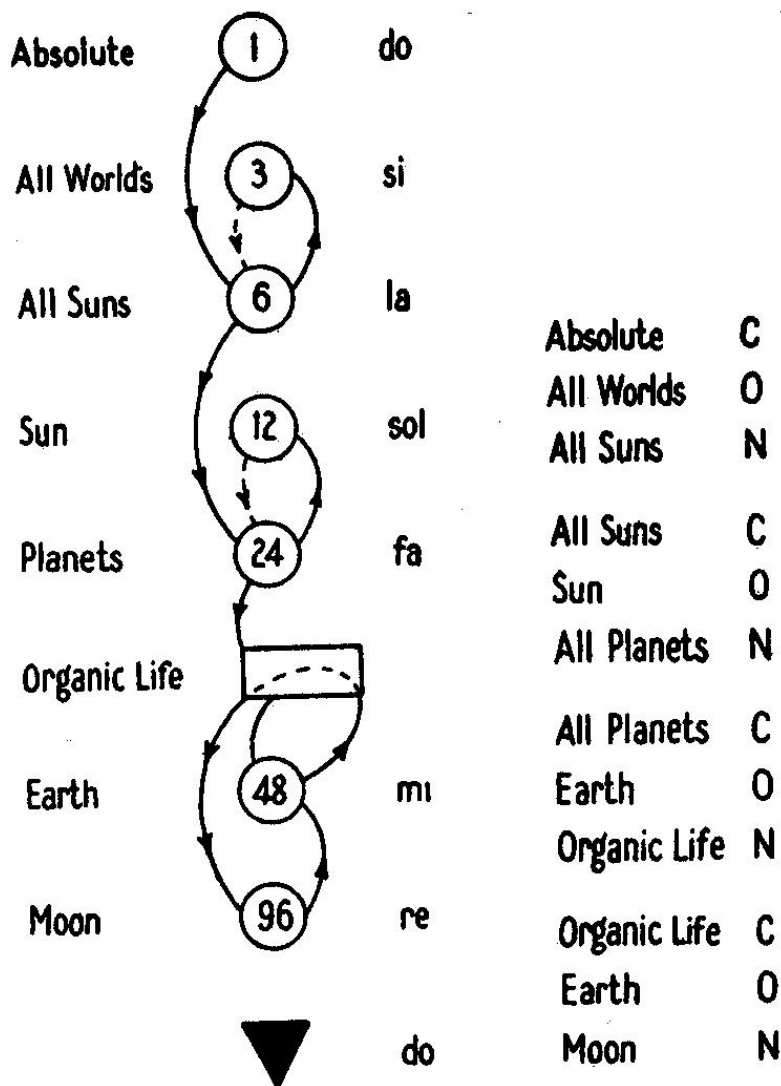
Organic life on earth is nitrogen of the third triad. Forces coming from the planets fall first on organic life, which receives them and passes them on to the earth.

If we remember the extremely complicated organization of the ends of sensitive nerves in our own organism, for instance the ends of the nerves of taste and smell, we shall not think it strange that man is defined as a sensitive nerve-end of the earth.

Of course, a meadow covered with grass differs in many ways from man – it receives only some planetary influences, and very few of these. Man receives much more complex influences. But people differ greatly from one another in this respect. The majority of men are important only in the mass, and only the mass receives one or another influence. Others are capable of receiving influences individually – influences which masses cannot receive, for they are sensitive only to coarse influences.

Organic life on earth, playing the role of nitrogen of the third triad, is by this very fact carbon of the fourth triad in the Ray. In other words, it conducts the active force which meets with corresponding oxygen and nitrogen. Earth is oxygen and moon is nitrogen through which the influences of organic life pass to earth.

Now, if we take the Ray of Creation divided into four triads and bear in mind that the sum total of each triad is a definite hydrogen, we shall get four hydrogens or four definite densities of matter. These four hydrogens can be taken as corresponding to the four fundamental points of the universe. The first corresponds to the Absolute, the second to the sun, the third to the earth and the fourth to the moon.



I said that the Ray of Creation can be taken as an octave. After *re*, represented by the moon, the octave has its *do*, which is also the Absolute. So there are, as it were, two Absolutes: one begins the Ray, the other ends it. One Absolute is All, the other is Nothing. But there can be no two Absolutes, for, by its very nature, the Absolute is one. Therefore All includes Nothing and Nothing includes All. Our dualistically constructed mind cannot take in the identity of opposites. We divide everything, even the Absolute. In reality, what we call the antithesis of opposites exists only in our conception, in our subjective perception of the world. But, even when we understand this, we are unable to express this understanding in words; our language has no words which can include simultaneously thesis and antithesis. Our mind cannot grasp them as one idea, just as it cannot grasp the images of some Hindu gods, combining complete opposites in themselves.

Now we shall examine the passage of radiations between the four fundamental points of the cosmic octave. We take radiations between each two points in the form of an octave and thus obtain three octaves: Absolute – Sun; Sun – Earth; Earth – Moon.

It should be noted that, although there are six intervals, only three of them require to be filled from without. The intervals between *do* and *si* are filled by the Will of the Absolute, by the influence of the sun's mass on the radiations passing through it, and by the influence of the mass of the earth on the radiations passing through it.

Do	si	}	H6	H3	H1	Absolute
--	}	H24	H12	H6		
					mi	re
do	si	}	H96	H48		
					la	sol
--	}	H384	H192	H96		
					mi	re
do	si	}	H1536	H768		
					la	sol
--	}	H6144	H3072	H1536		
					mi	re
do						

All the hydrogens in this Table represent matters with which we have to do in studying man. It has been scaled down twice in order to include only the hydrogens that have relation to man, both to his outer life and the inner life of his organism.

Q. How do these hydrogens connect with man?

A. For instance, hydrogen 768 represents all the food we eat; the air we breathe is hydrogen 192, and our impressions can be 48, 24, 12 and even 6. We have an enormous range of impressions, but we have no choice of air or food. We cannot inhale, for instance, hydrogen 96, for it is fire, incandescent gases. We cannot eat H 384, for it is water, and we cannot live on water. You will see that this Table answers all our requirements; it enables us to speak of all the matters in the human machine and to see their interrelation; and it makes it possible to connect man with the universe, because we can know from which level each matter comes.

This Table of hydrogens shows not only the density of each of them but also the place of origin of these different layers of matter which are under different laws, as it was explained. Hydrogens which come from planes under a very small number of laws, near the Will of the Absolute, have an enormous power and enormous potential energy.

Thus we have a scale of twelve densities on which can be placed all matter known to or conceivable by man.

For the lower densities we may find examples both in man and in the world around him. Up to the level of H 96 or even 48, these may be studied physically by chemistry, biology and other sciences. Above H 48 we can only study psychological effects of their presence or absence – knowing the level of hydrogens with which different centres work.

Still higher hydrogens are only potential in man or exist in such small quantities that they are impossible to study. The study of these higher hydrogens in the surrounding world is also beyond the powers of perception of man No. 1, 2 and 3.

Q. How are the three intervals in the three octaves of radiations filled?

A. It is a cosmic arrangement, otherwise the Ray could not exist. They are filled by the forces of nature, just as you will see it in our organism: some intervals in our organism are filled by nature, otherwise we would not be able to live.

Q. Does a hydrogen consist of three elements as well as three forces?

A. It consists of three forces working through three elements. Three forces cannot work without three elements. A hydrogen is the sum total.

Q. Do impressions generate energy?

A. They are energy in themselves. Every time we get an impression we receive a certain matter. Matter is not separate from energy: where there is matter, there is energy and where there is energy there is matter.

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I want to give you one more diagram that may help you to understand things. I said that organic life is a special adaptation filling the interval between the planets and the earth. It is created in the form of a lateral or an additional octave beginning in the sun, *sol*. *Sol* becomes *do* and produces *si* on the level of the planets, and then three notes, *la, sol, fa*, which are organic life on earth. Then *mi* of this lateral octave enters into the earth and *re* into the moon. So organic life belongs not to the main octave but to this special octave which begins in the sun. We do not know what *do* and *si* of this octave mean. Out of all this octave we know only *la, sol, fa* and *mi*. Even about *re* all we know is that when anything dies – whether man or a cockroach – its soul goes to the moon.

do	①	
si	③	
la	⑥	
sol	⑫	do
fa	⑲	si
la sol fa		
mi	④⑧	mi
re	⑨⑥	re

Q. When you say that we know what *mi* is, do you mean the earth?

A. No, all that goes into the earth – the physical body, all physical matter at death goes into the earth.

Q. Are souls created for every organism?

A. The body is born and at the same time the soul is born too; it is simply part of the body, invisible, unknown to medicine, physics and chemistry. But without it the body cannot exist. When the body dies, the soul is free and is attracted by this big electromagnet – the moon.

Q. I still do not understand the influence of organic life between planets and earth. Does it act in both directions?

A. Try to begin from what you can understand, and later your understanding will increase. No one can understand everything at once. To understand means to connect. Organic life transfers planetary influences to earth. As a matter of fact the process does go both ways, but we cannot see either. We must take it as a theory, but analogies can be found. We can see how organic life transforms influences coming from the sun and what a great part it plays in the structure of the earth's crust. For instance, black soil is the result of earth worms, oil is the result of an agglomeration of fishes and sea organisms, coal is the result of forests; chalk, coral islands, all these are results of organic life which remain in the earth. This shows how *mi* enters into the earth. All this is *mi* of the lateral octave of which *la-sol-fa* is organic life when it is alive. This shows how organic life transforms the sun's influences. We do not see how it transforms planetary influences, but we can take the analogy of the sun's influences. This shows that organic life is connected with both the planets and the sun and transforms planetary influences) just as it transforms solar influences.

Q. Is the Ray of Creation mechanical?

A. Not the whole Ray. When it comes to us, certainly all the laws are mechanical on our

plane.

Q. How is it possible that a mechanical Ray can create a machine which is capable of achieving a permanent will?

A. You must remember that the Ray of Creation starts consciously, and in the starting-point there are evidently plans of everything, or some plans may gradually develop further down. But in the forty-eight laws that work on the earth there are three laws from World 3, which is under the direct will of the Absolute. Laws coming from different planes are not equally mechanical; some are more mechanical, others less. If we take the lateral octave starting from the sun – the octave of organic life – we shall see that the sun is much higher than the earth and it is evidently possible to create in this octave possibilities of development. Thus man, if he can be regarded as a seed, has in himself the possibility of growth. He is not only what he looks, there is something in him which cannot be seen – this hidden possibility of evolution. We can understand this relation of more mechanical and less mechanical only in ourselves. We know how mechanical we are and that if we work we can become less mechanical. This is the only way to study mechanicalness.

Q. If man, as part of organic life, fulfils a purpose in the scheme of the universe, what further purpose can he serve by gaining consciousness?

A. That depends on what we want. You may be satisfied with certain purposes of nature, or you may have your own ideas. By becoming conscious you may serve your own purpose, but if you are not conscious, you only serve the purposes of nature. Nature wants man to be as he is in this place. This is the reason why only a few can escape, and they can escape because man is very small.

Q. Then would you say that ninety-nine people out of a hundred have the dice loaded against them?

A. There are no definite statistics about it. A very small minority has the possibility of development.

Q. I have understood that the Absolute can know nothing of man. Is it absurd to believe that there may be deputy powers able to take an interest in man?

A. Not necessarily deputy powers, but maybe special powers. There is no question but that there must be powers which take an interest in man, but we have no direct contact with these powers. We do not know them intellectually and do not know the approach to them. They appear in this small octave which begins in the sun. The sun produces *do* on its own level and *si* on the level of the planets. These two notes are the origin of organic life and probably its controlling principle. So when we know what *do* and *si* are we will know about these powers.

There are two things we must always remember about this small lateral octave: first, that it is incommensurable with the Ray of Creation for it is on quite a different scale; second, that we must always remember that we do not know what *do* and *si* of this octave are. When we think that life started here on earth by some process or other, we may think that we know what it is, but when we hear that it does not start on earth, we realize that we do not know.

The above text constitutes Chapter VIII of *The Fourth Way* by P. D. Ouspensky.