

PHX-ULT

Answers to Questions on The Ocean Of Theosophy

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INTRODUCTORY

ROBERT CROSBIE, the Founder of The United Lodge of Theosophists and of the magazine Theosophy, was for many years a devoted pupil of H. P. Blavatsky and William Q. Judge.

The Ocean of Theosophy, written by Mr. Judge, was regarded by Mr. Crosbie as the perfect condensation of H.P.B.'s great work, The Secret Doctrine, and therefore the best possible book to put in the hands of students. During the life-time of Mr. Crosbie a study class in the Ocean was inaugurated for the education of the earnest-minded in the fundamental teachings of Theosophy. A portion of each session was devoted to questions and answers, which were preserved in stenographic records.

Selections from the questions asked and the replies made were published in the magazine THEOSOPHY after Mr. Crosbie's death in 1919. Since then study classes in the Ocean have been maintained in the various U.L.T. Lodges year after year, and much use has been made of Mr. Crosbie's answers, as each new student necessarily faces much the same problems. Repeated requests for the issuance in book form of these valuable materials have inspired the present publication.

No other editing has been attempted than the correction of the typographical errors in the original magazine publication. In this way the simplicity, the directness, the spirit no less than the letter of Mr. Crosbie's Answers to Questions, is best re-presented to theosophical students who, with each succeeding generation, are all too apt to rely solely on the printed word, and so fail to come in touch with the living Presence which animates all true teachings and all true teachers of no matter what era or degree of the Theosophical Movement. Mr. Crosbie's replies were in all cases oral and spontaneous, not from the storehouse of memory but from living the Life; not to display his learning, but to provide a focus for thought. His was the voice of devotion, speaking in response to the aspiration of the questioner. His tone is not that of one "speak by authority", but the heart conviction of one who has proved for himself the validity of what he had heard from the lips of the great Teachers. His utterance is ever that of the disciple, who, while he tries to express him, never forgets that he is but the pupil of a beloved, revered and great Teacher. Following in his steps as best he can, he endeavors to lead others along the path he knows, that they in turn may realize and profit others—all links in the great chain of "the saviors of men".

It should be remembered that while the answers are given from the standpoint of many years' experience and application, they are not to be taken as hard and fast definitions, nor as authoritative; but

may be used as explanations and applications of the philosophy of Theosophy as related to the particular phases presented in the various questions. The student, being “the final authority” for himself, should not accept any statement by any being whatever unless he himself perceives its truth.

Beginning with Chapter I of the Ocean, the succeeding Chapters are taken up seriatim, each being preceded by Mr. Judge’s epitome of contents. Following the conclusion of the questions and answers on the various Chapters, a series of general questions and answers on the philosophy is given.

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CHAPTER I

THEOSOPHY AND THE MASTERS

THEOSOPHY generally defined. The existence of highly developed men in the Universe. These men are the Mahatmas, Initiates, Brothers, Adepts. How they work and why they remain now concealed. Their Lodge. They are perfected men from other periods of evolution. They have had various names in history Apollonius, Moses, Solomon, and others were members of this fraternity. They had one single doctrine. They are possible because man may at last be as they are. They keep the true doctrine and cause it to reappear at the right time.

Q. Why is it that Mr. Judge calls attention at once to Masters in Chapter I of the “Ocean?”

A. Because without the fact of the existence of Masters as men perfected in experience and wisdom, who are the possessors and custodians of all Their experience through past civilizations as well as this one, Theosophy would be but a speculation instead of the truths as to Man and Nature gained through observation and experience. Without such Beings there could be no such knowledge as Theosophy.

Q. “Masters investigate all things and beings.” Does this imply that They did this in physical bodies?

A. To become a full and complete septenary being, physical existence must be undergone and understood.

Q. Which is nearer the truth, our science or religion?

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A. Neither is near the Truth, because both are based on materialistic conceptions of Man and the Universe. What we know as science and religion are antagonistic and have no common basis, and their field of operation is extremely limited and hence misleading. The Truth must show that true science, religion and philosophy are complementary aspects of the One Truth.

Q. Can one convey the truth to another!

A. One can help another to see the truth in himself.

Q. How would one come into the realization of Masters as being ideals and facts in Nature? Is not “fact” and “ideal” a contradiction?

A. Facts and ideals are not contradictions because every fact is the resultant of a pre-existing ideal. Striving for an ideal brings about the fact of its accomplishment. Masters are facts in Nature, being the accomplishment of an ideal striven for. They are ideals to those below Them who recognize that They are facts, and follow the path They show.

Q. Is there a difference in degree between a Master and a Nirmanakaya?

A. A Nirmanakaya is one who having reached the goal refuses its fruition, but may remain on earth as a Master. This he may do in or out of a body, for the body is but a point of contact with earthly concerns. If he leaves the body entirely, he retains every other principle but the kamic, which has been crushed out beyond resurrection, and remains a member of that Invisible Host which ever protects and watches over Humanity as the Karma of the latter permits.

Q. It is said that the germ of all powers of the Masters is in every being. How does this “square up” with the fact that divinity is acquired? The statement is made that man is essentially perfect. Is it not true that we are gods, but have lost the consciousness of it?

A. The mistake here made by the questioner is in

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the assumption that “Divinity” means the same as the One Spirit. The “germ” is the “One Spirit.” It contains the potentiality of growth in every being, and growth is acquired. The power to learn is not the learning. Effort has to be made. It is true that we are gods in essence—in “germ,” and that from that germ we have developed many powers and much knowledge on higher planes; but what good are they to us here, if we have lost consciousness of the fact? The Masters have regained and maintained that consciousness in full.

Q. It speaks of Masters having certain powers. They could not use those powers if They did not know how to use them, could They?

A. Masters use all their powers. To have a power and not use it for good is to lose it. To use it for evil is also to lose it in the long run, for by such use, conditions are produced in the individual that prevent any use and bring about an atrophy. Indeed, that is the case with all of us. In earlier races we had many powers; we misused them and produced the conditions, mental, moral, and social, that exist today and hamper us. W. Q. J. once said at the conclusion of an article: “Arise, O Atlanteans, and undo the errors of the past !”

Q. Will the Philosophy always remain unfathomable?

A. If it is a recorded Philosophy it is not unfathomable, for it comprises a statement of principles, together with illustrations of their applications and workings universally and particularly. The real meaning of the word “Philosophy” is “love of wisdom”; esoterically, “The Wisdom of Love,” or Compassion. That can neither be recorded nor have any limits. The sentence speaks of “knowledge” as being unfathomable, which

might be understood as infinite extensibility.

Q. Can we gauge spiritual progress intellectually ?

A. Spirit alone can understand spirituality. Intellects are but “weighing-machines”, with as many

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standards of weight as there are so-called intellects.

Q. It speaks (page 5) of the Masters always making history, and that the visible heroic figures in the successive dramas may have been nothing more than Their puppets. If this is true how can we know when we are acting, or when we are acted upon? Are not these men made use of by the Adepts and Masters?

A. Yes, consciously or unconsciously. When consciously it is doing for another what the other cannot do. When unconsciously it is when the nature and the Karma of the one so used permits. It does not interfere with the integrity of the individual ; it stimulates him to use his highest faculties. With our present acquired nature and defects, there is more likelihood of our being acted upon by the evil than by the good. We need to be able to determine what is really good and what not ; then we will be true actors.

Q. Can the Masters “do for another what he can not do?” That seems contrary to the assertion of the “Third Fundamental” — self-induced and self-devised efforts?

A. It is not; because in such cases the individual must have advanced by self-induced and self-devised efforts to that point where his whole nature affords a point of contact with Higher and Wiser Beings, which contact not only enables him to use his own powers and knowledge more strongly and wisely but also supplies the right direction along which his self-induced and self-devised efforts may further proceed. When he is used unconsciously, his nature must be self-induced and self-devised to make him a possible instrument, and the stimulation of his qualities opens up further avenues for self-induced and self-devised efforts, till he, in turn, becomes a Conscious Agent. The whole course of occult teaching is suggestion, based upon right knowledge.

Q. What is the meaning on page 2 — in speaking of “the rule of Law which is inherent in the whole”?

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A. Law is not to be understood as something externally imposed upon us by any being or beings, but as due to our own ideas and actions as the creative sources and causes of the effects that we feel. Therefore Law is inherent in ourselves.

Q. On page 12 — it speaks of “true doctrine’ as being “impacted in the imperishable center of man’s nature.” Does that mean as memory?

A. It is not memory in the sense of the word as we use it. It is all that we are, in every one of our constituents, by reason of our past experience and its application, regardless of whether we remember the experience or not.

Q. Do the affairs of the present appear to the Masters as new experiences, or do They see the future as it will be?

A. They have been through all experiences, and can judge of the future by the past and present. We must not think that our experiences in this are different from those in any other age. The material surroundings — the ideas, no doubt — were very different from ours; but human feelings have always been the same, no matter what the form might be that excites them. The Masters do not regard the character of the external stimuli, but the effect produced on the human being's inner nature. Experience is what one feels.

Q. But the “Soul” is distinct from any experiences?

A. Surely, if it were not, it could not experience. The Soul is distinct from its experiences in the sense that it is the sum-total of its experiences, just as a house is different from the materials put into it. The Soul is the resultant of all its experiences; the house is not any of the materials, but is an ideal made up of the materials. We idealize our experiences. Our experiences are worthless unless they give us a basis in ideal. Soul is the idealization of experiences — the idealization of Spirit, or Consciousness. We move from ideal to ideal. The spirit is constantly constructing ideals until it fin-

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ally realizes that all ideals are comprehended in the One. It just means that all is Consciousness and Spirit.

Q. I have always thought of “Soul” as a sort of abstraction.

A. It is strange that we think of the Real part of us as the unreal. There is That in us which sees, hears, feels—quite irrespective of body, quite irrespective of mind—the Real Man. Buddhi is the Immortal Ego. Buddhi cannot be described. It is feeling, the accumulated experiences—all our experience is in feeling. Manas is the Higher Mind, that part of Buddhi which is in action; the creative power of Buddhi. There is a continuing line of experience as Perceivers—all which that perception comes.

Q. In the “Voice of Silence” it speaks of the Mind as the “Slayer of the Real.” Why is that?

A. The “mind” is just a “lens” through which we look, and according as we have made the glass we look through do we see the world. We see everything reflected in the mirror of the mind—it is a reflection always—reflection colored and distorted by our own thoughts and feelings—characterized by the mirror we have. Anything that is said to us is always mixed up with the experiences we have already had, consequently is not true unless our minds are true. Images are reflected on the retina reversed, the same as they are in a mirror, but we have learned to correct the reversions psychically and unconsciously. That corrects the physical lens for external reflections. But we need a metaphysical lens that will correct mental reflections. That can be brought about by metaphysical concepts based upon the eternal verities, based upon the essential nature of all things.

Q. Is not the thing for which man is striving what we would call perfection? Is that not the goal, or to become a Mahatma?

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A. The object of all evolution is not individual salvation, but that the whole shall be lifted up, raised to higher and higher degrees. A Master is One far, far ahead of the rest. He became a Master by doing service, and now remains with all His glorious powers devoted to the service of not only Humanity, but all the kingdoms of Nature. Those of us who have in us the possibility of becoming Masters in time, should imitate Their example.

Q. On page 7 of the “Ocean” it speaks of the existence of those Wise Men, and that They probably exist today. Surely there is no doubt of it! Why was the word “probably” put in there ?

A. The word “probably” was used in order to show the ordinary reader, with Western ideas, that the evidence of the existence of such Beings in the past points to the strong probability of Their existence today; to avoid any appearance of dogmatism, and to call for a decision on the part of the reader— to arouse thought.

Q. “Ocean of Theosophy” has a tone of settled conviction, and appears to be authoritative. Is it to be so accepted ?

A. As Mr. Judge said himself, in the Preface, “The tone of settled conviction which may be thought to pervade the chapters is not the result of dogmatism or conceit, but flows from knowledge based upon evidence and experience.” It is not conceit nor assumption of authority, because it is only a handing on of what has been known before.

Q. In speaking of a true basis, do you think it would be possible for a Theosophical society to have one for the promulgation of the true teachings of the Masters, without the Three Fundamental Propositions of the Secret Doctrine? Could it be taught without these ?

A. A working knowledge of the Three Fundamentals is essential for an understanding of all that follows

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in the Secret Doctrine. One might be able to repeat all that is written in the Secret Doctrine and elsewhere, and have no real understanding of the Philosophy. There are many in that position. The Secret Doctrine says in regard to the Three Fundamental Propositions, “Once that the reader has gained a clear comprehension of them and realised the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven.”

Q. The number of Masters is not augmented during the Kali-Yuga, is it?

A. As a Master is a perfected septenary being, and men in general are far from perfect, though having a septenary nature, there can be no absolute barrier in any age to the attainment of perfection, or that degree of wisdom and power which marks a Master. In the present age no doubt the difficulties are very great, but so also are the opportunities. It is safe to say that every civilization adds to Their number.

Q. How does such an age come about? It is some times called the “Foundation” age; why is that? And why is its “momentum” spoken of, and how can much be done in it?

A. Kali-Yuga means “Dark Age”—that is, “spiritually dark”. It is the culmination of man’s descent into,

and identification of himself with, gross matter. It represents and contains the mingling of different lines of individual and collective thought and action (individuals, nations and races) necessarily antagonistic because of personal selfishness, due to a loss of the knowledge of spiritual identity. Nature's processes are first, homogeneity; then differentiation; then amalgamation— when all the differentiations are mixed together; then precipitation—or separation of the true ideas from the false. This is Kali-Yuga, during which a choice be-

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tween true and false ideas must be made. It is the “Foundation Age” because the experiences gained through the Golden Age, the Silver Age, and the Bronze Age, become crystallized in the Iron Age. Then all the “momentum” of these ages is there, and as it is the turning point, it forms the “foundation” for subsequent progress. We have been descending step by step through the previous ages. All the efforts made and experiences gained during those vast periods have to be conjoined and brought into play in controlling and rightly using our terrestrial powers. We cannot do anything against Kali-Yuga, but we can do everything in it.

Q. What do cycles have to do with the comings of these Masters?

A. This is like asking has day-time to do with our waking up?” Universal Law shows that periods of non-manifestation are followed by periods of manifestation; periods of Light, by periods of Darkness. So there are periods when spirituality becomes more and more eclipsed, and intellect and materialism reign; and these again are followed by a dawn and increase of spirituality. It is at the beginnings of such a period as the latter that Divine incarnations take place. It is not the period of years that compels the appearance of a Divine Incarnation, but the condition of humanity It has been observed, however, that periods of and conditions of men coincide; just as waking pertains to the day-time and sleeping to the night. This is due to the collective action. When the whole mass gets to whirling, the unit has to go with it; but one may be on the hub of the wheel, so to speak, and will not get the motion of the rim. In like manner, the more we depart from our own center, the more are we involved in the general motion; we get into a current of ideas and feelings and are carried along with it because we identify ourselves with it.

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Q. Are any of those Beings who have all this knowledge in physical bodies now?

A. It is stated that They are, and further, that They live upon this earth. While Their bodies are shaped like ours, the physical substance of which they are composed is a very high degree of physical matter; it might be likened to radiant matter, strongly electric and magnetic, for if They possess the high powers spoken of, Their bodies would necessarily be of a kind that could stand the impact of and convey those powers. Masters could not visit an ordinary man without creating such a disturbance in his physical body as would prevent ordinary perception and action. When They do come among mankind, They take the necessary precautions both to conceal Themselves, and also insulate Their powers by assuming an ordinary body of physical matter. By such means They are able to obviate external disturbance, and prevent supervision or obstruction. As Their work is upon the inner nature of Man through men's personalities, this borrowed body, so to speak, serves every purpose. If on the other hand, They should take extraordinary pains to avoid any possible injury or disturbance to ordinary bodies, and appeared in Their own natural bodies, Their powers over Nature and Their appearance would be such as to cause worship on the part of some, and superstitious antagonism on the part of others, either of which would be subversive of the end in view, which is to arouse to activity the divine nature of Man. So worship is not required, and companionship is neither wise nor possible for us as physical beings; it is necessary that we should know within ourselves those truths They

teach and pre-eminently express. It is stated that the Masters are preparing the minds of men, through Their Message of Theosophy, for Their actual presence among us; when that will be depends upon humanity as a whole and ourselves in particular.

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Q. Do you think that there is a universal law back of our choice, whether it is right or wrong?

A. Law is the realm of action and its continuation, re-action. From the beginning of manifestation, each action by any being affects all beings to a greater or less degree, who in their turn react upon the institutor of the action. It is these re-actions that act as barriers when we see a better way and cannot immediately act as we would like. We can, however, make the choice, hold to it, and work towards it. The barriers will pass; the choice will remain with all its potentialities. Mere liking or disliking, however, are not referred to in the foregoing; these are within the power of the individual to remove. The barriers spoken of are those presented by external conditions, circumstances and events which for the time being prevent our taking a course seen, felt and known to be the best.

Q. Just why is that Theosophy “will not over whelm the understanding of a child?”

A. Perhaps because children have more intuition and fewer false ideas than adults. Children are nearer the Devachanic condition than adults; their minds are as yet unspoiled by the false conceptions that prevail, so the eternal verities are readily grasped and applied as these are very simple in themselves. Children readily grasp the idea of Karma—sowing and reaping— and perceive and admit the justice of it, and naturally put the idea into practice in their little fields of experience. Once that idea is firmly implanted in their minds, it remains, and is applied to their ever-widening ranges of experience. It is easy for them to grasp the idea that they are Life, beginningless and endless, and that they have lived before and will live again. A child has no idea of death, nor has he any fears for the future; he lives in the present and readily grasps the simple truths of life and being.

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Q. Would you assume from the first half of the paragraph (page 1) that there are other beings besides “sentient” ones ?

A. In Theosophy, the Wisdom-Religion, all forms are shown to be animated by some degree of intelligence; everything is soul and spirit we are not able to see the action of intelligence in a form of matter, that is no sound reason for denying its existence. Granting One Spirit as the source and root of all manifestation, there can be no such thing as “dead matter”.

Q. On the first page it reads: “it is wisdom about God for those who believe that he is all things and in all, and wisdom about nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered, and that darkness is around his pavilion.” Does that cover the First Fundamental Proposition of tile Secret Doctrine, and what is the distinction of Nature there?

A. The statement indicates the First Fundamental, but does not fully cover it. Those who believe that “He is all things and in all” necessarily accept the One absolute Principle as the cause and sustainer of all that was, is, or shall be; this includes the unmanifested as well as the manifested. It is wisdom about Nature for the man who is concerned only about the manifested universe and realizes that its source and sustenance are

undiscoverable. There is That which must ever remain unknown, because It is the Knower in every body. It cannot be known because its potentiality of knowing is Infinite. There is That in ourselves which is our very Self and which is unchanged and exhaustless through infinitudes of experiences; it is the unknowable in us as well as in all Nature; from It all manifestation proceeds. We learn what is Self by seeing what is non Self. The most occult of the Upanishads is called the “Mundakya,” the word meaning the “shaving” or paring off of everything that is riot Self on our plane of

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perception, as well as on all other planes. Anything seen or known in any way is not the Self; all are perceptions by the Self; the Self ever remaining unchanged, while at the same time the receptacle of all perceptions and experiences. No matter what experiences we may have, what knowledge or power we may gain, we are not the experience, the knowledge or the power—they are our possessions. The whole process of growth is one of realization of the Oneness and eternity of Self in us and in all creatures and forms of manifestation.

Q. Are we not then all Masters inside ?

A. While we are inherently perfect, meaning the potentiality of becoming more and more perfect in power and expression, we are far from that degree of perfection that the words “Masters of Wisdom” imply. We may in the immense past have reached degrees of perfection on higher planes of our being, but it is very evident that we have not co-ordinated our present plane of consciousness with those possible perfections.

A Master implies a perfectly co-ordinated instrument on all planes of being, in other words a perfected septenary being; that task is still before us. Potentially, we are All;*** actually, we are what we are able to manifest. !

Q. But are we not perfect on higher planes?

A. The words “perfect” and “perfection” to most minds mean some finality. It should be understood that “perfection” is relative to our “imperfections”; some imagine that if they were rid of their presently known imperfections they would be perfect; it would be an interesting experiment for them to mentally eliminate their known imperfections and then see what was left in the way of perfection. In an infinite universe, the possibilities of becoming are infinite, hence to say we are perfect on higher planes would only mean that the “inner” is more perfect than the “outer”, but saying it does not help us. It is certain that as Egos, with the acquired wisdom and power drawn from past experiences,

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we would appear as gods to our personal limitations, but the karmic conditions we have produced upon this physical plane prohibit us from realizing or expressing our Egoic natures. While the Ego is—so to speak—commingling with the elementals, he is bound by, and limited to, that action which his understanding of the nature of the combination permits. We may know all about “the music of the spheres” and have to use a pick and shovel; we may be “pillars of light” within, and have to work in the trenches, covered with mud and other things. This should show us that our work is here and now in the conditions that surround us; when we have eliminated our defects on this plane of existence, we will be able to avail ourselves of our inner knowledge in a bodily existence and not before; although progress in that direction is always possible in degree.

Q. Where does perfection come in? Is the Self not perfect and are we not the Self?

A. As said before, “perfection” is relative to “imperfection”; the ideal of “perfection” that we may have held and finally attained to, would only disclose further “perfections” to be striven for. “Perfection” is an ever-receding goal; “we can always approach the light, but we can never touch the flame”, because It is our very Self, the Perceiver and Knower. The Self is neither perfect nor imperfect for It includes all perceptions; there could be no knowledge of any degree of perfection or imperfection unless the Perceiver could see both and distinguish between them.

Q. But it is said that Man is inherently perfect?

A. The inherency is the illimitable power of ever- becoming. Whether the becoming is small or great, the power of “becoming” remains ever the same. Man, as the Self, is beyond change, and in that sense alone may be called “perfect”; only that which is exhaustless, unchangeable, unimprovable, can be called perfect. When we speak of “perfection” we mean wisdom, understand-

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ing, power, all of them acquisitions, not inherencies; we therefore confuse unconditioned potentiality with conditioned, yet ever-increasing potency and are thus led into mental confusion. Metaphysically and philosophically, it is incorrect to apply terms that indicate a “state” or “condition,” to the Unconditioned One Reality, the Self of All.

Q. But Man is perfectible, is he not?

A. Certainly. Perfectibility means the ability to become perfect; but perfect in what? This question opens up a vital fact that has been lost sight of in some of the previous questions, and that is, all beings of every grade are products of Evolution./This first chapter in its first sentence speaks of “the evolution of sentient beings” and the chapter is devoted to a presentation of the fact and logical result evolution in the existence of Masters of Wisdom. these great beings present to us the idea and fact of Spiritualized Individualities that have become so through observation and experience. Knowledge does not exist of itself, it is acquired; and there is no knowledge unless there are the Knowers of it An understanding and application of the Three Fundamental Propositions would have answered all these questions for us. This particular question is answered by the Third Fundamental Proposition which says, “the pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.” That which perceives in every form and being is the Self; as perceptions increase, the need of a better form of instrument is realized and in course of time and effort is evolved; thus, as the range and power of perceptions increase, better and better instruments are evolved. The “perfectibility” is in range and power of intelligence, as well as instruments in use. The Self may be likened to “the point” within the circle which ever remains unchanged, however much the circles

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which proceed from It and rest upon It may be enlarged; the “circles” represent acquired knowledge and power and constitute “being”. The Self is the point— is the root and container of being, yet ever remains unchanged in Its infinite possibilities.

Q. What is meant by “all-knowingness”?

A. “All-knowingness” means that stage of perfection and co-ordination of all “sheaths of the soul” composed of the most ethereal substance, terrestrial substance and all degrees between, which enables the Divine Ego or Perceiver to know all that is to be known in regard to any state of consciousness or any plane of substance whenever such knowledge is necessary or desirable.

Q. It is said on page 10, that the Masters or Elder Brothers are generally reviled, or classed as imposters. Why is that?

A. Because the all-inclusive philosophy They set forth tends to destroy the accepted ideas of science, philosophy and religion which rule the world at any time; naturally, the adherents of these and especially the proponents, use every weapon avail able to frustrate the spread of that knowledge which if generally accepted would leave them with impaired reputations and take away their present means of subsistence. The unthinking public accepts without question the statements and judgments of those who stand in their eyes as “authorities.”

Q. it says in the Chapter that sometimes Masters do not incarnate to work but just to discover what is going on?

A. Where does it say that? It says, “They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many ways”.

Q. What are the ultimate divisions of time? (page 4.)

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A. It has been said that he who knows Karma, knows the ultimate divisions of time; it is further said that this knowledge is possessed only by the highest beings. While it is both impossible and unnecessary for us to have the exact periods stated in our conceptions of time called “years,” we may grasp what is included in the expression, “the ultimate divisions of time.” Every planet or solar system is a re-manifestation of one that preceded it. All the beings concerned in any solar system are linked together in one evolutionary inter-dependent stream, the totality of their karmic requirements constituting the Great Cycle within which all lesser cycles are contained. While the Great Cycle includes the possibility of manifestation of all the beings concerned, the lesser cycles within that greater one are determined by masses of beings, classes of beings, and units of consciousness, each in exact accord with its karmic range and necessity. It should be remembered that cycles are not arbitrary divisions of time which limit action, but are the results of the periodic return of impression and action by beings of every grade concerned in any evolutionary stream. (See the Second Fundamental Proposition.)

Q. It is stated on page 4 that Masters have a knowledge of the very foundations of nature Is not our science endeavoring to reach that knowledge?

A. Our science is the result of the labors and research of men of high intelligence in the direction of an understanding of the combinations and correlations of elements, substance or matter in forms. They disregard the fact that if intelligence can perceive a form and ascertain the various elements so-called and substances which compose it, intelligence is above and beyond form or substance and is neither produced

by these nor limited by them, and that necessarily all kinds of substances and elements, in their simplicity or in complex combinations, are the results of differing degrees of

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intelligent manifestation; in other words that the manifested universe is embodied consciousness. As a rule scientists deride metaphysics, thus limiting their perceptive faculties to physics alone, and failing to investigate the field of metaphysics, are unable to entertain, or even suspect the fact that without metaphysics there can be no physics. At the same time they use metaphysics in their ever-changing “hypotheses”, quite inobservantly. The search for the truth in regard to the “foundations of nature” among physical observations of matter, substance, elements or forces can never by any possibility succeed. It is like digging deeper and deeper into the earth in order to find the source of sun light.

Q. What is the nature of the Master’s knowledge of things and beings as compared with science?

A. The answer can be found on page 2. “But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory it grasps the facts of nature, both without and within. It is therefore complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance.” In regard to science it says, “our science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, is cut off from the immense and real field of experience which lies within the visible and tangible worlds.”

Q. It is said that the Masters investigate all things and beings; would They need to do this if They know what man is in his innermost nature, and what his powers and destiny?

A. Granting that They know man’s innermost nature, and what his powers and destiny; the question is

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really, “what does man know of his innermost nature, powers and destiny?” The answer is, “practically nothing.” At the same time man is creating his own destiny and bringing upon himself pain and sorrow in his ignorance. Masters may know at any time what They desire to know; and what They may find necessary to “investigate” might very well be what man is doing with his inherent powers, what the mistaken ideals he is pursuing, and when and how he may be helped.

Q. Why is Theosophy called a religious science and a scientific religion?

A. Because true science and true religion must be complementary aspects of the Truth. Theosophy presents a scientific basis for the ethics taught, as well as a scientific knowledge of the nature of all beings, forms, substances and forces, and these all in relation to Soul and Spirit as the creator and sustainer of them.

Q. How can we obtain this inner knowledge? Will we know more of the Philosophy as we apply it?

A. The inner knowledge is to be gained, first by a recognition of the inner powers and faculties of man and the One Self in all beings, and second, by basing our thought and action upon that recognition. If we live the life, we will know the doctrine. A mere intellectual assent to the philosophy will not bring knowledge; we must live what we know or feel to be true, then we will know. The Three Fundamentals of

the Secret Doc trine not only give us the key to all existences, but to the root and sustainer of these, the One Self in all; we must act for and as the Self in every direction until we lose the personal idea of self in the Universal Self; the more we supplant the lower self by the Higher, the more universal does our view-point become, and the powers that belong to each succeeding step towards universality unfold themselves and find their field of action. Together with the philosophy, the devotional books, the Bhagavad-Gita and the Voice of the Silence

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in particular, should be read and pondered upon, for they tend to arouse the Soul perceptions, without which all intellectual acquisitions are mechanical, barren and subversive. "Realization comes from dwelling upon the thing to be realized." We must think, and in thinking try, for whatever the measure of success or failure from our standpoint may be, it is the effort that counts.

Q. What would you say is "Nature" and what "Soul"?

A. Our understanding of Nature is comprised in the sum total of manifestations of matter, forms, elements and forces that we are able to perceive, all of these being effects of causes not generally understood. In reality the word "Nature" should be understood as including the Cause and causes of what we perceive, as well as the effects. "Soul" applies to intelligence, the numberless kinds of which are the causes which produce the external effects perceived and sensed. There are many kinds of "Soul" which may be roughly divided into mineral, vegetable, animal, human and beyond. The Universe is embodied consciousness. Nature, in its widest sense, can only be comprehended by a realization that the universe, as manifested, is an expression of many degrees of intelligence or soul, and that the universe exists because of the "Soul", and only for the "Soul's" experience. An ancient writing says, "There is no room for grief or doubt in the heart of him who sees and knows that all spiritual beings are the same in kind and differ only in degree."

Q. Then Divine, Human and Animal Soul refer simply to the kind and degree of experiences acquired ?

A. Yes. These are simply qualifying terms used to designate degrees of acquired experience and intelligence. The sense of "being" comes from perceptive power in action; as the range of perception and reflection increases, the realization of "being"

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becomes stronger. The self of all beings is the One Supreme Self; it is the center of perceiving power in every form; from this center all growth of intelligence and form proceeds in ever-widening circles.

Q. What is the difference between Spirit and Soul ?

A. Spirit is universal. It cannot be said to belong to anything or anybody. It is like the air, universal and everywhere. It cannot know Itself except as Soul. Spirit is the "power to become"; Soul is "the becoming." Spirit is the power to see and know; Soul is the seeing and knowing. Soul is the accumulation of perceptions and experiences by means of which Spiritual Identity is realized.

Q. In what way does the theosophical teaching of Law differ from the ordinary understanding of it?

A. The ordinary idea in regard to Law implies a Law-Giver, which Theology imagines to be a Supreme

Being, who by his arbitrary will creates and establishes all nature, the laws of nature, and all beings. Materialistic Science seeks for and recognizes Law in the observable processes of Nature, but goes no further than what may be visibly determined and demonstrated. Human Laws consist of enactments designed presumably to express the general sentiment and desires of the people as a whole, and to restrain individuals who do not share the general sentiment. Such laws are based upon the necessities of the time, and are changed as the general sentiments of the people change and as necessities compel such changes. Neither “the laws of God” so called, the laws of matter so far determined, nor ever-changing human laws, present any universal basis upon which a true conception of Law can be founded, for these three conceptions differ widely in their bases and applications, and are readily perceived to be mere expedients. The highest attribute of Law is exact justice, and only that conception which presents Law as incontrovertible justice can be said to be a true one. The

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Theosophical statement in regard to Law exhibits and provides for exact justice to every being and in every way. There is but one law for all beings; it has been called the Law of Laws, and is known under the name of Karma. This word means “action,” without which there is no re-action; it is also known as “Cause and Effect” or “Sowing and Reaping.” It is taught that there is no action unless there is a being to act or feel its effects, and as any action affects other beings, these must obtain their adjustment at the point of original action. Thus Justice and Mercy are provided for in the inherent nature of all beings, for both in their last analysis are one and the same.

Q. Is not Justice considered to be inexorable in condemnation, and Mercy to be that which tempers Justice?

A. No doubt they are so considered, but we should remember that the human idea of justice includes punishment for injustice, and the power to punish being self-assumed and admittedly prone to misjudgment, arouses the human quality of Mercy from the very uncertainty in regard to exact justice, and perhaps from a knowledge of the scriptural saying, “Judge not, that ye be not judged.” True justice must be a complete re-adjustment of any and all disturbances, and at the same time bring about full compensation. Mercy as ordinarily understood lies in the non-exercise of the power to punish, and in itself in that relation is a tacit recognition of the fact that perfect justice, humanly speaking, is unattainable. We should be able to see that perfect justice and perfect mercy are not opposed to each other. but are in reality two aspects of one and the same thing, namely, exact and full compensation in every case and every direction. Compassion and Compensation are a perfect blend, and express what we call Justice and Mercy.

Q. This seems to point to justice and injustice as things apart from those affected by them?

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A. It may seem so to those whose minds still hold to the idea of external law or causation; but there could be neither justice nor injustice if there were no beings to produce or feel them. Theosophy presents the point of view that every state and form of matter is the embodiment of a spiritual and psychic degree of intelligence. The form neither exercises nor feels justice nor injustice, but That which animates and uses it does. It is the thought, will, and feeling of the animating intelligence that affects other animating intelligences through their embodiments, and necessarily the reactions of those effects must be adjusted by the intelligence who originated the action.

Q. This would seem to indicate an unending repetition of good for good and evil for evil.

A. Not if we have understood that the animating intelligence is a being who, from experiencing the effects in himself resulting from evil action, refrains from evil causation and sets in motion only that which brings good.

Q. But does not that present a selfish motive ?

A. No doubt the desire for reward and for the avoidance of punishment is there, and it is selfish; but it is the first step in the direction of feeling responsibility, and responsibility is the beginning of selflessness. The being sees and knows in ever increasing degree that evil is overcome only by good, and hatred by love, and finally that there is no lasting good save the good of All. Justice is not possible without consideration for all others, and consideration for others is charity towards their weaknesses leading to Mercy and Compassion. The first step in the right direction contains all the other steps.

Q. Does intelligence initiate Law, or is it Law that initiates intelligence ?

A. As said many times, Law simply represents the power to act which is inherent in every being of every

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kind. There is no action unless there is a being to act or feel its effects. The Law is Action which brings its exact re-action. The Gita says that Spirit and Matter are without beginning. Spirit is “the power to perceive”; what is called Matter represents action and its results. The power to act is inherent in all beings; Law is the use of that power.

Q. It has been said that knowledge exists as an abstraction, which would seem to imply that knowledge exists of itself, regardless of its Knowers?

A. What we know is our knowledge; what Masters know is certainly an abstraction to us, although it has been acquired by those Great Beings. In the statement that knowledge exists as an abstraction, it undoubtedly refers to the illimitable power to know which becomes individualized through diversity, and finally arrives at a perception and realization of the Unity of All. Also, perhaps, because there is no end to progress in knowledge.

Q. Why does it say (page 5), “The precise condition of their success was that they should never be supervised or obstructed”?

A. The words are Their own statement, and if we believe in Their knowledge, have to be accepted as true. We can however see that the prevailing passions and desires of men would resent and obstruct any known attempt that would militate against the pursuit of their desires. But if, step by step, little by little, better ideas are instilled, then self-induced and self-devised efforts along these higher lines will be perceived and acted upon. No doubt there are many other means used, but what ever these may be, they are of the nature which stimulates the higher ideality of man through his inner being.

Q. “The major and minor yugas must be accomplished And we, borne along the mighty tide, can only

modify and direct some of its minor currents". What is meant by this statement?

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A. While the Masters are Law, in that They express it fully and universally, They have arrived at that perfection of universal perception and power of action through Evolution from stage to stage of being. This perfection was obtained through an exact fulfillment of the inherent spiritual Law common to all beings. Each being expands in accordance with his comprehension and use of the inherent power of action; he acts and receives the results of his action, during which process he arrives at a perception of being, or That which acts and is acted upon. His perceptions expand in ever-widening circles as does also a recognition of his responsibility for his actions. In this way each being must develop—from within, outward. The Masters, who express and fulfill the Law, would not if They could, interfere with that growth which can only come from accumulated and varied experiences on the part of individuals; but They can by reason of Their knowledge of when, where, and how to act, enable mankind to avert disasters, if it will serve the better progress of all, and the condition permits. Also, having knowledge and control of the invisible forces of nature, They may use these to obstruct a wrong course on the part of any people, or assist progress in the right direction. The "Voice of the Silence" says, "Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course."

Q. That explains why Masters, though so powerful, do not interfere to prevent the present crisis.

A. Granting Their great power and knowledge, and taking into consideration the fact that knowledge only comes through observation and experience, we can see the reasonableness of the statement. Individuals and the collections of individuals called nations, must learn through pain and suffering, because joy and pleasure arouse the desire to

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maintain the conditions that bring these; neither knowledge, power, nor the strong qualities are gained in ease, comfort or temporary happiness. So, when the cycle of time has arrived for a settlement of Karma between races, the adjustment must be accomplished and the lessons learned, on the part of all the races involved, so that Humanity may go forward.

Q. Since reincarnation applies to all planets, should not the term be re-embodiment? It speaks of Venus as being the habitation of still more progressed entities, once as low as ourselves, but now raised to a pitch of glory incomprehensible to our intellect. Does Venus affect us?

A. The term reincarnation refers to us as in habiting bodies of flesh; re-embodiment would perhaps be a better general term, but there must be on other planets that which corresponds to our bodies. Venus, as a planet, is very much farther ahead in development than our earth, and its inhabitants are also, as stated; but however far ahead or behind this earth other planets may be, all are related to each other and necessarily affect each other in some degree, all of them being parts of the one great evolutionary stream.

Q. How long will we have to incarnate on this earth?

A. Until we have done our whole duty towards all beings concerned in our evolutionary stream, and fully understand our own natures. Why should we want to escape from all that makes up our perceptions of life? It is our karmic duty to raise the whole mass up to a higher degree, a new world in fact, in which we will

share.

Q. Will a man who has gained a high perception of truth in this life, and who does good, be ignorant again?

A. The Gita says, “Never to an evil place goeth

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the man who doeth good.” What we will bring with us into our next life will be the tendencies that we have acquired in this one, be they good or bad. Each life affords an opportunity to correct evil tendencies and establish good ones.

Q. Does our progress upward involve the progress of matter?

A. What we call matter is the embodiment of many kinds of “lives”; we use it continually in our bodies through the food we take. We impress those lives with our feelings during the time these lives form parts of our bodies; when they return to their own kingdoms they carry the impulse we have given them whether good or bad; when they again are drawn into other forms, they still carry our impress. No small part of our physical karma lies in this direction.

Q. Would you consider a man, evidently materialistic, but who works for the good of mankind, a Master?

A. A materialist, no matter what good he might try to do for the physical welfare of his fellow men could not be thought of as a Master. Though ignorant of the true nature of all mankind, his desire and effort to alleviate suffering would remain with him, the good karma of which would bring him into contact with those who in the world of men had some knowledge of the true; from this point onward he might strive in the right direction with greater knowledge. A Master of Wisdom is one far beyond the ordinary human conception.

Q. The chapter speaks of Masters and Adepts; is there a difference?

A. There is a great difference: an adept is one on the way to Mastership; there are many degrees of Adeptship. Masters are, in consequence of evolution and great effort continued through many lives, now at the point, physically, mentally and spiritually where

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adepts, and others striving, will be in the distant future. They are living men, only higher and holier than we are. While They are truly living men, They may not be understood to be like ourselves. They have bodies, but these bodies are made of the most highly refined and spiritualized matter—matter of which we have but slight conception. In those bodies all of the forces belonging to man, and these mean the very highest expression of the great forces of nature, constantly play, and must have corresponding effect upon anyone who may come in Their direct range. With such a conception of the nature of Their bodies, we may be able to dimly perceive to what a pitch of power and glory Their inner natures have been raised. If we thus dimly grasp the nature of Masters, we will be able to reverence Them in our hearts, and to endeavor to draw near to Them in our innermost being; nor will we be deceived by claims made by, or for, this or that person, nor take it for granted that books written with the purpose of defining Masters’ powers, place, or imagined

individual characteristics, have any value whatever. All such are mere speculations and an attempt in fact to drag those great Beings down to our plane of terrestrial conceptions—"a misuse of sacred names", as H. P. B. wrote in the "Key to Theosophy." are facts in Nature, facts however which our highest ideals will not fully encompass. Let us therefore endow Them with the highest we can conceive of, try to assimilate that "highest" within ourselves, endeavor to draw near to Them in our heart of hearts, and thus form for ourselves that line of communication which They have said They are always ready to help establish; and let us keep that ideal as a sacred thing in the repository of our hearts, not to be lightly thought of nor spoken of, but as a shrine of our highest aspirations, safely guarded from all intrusion, sacred and secret. and thus only, may we in time come to know Them face to face.

Q. Do Masters come alone?

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A. As "the will of the Masters is one," the word "alone" has but a superficial meaning as regards Them. But whether there are one or more of these exalted Personages in the world at any given time, the influence and force of the Lodge flows through its one or several representatives in the world of men. Whether there is one, or more, depends upon the period and the nature of the mission to be performed.

Q. Was Moses a Master!

A. There is evidence pointing to Adeptship in this case as in numbers of others in the distant past; men who were reformers and showed themselves to be possessed of power over the forces of nature. Pharaoh's magicians were adepts of a kind, but Moses was more powerful. There is no evidence of Mastership, however, in his teaching.

Q. Can Humanity go down! On page 11 it speaks of India and China as being in a backward state!

A. If by "humanity" is meant a civilization or progress in certain directions, it had its beginning and will have its ending; the vast civilizations of the past have disappeared, as the present one will, to be succeeded by another. Any civilization is composed of many egos of different degrees of development. As the progress reaches its zenith, higher classes of egos find conditions suited to their development; but as the mass of mankind reincarnates from life to life with very little change in knowledge and ideal, and the wealth and luxury of a nation increases, ancient ideals are lost sight of and the moral strength decreases; egos of less and less development find conditions suited to them in the descending civilization; developed egos do not incarnate; and the civilization finally dies out. The more developed egos incarnate in another civilization more suited to their natures. There are civilizations at the present day, some in the last stages of

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dissolution, some passing through the throes of birth, some young and some at maturer age. Progress and stability do not depend upon any form of civilization, but upon the egos which compose it at any given time.

Q. What was the scope of the mission of Jesus?

A. The conditions of any period determine the nature and extent of any mission, but it must be remembered that the Teacher's knowledge cannot be gauged by what the disciples were able to understand.

It is evident that his mission was an extremely important one for the West, for the ethics he taught remain throughout the centuries since. A knowledge of the law of cycles, as expressed in the rise and fall of civilizations, shows that Jesus came at the time of a descending cycle and that he concealed far more than he revealed; he taught the multitudes in parables, but to his disciples taught the “mysteries of the kingdom of heaven.” These “mysteries” are not recorded. Christian theology is composed of Jewish exoteric conceptions of Deity and dead-letter text interpretations of the recorded sayings of Jesus. The only record made by Jesus himself was “written upon the sand.” It is the ethics that he taught that constitute the real basis of his mission, and these ethics differ in no way from the ethics of all past ages and previous divine incarnations. It has been said that Jesus came to be “a witness upon the scene” to the reality of spiritual knowledge and power, during the centuries of material advancement and spiritual darkness which were to come.

Q. Was the work of Confucius something of the same nature?

A. Confucius was a reformer; his work was of a moral nature among his people in the East.

Q. What is meant by keeping “A Witness on the scene” for future generations?

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A. If there was not a fresh statement of such portions of the ancient Wisdom-Religion as the minds of the people could understand—especially on a descending cycle—when materialistic conceptions prevailed in regard to religion and life, as it did at the time of Jesus, and to a great extent does yet—human spiritual conceptions would be gradually lost sight of in the material and intellectual struggle for existence as physical beings. When an age of transition arrives, when peoples, governments, religions and sciences are changing, as they now are, the time arrives for an incomparably greater revealing by Those who Know, of the nature of Man and the laws that govern the evolution of all beings. The one who imparts that knowledge to Humanity is much more than a “witness on the scene.”

Q. Why should India and China have retrograded if they still have these old truths ?

A. We must not forget that the India of the past is not the present India. Once the true knowledge existed there, as in China. In India especially the ancient writings have been preserved more than in any other nation; but the caste system based upon physical heredity which was later established by egos of a lower grade than those of the earlier days of India’s greatness, and the selfish withholding from the lower castes of such knowledge as the Brahmins possessed, in no long time caused ignorance and superstition to prevail. From this cause there arose hundreds of sects; religion became a matter of ritual, ceremonies and many degrading customs, and the power of India to influence the world was lost. Both India and China present living examples of the rise and fall of civilizations.

Q. What brings this knowledge back ?

A. The Lodge of Masters who preserve it and present as much as can be assimilated again and again at different periods all down the ages. Theos-

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ophy is one such presentation and the most complete on record.

Q. On page 12 it speaks of hypnotism as being known to Theosophy long ago: what is hypnotism!

A. Hypnotism is a modern name for a power known for ages. By means of this power, one who has it and uses it on his fellowmen, paralyzes that channel in the brain of his subject through which the subject, as Ego, operates and controls his brain. This action prevents the subject from receiving any other impressions than those suggested by the operator, in ordinary cases. One of the peculiarities of this hypnotic state is that the subject does not know what occurred while in it, and has no memory of what transpired, nor is he aware that any time has elapsed. In this state the subject may be impressed to perform any kind of action at some subsequent time, and will do so. Crimes have been committed under such suggestions, the subject being ignorant of the fact that the suggestion of the operator led to and impelled the act. Occasionally the subject gets beyond the control of the operator and may disclose what are called different “personalities.” These may be memories of past experiences, or as is more likely, contacts with other beings constituting an obsession; for the state is a defenseless one. This practice is considered to be Black Magic by the Ancient Schools because it is an interference with the free-will of the Ego as regards his bodily instrument. The continuation of the practice upon any subject brings about an increasing tendency to be swayed and thrown off his normal balance by the feelings and suggestions of others about him, as well as by invisible beings, the existence of whom is not yet admitted by Western science. The one who practises this black art, is on the high road to become a Black Magician.

Q. Are Hypnotism and Mesmerism the same ?

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A. No. They are the opposite of each other. In hypnotism, the operator actually passes into the subject some of his ethereal substance which carries with it the qualities good or bad of the operator; this acts upon the capillary veins and nerves from without as a repression—which is one of the characteristics of sleep and death. Whereas in Mesmerism so-called, the effect is from within outwards, an opening up, instead of a contraction and repression; no suggestion is used, and the subject can move in accordance with his own nature and qualities. In neither of these states is any knowledge possible, although subsequent effects may flow uncontrolled and unsuspected by the subject. Self-control is the great desideratum and neither of these states leads to it, but on the contrary tends to destroy it. There may be rare exceptions, where one knows the nature of Man and the effects that will be produced by any operation upon the subject; then either of these operations may be used for the benefit of the subject, but never for control or out of curiosity.

Q. Mr. Judge speaks of carbon being in suspension everywhere. I thought that carbon had its place in the mineral kingdom and always remained there?

A. Carbon, like all other precipitated elements known to us, is in suspension every-where. None of these elements are perceptible to us until in precipitated form. Carbon is a specific form of embodiment for a certain class of intelligence—which is true of all forms. Carbon is carbon, whether in the precipitated form, the vegetable or animal, in solution, or in the air about us. There being an intelligence of a certain kind in carbon, that intelligence has its own specific range of action in its contact with other forms and intelligences. The use of carbon in the human form, for instance, is not because it is carbon so-called, but because of its qualities—in reality, because of its intelligent action. Because of the

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oneness of source of all beings and forms of matter, there are transmutations going on all the time; the mineral elements might be called “crystallized intelligence” and in that state be dormant, but in commingling with other elements many possible degrees and kinds of activity are released and find play. The dormant or inactive state might be classed as a kind of “devachan” for that kind of consciousness, and the commingling as a period of “manifestation.” In all these comminglings the action of one or more kinds of consciousness upon others imparts to them other trends toward a fuller expression of intelligence through form. Through the commingling of two forms of intelligence a third form for both may be produced; for instance, two parts of Hydrogen to one part of Oxygen—both gases—will, by being fused by the electric spark, produce a third element—entirely unlike the original constituents. This transmutation is continually going on in the evolution of form or embodiments of beings of every grade, and is the result of the Evolutionary impulse given to substance by intelligent beings of every degree. The Universe is embodied Consciousness.

Q. Mr. Judge speaks of Telepathy: when is that possible?

A. Telepathy is possible when two people are attuned to the same thought, will and feeling at the same time. In such case the thought of one will reach the other wherever he may be.

Q. So many people who read the “Ocean” say that it is hard to understand: why is this, when the book is written in such simple terms ?

A. It would be difficult to write a book that would give an outline of the Universal Science in simpler terms than those used in the “Ocean.” The difficulty in understanding does not lie in the modes of expression used in the book, but in the minds of

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would-be students, whose hard and fast conclusions as to men, things and methods stand in the way of their grasping the meaning of the ideas so simply expressed. No doubt those who find the “Ocean” difficult would call themselves intelligent people, but the intelligence usually displayed is merely an acquaintance with what scientists, religionists, materialists and others have said or written, and is not a direct use of thinking power; the minds of such are simply store-houses for the thoughts, ideas and acts of others. In order to really understand Theosophy, all that has been stored up in the way of previous conceptions and prejudices has to be laid aside for the time being, especially during the time of reading or study, in order that the meaning of the Teacher may be fully grasped by the mind. In order to gain knowledge of that Science which is a synthesis of all Life and Nature, the mind must be clear and clean, free from all preconceptions and prejudices, and devoted wholly to the acquisition of the Science, if one would learn and know it. As a preliminary to this study, the Three Fundamental Propositions of Theosophy should be well learned, understood, and applied to the problems of life, as well as to the detailed philosophy ‘which the “Ocean” presents.

A BRIEF SUMMARY

A brief summary of the first chapter presents certain facts: (a) that Evolution is from within outwards and is the inherent law and tendency that rules the development of all beings; (b) that Those referred to in the chapter as Masters of Wisdom have become so under that law, and have reached a stage of perfection in wisdom and power far beyond ordinary ideas of human possibility.

These Masters reached Their high estate during past civilizations, and have consciously retained and

carried forward all the knowledge gained through

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immensities of time. Many citations are given in the chapter in order to point to the existence of such Beings at certain periods of human history, the object being to clear the mind of the student from any idea that may exist that Theosophy is a theory or speculation of human beings, and to emphasize the idea that the knowledge presented in the following chapters is to be regarded as emanating from the Masters, representing statements of fact in regard to the evolutionary processes through which all beings have passed or must eventually pass.

While students may mentally appreciate and accept the statements made in this book as records of law and fact, it would be well if in addition they should try to understand the nature of Masters, and draw near to Them in their hearts, and so open up a channel for themselves between them and the Masters which will permit of that inner help which is always ready to be given when the student is in that relation which will permit it.

The chapters following give first, Fundamental principles; then, those principles applied to our Earth in particular; then, the same principles as applied to Man and his various constituents as an evolved being. Students should note this consecutive treatment which proceeds from Universals to particulars, and should apply those laws to every statement made in the book, for it was published as a preliminary preparation to a study of the Secret Doctrine. The intention is to arouse in Man a knowledge of himself, a knowledge which is absolutely barred by false ideas in regard to Life and its great purpose.

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CHAPTER II

GENERAL PRINCIPLES

A VIEW of the general laws governing the Cosmos. The sevenfold division in the system. Real Matter not visible and this always known to the Lodge. Mind the intelligent portion of the Cosmos. In the universal Mind the sevenfold plan of the Cosmos is contained. Evolution proceeds upon the plan in the Universal Mind. Periods of Evolution come to an end; this is the Night of Brahma. The Mosaic account of cosmogenesis has dwarfed modern conceptions. The Jews had merely one part of the doctrine taken from the ancient Egyptians. The doctrine accords with the inner meaning of Genesis. The general length of periods of Evolution. Same doctrine as Herbert Spencer's. The old Hindu chronology gives the details. The story of Solomon's Temple is that of the evolution of man. The doctrine far older than the Christian one. The real age of the world. Man is over 18,000,000 years old. Evolution is accomplished solely by the Egos with in that at last become the users of human forms. Each of the seven principles of man is derived from one of the seven great divisions of the Universe.

Q. What does it mean on page 14 when it says “ until all the units of the race which are ready are perfected”?

A. If we have understood that “all is soul and spirit ever evolving”, every form that exists is the embodiment of an acquired intelligence. Before our earth began there were present all the beings of

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every grade who had reached their various stages of development on the previous “earth.” Among those

beings would be some who had reached a stage of spiritual development and perfection of knowledge of the evolutionary stream from which they had emerged; such beings would pass out of the system to higher planes or worlds perhaps; whereas those who had not reached that stage would have to continue with beings like themselves and all others below them (who in their totality constitute the earth—or field of experience) until they in their turn had reached the highest point. Evidently those who had so far progressed as to reach the highest stage “were ready.” One would not expect the incipient human units which emerged from the animal kingdom when the period of the preceding planet had closed to have had the same experience as those who were self-conscious when that preceding earth began. There are always those who pass out of any system through advancement in knowledge and wisdom, and those who remain to perfect their experience, while still others come up from the kingdoms below.

Q. Do not all the Egos of this Manvantara have to be ready before we leave this earth?

A. As before said, there are beings at the end of every pralaya and before re-manifestation who have progressed far enough to pass out of that system; this implies that they have performed their whole duty towards the particular evolution from which they emerge. It would be natural to suppose that when there are others in any system who arise to the place held by the highest units, the latter should move on to wider fields in a higher system. The conclusion would be that all the Egos do not “have to be” perfected. An Ego is self-conscious, and must progress by self-induced and self-devised efforts; the period of earth manifestation might

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close before perfection was reached, and likely will for most.

Q. Then this earth will last until there is no one here to use it!

A. It will last as long as there is a Man to need it. The period of the earth’s duration is greater than that of any entity or race upon it. The Moon still exists although decaying, while Man, whose habitation it was, has now the present earth as his field.

Q. “The universe evolves from the unknown, into which no man or mind, however high, can inquire, on seven planes or in seven ways or methods.” Will you state the meaning of the “seven ways”!

A. Theosophy shows that all evolution is septenary in its nature and processes; it is the understanding of this septenary nature that gives us the key to a comprehension of the evolutionary processes, the nature of Man, and of all beings and forms. All planets, as well as all solar systems, have a beginning and an ending, and all of them are the products of progressive intelligences of innumerable degrees of development. Our earth is the resultant of a previous earth and its beings, whereon the course of septenary evolution had reached the limit of its possibility. Each septenary evolution has as a, starting point all the knowledge and experience gained in previous evolutions, and of necessity in the succeeding evolution proceeds in a septenary manner, method, or way. As examples we have the seven “globes” of the earth; seven principles; seven great races of men; seven sub-races of each; seven sounds; seven colors, etc. (See S. D. Vol. I, pp. 289- 292, Original Edition.)

Q. When a being is perfected on this earth, does he begin at the bottom on a higher sphere ?

A. When a being is perfected he is at the top. It should be borne in mind that evolution does not

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begin at the bottom, but at the top always. The process is one of the action of intelligence gradually working downwards in more and more concrete productions and expressions. When the lowest point has been reached all that has been gained there in experience and knowledge is raised up one step of the “stairway of descent,” is then fully assimilated there, then raised to the next highest step, and so on up to the “top” which forms the basis for the next evolutionary effort.

Q. The chapter speaks of the seven-fold divisions of the Universe as being “The Absolute, Spirit, Mind, Matter, Will, Akasa or Æther, and Life”; can their relation to each other be defined?

A. The Absolute is the Causeless Cause, the Root and Sustainer of All. Spirit represents consciousness or intelligence arising from and within the Absolute. Mind is the intelligence of all beings in action—the creative or constructive power. Matter is substance, from the most ethereal to the most concrete: products of the interaction and inter-relation of the various classes of beings involved. Will is the force of any and all degrees of intelligence; it is inherent in consciousness as “the power to act”; determination to act makes it operative. Akasa is an element, a form of substance, a production of the creative intelligences. Life is the power to perceive, and give expression of any degree of intelligence, upon any plane of substance.

Q. Why is it impossible for the mind of man to understand the Absolute? That does not mean that we can never understand it, does it?

A. The Ocean says, “The universe evolves from the unknown, into which no man, or mind, however high, can inquire.” The statement stands as one made by a Teacher and should have full consideration. Nevertheless, we should be able to understand why it is correct. The Absolute is the opposite of the Relative; the Absolute includes all things and all beings, and being the sub-

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stratum of all, past, present or future, cannot be inquired into by any being who exists in It, not from It The word Absolute denotes that which is without qualities or attributes of any kind, therefore how can any being understand That which has no form and exhibits no qualities whatever?

We are familiar with the word Life, and can understand that it is expressed in all forms whether visible or invisible to us; we use the term “the One Life” to indicate Its presence in all things and everywhere. As beings, we cannot inquire into that power of infinite expression which each one is; each can only express It according to his range and quality of expression. No being can express Life, without being in essence Life Itself.

We can say of the Absolute only that “It is”, as we can say of ourselves only, “I am”. How can we inquire into That which does not depend upon any expressions great or small, but upon the fact of Its Universal Presence?

We should also be able to perceive and understand that each one of us is both Being and Non-Being; our power to perceive is Non-Being; our assimilated and embodied perceptions constitute Being.

The Absolute is a name for the One Reality, the Infinite, Unchanging basis of All. All the rest is “Maya”—that is, the ever-changing modes, expressions, degrees of intelligence and their forms, ever approaching the Light, but never touching the Flame; for the Real in each being is the Flame itself.

Q. “The first differentiation—speaking metaphysically as to time—is Spirit”. What does “metaphysically as to time” mean?

A. Time can only be reckoned by action and reaction, and until there is action there is no time. Before there can be action there must be those beings who are in pralaya awaiting the dawn of the new Day of manifestation. Spirit is the emergence from inactivity into

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activity of the intelligences; from the first “action” Time begins. (See Stanza I, S. D. Vol. I.)

Q. What is meant by “real matter”?

A. The Wisdom-Religion teaches that Spirit and Matter are without beginning; in other words, there exists together with Spirit or Consciousness, homogeneous substance—primordial matter. It is from this primordial substance that all subsequent states of matter are produced by the action of the mass of beings involved. This homogeneous primordial substance is what is called “real matter.”

Q. Why is our terrestrial plane of matter of so much importance?

A. Because we are at the bottom of the arc of descent, and at that point where Spirit, or Consciousness, and concrete Matter meet. It is the turning point where all past efforts and adjustments of the downward cycle from homogeneity to heterogeneity meet and have their field of rectification and co-ordination. We cannot avoid these adjustments; the work must be done before we can go forward. In the struggle there is but one place of calmness and steadiness — the unmoved and unchanging Self—the Higher Self of each who is the real Warrior, and Who from his innermost seat of wisdom must be free to conduct the battle, the lower self being but His soldier in the field.

Q. What is meant by the words “The plan was laid down in Universal Mind”?

A. “Universal Mind” includes all the various kinds of intelligence that were evolved in a previous planet or solar system. When manifestation ceased, each unit of intelligence had reached its own particular degree and kind of development under the inter-relation and inter-action of all the beings involved. From this general advance a co-ordination is brought about which provides the succeeding lines along which further evolution will proceed.

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Q. What does it mean by “Great Being”? (page 16).

A. By “Great Being” is meant the sum of all beings, the totality of all intelligences involved.

Q. How can there always be matter in the lowest grade to be evolved, and where does it come from?

A. An understanding of the evolution of beings can only be had by bearing in mind that Spirit, or Consciousness, with Its “power to perceive,” is the producer of all degrees of substance and the cause of all changes. During manifestation evolution is going on all the time and consequently from the first glimmerings of perception there must be a corresponding substantial or material expression of it. Substance,

or Matter, is a product of Spirit, or Consciousness, and this includes all the elements of Nature—so-called, known or yet to be known or produced.

Q. What becomes of the forms used by lower intelligences after these intelligences have risen higher?

A. Every form, high or low, having been established, remains as a matrix in the astral substance and can be availed of by such intelligences as have arrived at a point which makes such use possible. The Unity of all beings and the economy of progress demands this; “no effort is lost, no labor is in vain.” Just as the line of physical heredity reproduces itself from parents to children, and conditions of various kinds are brought about and Egos incarnate under the conditions provided according to their karma or “fitness,” so with the lower kingdoms in advancing to higher forms of expression, they assume the established forms used by their predecessors. The matrices of all forms that have ever been still exist in the Astral Light.

Q. On page 17 we have mention of the British inch and Piazzzi Smyth; to what does that refer?

A. Piazzzi Smyth was a F. R. A. S. who investi-

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gated, studied and measured the Great Pyramid. Being a very patriotic Englishman, as well as a very Orthodox Christian, he evolved and promulgated the theory that the geometric measurements of the Great Pyramid proved that the scientific basis of its construction was to demonstrate that the British inch, and not the metric system, is the true standard of linear measurement; and further, that the religious purpose in building the Pyramid was to enforce the Orthodox idea of the Sabbath and a warning against the Continental Sunday.

Q. Why is it said that “with the Orientals is the truth” about the age of the world?

A. Because the conceptions of the West in regard to the age of the world have been based upon theological deductions drawn from the misunderstood and unrelated manuscripts which make up the Christian Bible. The idea that the world is some few thousands of years old has been generally accepted by Christendom, and geologists who are the creatures of their generation have found themselves restricted in their speculations as to actual age. It is true that within the last century a greater freedom of expression and speculation has been indulged in, for discoveries of various kinds keep throwing farther and farther back such speculations, so that from a hundred thousand to a million years have been stated as the possible age of the earth. All those making such statements consistently admit that they are but guesses and matters of opinion. Where Western Science fails by reason of the basis of its thinking, Eastern Science, based upon the records of past ages and ascertained laws of the evolution of the earth and Man, possesses not only the ancient records, but a knowledge of the laws by which the records themselves can be substantiated. In Theosophy, a knowledge of these laws and their workings is attainable by every student who takes

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advantage of the opportunity and pursues the necessary course. In secret places among a living people these records are sacredly preserved; Theosophy as given to the world is a portion of that accumulated wisdom and knowledge.

Q. Why is it that we are so n behind spiritually what we were thousands of years ago?

A. Because the consciousness of mankind be came so immersed in external terrestrial pursuits that the intellect, the power of reasoning from premises to conclusions, grew at the expense of the spiritual perceptions. The desire for an accentuation of physical sentient existence leads directly away from the consciousness of being spirit. Unless we regain the consciousness of spiritual being—a purposeful existence in spirit, not matter—we will remain bound by our self-created conditions of physical existence. Intellect comes from seeing differences and comparing them; once gained, it may be used to perpetuate material existence with all its disadvantages, or as an instrument of the spirit in guiding and controlling the lower lives that constitute the kingdoms below Man.

Q. What were the “materials” that “had to be found, gathered together and fashioned in other and distant places”?

A. At the end of a Great Period, like that of a planet, all coarser forms of matter have been re solved back into the primordial substance from and within which they were formed; the experiences of the many classes of evolved beings are retained. At the next “going forth”, new combinations and correlations arise from the greater knowledge acquired during the previous period of evolution, and a new construction of evolution of forms begins, based upon the advance already made. Necessarily the experience gained by the various classes of beings in fashioning form remains, and as the “ma-

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terial” is in a homogeneous state, formation begins in that state and is made more and more concrete as the ages roll on. All this in general. Theosophy teaches that our Moon was the planet upon which our evolution had its immediately previous field, and that as the Earth has been builded, the Moon has shrunk and disintegrated. From this we may imagine that “material” from the Moon has been and is being used in the building of the Earth and Earth forms, and that this will go on until our Seventh Round when the Moon will have disappeared. This may he taken as one of the “distant places”; and others may be understood if we bear in mind that in this vast universe of which our planet forms a small part, and under the law of Unity which pervades the whole, our planet is related to and connected with all other planets in our system. As the great purpose is the Evolution of Soul, the great reservoir of ethereal substance must be avail able to those Intelligences whose knowledge and power can select and guide.

Q. If we have seven planes of being, is Karma made on all of them?

A. Karma operates on all planes and upon every being. Consciousness and Life on any plane imply perception and action, and these mean Karma. There are three lines of Evolution: the Spiritual, Intellectual and Physical, and these are inter-blend ed at every point. Progress on all planes is possible only by action. It is incorrect to imagine that Karma pertains only to the physical plane.

Q. Why is it said that Masters express Karma?

A. Because They know the ultimate results of all the actions They institute, whether these be spiritual, psychical or physical, and because all Their efforts are for the advancement of the whole mass of beings.

Q. On page 19 it is slated that “When this day

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opens, cosmic evolution, so far as relates. to this solar system, begins and occupies between one and two billions of years in evolving the very ethereal first matter before the astral kingdoms of mineral vegetable animal and men. are possible. Can this be explained?

A— There must be for each Manvantara a specific primordial substance from and within which the subsequent differentiations are formed Each beginning of a Manvantara must have as its basic substance what might be called a differentiation within. the One Infinite Universal Substance, as a result of the operation of Intelligence upon it; this is brought about by the inter-action and inter-relation of all the beings involved in the previous evolutionary stream, and as a preliminary to further differentiation.

SUMMARY

The First Chapter treats of the Masters of Wisdom who are the results of Evolutionary progress, and the custodians of accumulated wisdom of the past. The Second Chapter presents the general principles that govern the cosmos. The seven-fold differentiation of the system is shown to be universal in its operation, every atom as well as every being having seven principles, either latent or expressed as the case may be. Mind, or Intelligence, represents the acquired knowledge of the totality of beings involved, the higher intelligences being the guides and impellers of the lower. Each great period of evolution has its specific beginning based upon past achievements, and has its ending in order to co-ordinate the general advance and form a new basis for another great period; these periods are called the Days of Brahma, each such period being followed by a Night of similar duration for assimilation and readjustment. Evolution is accomplished solely by the self-conscious Egos within, who guiding and impelling the lower lives—the builders of form —finally

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occupy these forms when they are ready. The story of the building of Solomon’s Temple is that of the evolution of Man “wherein no sound of hammer, nor voice of workman is heard.” Each of the seven principles of Man is derived from one of, the seven great Divisions of the Universe; he therefore is directly connected with and related to every state of substance and every plane of being through these principles. Man is not his principles: they are his instruments or embodiments. “For the Soul’s sake alone the Universe exists”.

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CHAPTER III

THE EARTH CHAIN

THE doctrine respecting the Earth. It is seven fold also. It is one of a chain of seven corresponding to man. The whole seven are not in a chain separated as to members, but they inter penetrate each other. The Earth chain is the rein carnation of a former old and now dead chain. This old chain was one of which our Moon is the visible representative. Moon now dead and contracting. Venus, Mars, etc., are living members of other similar chains to ours. A mass of Egos for each chain. The number, though incalculable, is definite. Their course of evolution through the seven globes. In each a certain part of our nature is developed. At the fourth globe the process of condensation is begun and reaches its limit.

INTRODUCTORY REMARKS

In our study of the “Ocean”, we must ever bear in mind the sequence of its chapters. The First Chapter

presents the fact, as well as evidence of, the existence of Masters of Wisdom, the results of evolution of past civilizations. It is from this body of perfected human beings that all Divine Teachers and Reformers have come; all great religions of the world have sprung from teachings of one or more of Their number. What They have given out to Their disciples and to the people of any period, was necessarily limited to the power of assimilation and use by the minds of the time, but the basic ideas and

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principles have ever been the same. That which is now given out by Them is known as “Theosophy,” and has been recorded in books accessible to every one, and is in fact a more complete revelation than the world has any record of. Because of the general intelligence of this present period, it was possible to so present the knowledge the Masters desired to convey to humanity—in books, a fact which avoids the danger of intermediaries and interpreters, with their assumed authoritative statements and perversions, and places, the enquirer face to face with the “message” itself.

The Second Chapter, as we have seen, deals with the general laws governing the universe as a whole; and the present Third Chapter deals particularly with our Earth, its nature and formation; its relation to other planets, its present stage of development, and that of the human egos who people it and are definitely connected with it, as well as the several stages yet before us and it.

Under the general laws governing all manifestation on Earth is shown to be of a seven-fold nature, its evolution or unfolding proceeding from within— from the finest substance by successive stages to the most dense and concrete forms of matter. We will therefore understand that all forms and all beings unfold in a similar way, and that in, each case all the stages of densification, are present and intermingle at every point; in other words, the first state of substance is not destroyed or changed by the formation of the more concrete stages; the second stage is contained within the first, the third stage within the first and second and soon; at the same time these stages must not be conceived of as being separate like the layers of an onion, but as being ever, present one within the other at every point, intermingled and interblended. And we have further to remember that it is consciousness and in-

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telligence that are the producers of every form and state of substance or matter; from the smallest atom to the most highly evolved being, every form is an expression of the degree of intelligence within.

Q. The chapter speaks of “Egos” coming from the Moon chain, should we not rather call them “Monads”?

A. Why should we call them monads when the Teacher says “Egos”? Ego means a self-conscious being, the triad Atma-Buddhi-Manas, and “Monad” refers to Atma-Buddhi, the universal spirit and the consciousness unfolded in every kingdom and every class of being. “Monad” applies to the mineral, vegetable, animal and human—as well as other kingdoms not under consideration.

Q. What is meant by the Earth “is an entity and not a mere lump of gross matter”?

A. There is no such thing as gross matter existing of itself. All forms of matter are the productions of different degrees of intelligence. The earth is an entity because it is a combination of many degrees of intelligence in their evolved forms. Our bodies are entities; they are composed of many small lives, all working coordinately for the benefit and use of the greater intelligence which brought them together—the ego—and who has trained them in their separate modes of co-ordinate action.

Q. Has the Earth a synthetic consciousness, a ruling intelligence?

A. Not in the sense of any particular being. The so-called Rulers of the earth and the seven planets most directly connected with the earth—such as Venus, Mars, Mercury, etc.,—are classes of beings, each class constituting a hierarchy, the influence of which acts as a whole upon other classes. Each hierarchy has its own specific quality and kind of influence. The synthetic or binding power is that of the spiritually self-conscious beings; the universe is ruled and guided from within.

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Q. In the Secret Doctrine (Vol. II, page 87) it says: “There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous . . . “ Then the physical and animal are not the same?

A. Evidently not. The word “animal” in this case means the evolution from below, from the mineral and vegetable kingdoms to the animal; whereas “physical” here means a form evolved from the matter (lives) of the three lower kingdoms by self-conscious beings (egos) for their occupation, use, and as instruments on the terrestrial plane. The physical evolution is the link which affords contact for self-conscious entities with the lower world.

Q. What is a Round?

A. As the Secret Doctrine discloses, there are seven states or conditions of our Earth united in one mass. Evolution begins in the highest state of substance and works downward upon and through three further more condensed stages, making four in all; having reached the fourth or lowest stage, evolution works upward through the stages produced and worked in during the descent, all the experience gained in the descent being carried into the higher stages. Each time the evolution begins in the highest stage and returns to it again is called a “Round”.

Q. What does each Round produce?

A. To give the Sanscrit ‘words which designate the elements produced would not be useful at present, but we can understand the significance of such words as Fire, Air, Water, Earth as correspondences. Each Round develops One Element and a nature and humanity corresponding to it. The Earth, such as we know it now, had no existence before the Fourth Round. The earth was fiery, cool and ra-

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diant, as were its ethereal men and animals during the First Round; luminous and more dense and heavy during the Second Round; watery during the Third; earthy during the Fourth Round. With the evolution of the elements comes the development of the senses. Each element adds to its own characteristics those of its predecessor—thus:

1. Ether Hearing Sound
2. Air Touch Sound and Touch
3. Fire Sight Sound, Touch and Color

4. Water Taste Sound, Touch, Color, Taste

5. Earth Smell Sound, Touch, Color, Taste, Smell

Ether corresponds to Sound-vibration, and precedes the differentiated elements. Air properly comes next, for it is everywhere felt; the others follow in natural sequence.

Q. Why is it that while we are in the Fourth Round only we have Five Senses?

A. We are past the middle point of the Fourth Round, but we are in the Fifth Sub-Race of the Fifth Root Race. Animals have five senses as well as Men.

Q. Why is it that animals have keener senses than Men?

A. Animals depend upon their senses for selecting food, avoiding dangers, etc. In their wild state these senses are very keen because of that dependence; domesticated animals lose much of that keen ness. Man depends upon mind and desire, the senses being largely auxiliaries to desire, and also being dulled by excessive and abnormal variety of usage.

Q. What is a Round? Would circling around the seven centers of consciousness on one plane of substance be a Round?

A. The answer to, “What does a Round produce?”, in a previous question should be thought over. The latter part of the question is ambiguous. Each unit is a center of consciousness. All units pass through seven states of substance, beginning with the

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most ethereal to the most concrete (the fourth stage, the physical) then ascending from that stage through and back to the most ethereal again plus the experience gained. Each Round repeats this “circling” in a more condensed way until the middle point of the Fourth Round, when the process tends towards an etherealization in each succeeding Round, until at the end of the Seventh Round all units have arrived again at the starting point plus the experience gained. (See Diagram, page 153, S. D. Vol. I.)

Q. What is the “Fourth Dimension”?

A. The term is a mistaken one: there are not “four dimensions,” but “three”—viz., length, breadth and thickness. What scientists are endeavoring to postulate in the use of such a term is a perception of the characteristics of matter beyond the generally recognized three-dimensional one. The following from the Secret Doctrine is on this subject :—“Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it ‘NORMAL CLAIRVOYANCE’; thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of, was a sixth characteristic of matter. The three dimensions belong really but to one at tribute or characteristic of matter—extension; and popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thick ness. These terms, and the term ‘dimension’ itself, all belong to one plane of

thought, to one stage of evolution, to one characteristic of matter . . . from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply

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measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also.” (S. D. Vol. I, pages 251, 252.)

Q. Are the preceding Globes contained in the ones that follow?

A. Neither the primordial substance from which all other grades are produced, nor these other grades themselves disappear during the concretion of matter. All that has been accomplished in the way of manifestation remains as lines of communication, step by step from the highest to lowest. The globes are united in one mass of septenary substances, interpenetrated and interbended. All substances and forms of matter are produced by the “Soul” and exist for Its purpose, and are parts of a continuous process. Just as the elements “fire, air, water and earth” are interbended in our bodies and constitute them, so with the earth we live on.

Q. You spoke of the internal power being all the power there is. Is there not an external power between the planets in their rotary motion?

A. The external power of anything springs from and is maintained by the internal power at the center of everything. I speak of the centrifugal and centripetal forces as being those which maintain the equipoise, but forces do not exist of themselves, they are the exhibitions of “energy” and energy is always produced by beings, either singly or in mass. Consciousness is at the root of all beings.

Q. What is meant (page 23) by “The earth is one of seven globes, in respect to man’s consciousness only”?

A. As before explained, the earth is composed of seven states or degrees of substance. Man also has seven principles or “sheaths of the soul”, corresponding to and in relation with the substances of which the earth

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is composed; in other words, the various embodiments or principles of Man are drawn from the various substances which compose the earth as a septenary mass. When Man is functioning through the physical body, he is conscious of the physical plane, or physical state of the globe. The others not being perceived are non-existent as far as his physical perceptions are concerned. When he functions on a higher plane of consciousness and substance, he sees that the state of the globe and not the physical, and so on with all the rest. He does not go anywhere in order to function on higher states of the globe, but uses a higher principle within “himself”. So, while there are seven states of our globe, they are only existent for Man when he perceives them. In the S. D., pages 604, 605, Vol. I, the following statement is made: “When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties— teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of localization, around and in us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.”

Q. Can Man be conscious on more than one plane at a time?

A. He cannot be fully conscious on more than one plane at a time; attention divided between two planes would give a mixed and divided perception of both.

Q. How could a perfected man, being consciousness itself, be unconscious on any plane?

A. There is some confusion in this question. “Consciousness itself ” indicates the power, or ability to perceive, regardless of its application to any particular plane or thing. Being conscious on any

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plane means the applying of one’s power to perceive, to the objects of that plane,

Q. We speak of the Lunar Pitris as our physical progenitors. Does that mean that they were devoid of intelligence?

A. Intelligence is at the root of all forms, but there are many degrees of intelligence. The Lunar Pitris are that form of physical embodiment which was evolved on the Moon and used by incarnating egos on that planet. They represent and are the Physical line of evolution; as the Secret Doctrine says, they are our physical progenitors; our bodies are the continuance of that line.

Q. The moon is said to be a dead planet, and the statement made that it affects the earth. How can a dead planet affect the earth or its organisms?

A. The Moon is the former habitation of the stream of evolution now going on this earth. As a congeries of progressive beings, it is disintegrating; its higher beings and principles are now proceeding on this planet and constitute it as it now is. Yet the Moon as a decaying world still exists, as a corpse exists after the departure of the living person who inhabited it. The corpse decays and the lives which compose it tend to separate and enter into their respective kingdoms. In this separation of lives and elements, an effect is produced, some of which is beneficial to the living organisms and some deleterious. If we remember that the Moon represents the Kama Rupa, as well as the physical body of that planet, and apply what we know of the Human corpses and Kama Rupas to it, we may obtain a better conception of the effects.

Q. What sets limits to the number of Monads that enter the human kingdom?

A. Simply the number of monads that have progressed far enough to enter it. The middle point of this stream of evolution being passed, and incipi-

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ent humans having to begin as such on the highest plane of substance, and human evolution having reached its Fourth stage in this Round, and also the middle point of the Seven Rounds, monads from the animal kingdom cannot—in the nature of time and opportunity—reach the incipient human stage until the Seventh Round. This is no detriment to them, for their intelligence has not reached that point where they are sensible of the difference, and their progress towards the human point of entrance is not barred in the meantime.

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CHAPTER IV

SEPTENARY CONSTITUTION OF MAN

THE constitution of man. How the doctrine differs from the ordinary Christian one. The real doctrine known in the first centuries of this era, but purposely withdrawn from a nation not able to bear it. The danger if the doctrine had not been withdrawn. The sevenfold division. The principles classified. The divisions agree with the chain of seven globes. The lower man is a composite being. His higher trinity. The lower four principles transitory and perishable. Death leaves the trinity as the only persistent part of us. What the physical man is, and what the other unseen mortal man is. A second physical man not seen but still mortal. The senses pertain to the unseen man and not to the visible one.

This fourth chapter deals with the Septenary Constitution of Man; shows how the doctrine differs from the ordinary Christian one; gives the septenary constitution of Man; points to the intimate relation between the Septenary nature of the Earth and the Seven Principles of Man; explains what the real Man is as a being under the terms of Atma, Buddhi, Manas, the trinity or three higher principles; and classifies the transitory four lower principles as aspects of the three higher principles during Man's connection with the terrestrial world. From this treatment it should be clear that Man uses the four lower principles for the benefit of the lives thus used, as well as for his own purposes.

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Q. Mr. Judge refers to the necessity of care of the Self (page 29). If the Self is the cause of all, how could there be care of it?

A. The words referred to are not as stated in the question; they read, "the care of soul, which is the Self." It is through the Soul—the acquired experience—that Self perceives and acts; it is by means of Soul that Self learns to know Itself as of another nature than its experience, perceptions or embodiments. In the sense that there is no Soul possible without the Self, or, in other words, there are no perceptions or experience possible without the Perceiver—the Soul is the Self; therefore the growth of soul depends upon the more and more full realization of the unchanging Self: this involves for us a "care" that we understand the nature and purpose of existence.

Q. On page 30, the chapter speaks of "rational and irrational" soul. Could you explain the phrase?

A. "Rational soul" means that stage of evolved being which is self-conscious, and "irrational soul," those stages which are conscious, but not self-conscious. There is a gulf between the highest conscious animal and the lowest self-conscious man in respect to the sense of responsibility; man is responsible for his thoughts, words and deeds; the animal has no such perception, and thus is called irrational. Manas is active in Man whether in its higher or lower aspect; in the animal it is latent. The term "irrational soul" has also been used to designate that class of human mentality which is wholly engrossed in physical existence.

Q. How does "This three-fold scheme of the nature of man" contain "the Theosophical teaching of his seven fold constitution", as stated on page 30?

A. The answer is in the context, "because the four other divisions missing from the category can be found in the powers and functions of body and

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soul, as I shall attempt to show later on.” The whole of the chapter is devoted to the answer practically; the last paragraph in the chapter gives a recapitulation, which if thought over will help to clarify, and explain.

Q. In what sense am I “my brother’s keeper”?

A. Each being is of the same essential nature— Spirit; each evolves from within outward, and each at any given period occupies that place in the great community of souls which his degree of attainment provides. As all are from, and of, the same Source, and all are proceeding towards the same goal, the more progressed are in nature bound to help the lesser; the law of Karma inherent in each being provides for the adjustment of effects to causes. A general answer would imply that we are our brother’s keeper in every sense; the more we know of the common source, nature and purpose of all, the better able we are “to keep our brother.” -

Q. How is it that “Behind will, stands desire”? It seems as though it should be reversed.

A. We do not act until there is desire or intention to do so; Will is the force of consciousness in action. Will, being the force behind action or desire, is colorless; it is colored by the nature of the desire or feeling. No desire, no action. It is the motive or desire behind the use of our colorless will power that qualifies the action of our thought, word or deed.

Q. Why is it that we cling so to bodily existence?

A. Because of our desire to so do, knowing no better. Our desire sets in action our Will in that direction, and by our desire and desires, we make attractions and attachments that hold us. As all our powers spring from and rest in the Self—or Spirit, and as we use those powers for sentient physical existence, the bondage is strong. Release comes from a full and true understanding of our own and

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all nature, when the powers of Spirit will be employed for all, and in all directions, and not exercised as they are, in one direction only, physically and in pursuit of personal desires.

Q. What is the difference between the individuality and the personality?

A. “Individuality,” theosophically defined, is the Higher Ego; “personality” is the false ego: that aspect of the reincarnating ego which is connected with, and immersed in, terrestrial existence and imagines itself to be the senses, qualities, and faculties which it possesses physically.

Q. What would you call “soul powers”?

A. All powers of every kind are soul powers; those powers we use—or rather misuse—in our every-day existence are soul-powers. It is the misuse of “soul powers” that brings karmic retribution.

Q. How can thought be so powerful?

A. Because every form seen by us, or unseen, is endowed with intelligence in some degree; because thought precedes action and institutes it, and because the effects of thought are consciously or unconsciously felt by beings near and remote, arousing them to some kind of action. Thought does not exist of itself—it is

always the product of some Thinker; every thought is in regard to some thing and produces an image of that thing; the concentration of the Thinker upon the matrix he has created draws into it the lives that swarm in the terrestrial atmosphere, energizes them and gives them direction, according to the motive and desire of the Thinker; this matrix, made a living force, can insidiously impel to action other Thinkers whose natures and desires are similar, or who have the seeds of such desires within them, and all this whether the creator of the matrix is conscious of the results or not. “Thought” or more correctly, the ability to think, is the most powerful creative, de-

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structive, preservative or regenerative agent that any beings possess; it acts weakly and strongly, according to the knowledge and power of concentration of the Thinker. In occultism, “thought” is the real plane of action; what we see or perceive physically are merely the effects of thought.

Q. Unity is spoken of; how can there be unity in all these separated or different principles?

A. All the principles are merely aspects of the One Principle; more or less conditioned modes and bases of thought and action. Unity lies in the fact that all temporary differentiations proceed from, and rest in, the essential spiritual nature of all beings. There could be no diversity without unity as a basis. We all live, and life in all of us is a unity, but our use and expressions of life present great diversities.

Q. Will we always have an earth and an earthly body? Or will we ever get above this altogether?

A. It is not a question of earthly, or what we now perceive as physical matter. Wherever we exist, it must be in some form of substance as an embodiment, and that then will be as objective to us as is our present earthly matter. So long as manifestation endures, experience of any kind implies objectivity on every plane; if there is no basis for experience, there is no experience. The trouble is not with the earth as it now is or ever will be, it is with ourselves, imbued as we are with false conceptions of every kind. We have the power to understand our nature and the nature of all beings, and through that understanding to purify our own natures, and in so doing raise up and purify the natures of others like ourselves, as well as the beings below us. We cannot leave the earth until we have done our part to the full, and then it will be so different that perhaps we will not want to leave it, although we will have earned the right to choose. Read the Voice of the Silence.

Q. What is meant by “each principle is correlated to a plane, a planet, and a race” (page 30) ?

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A. The Root and substratum of all that is, is Spirit, Self-existing and All-pervading. It is the Unity within which all differentiation takes place. The Unity is not destroyed because of any number of diversities that may be evolved from and within It; an efficient Cause is not eliminated as long as there is a basis in which effects may be produced. Manifestation means differentiation from and within the Unity; the statement of the Secret Doctrine is that manifestation or differentiation proceeds in seven ways or stages, that this applies to all degrees of substance and all forms, and all kinds of beings. Man is shown to have seven principles; He derived these principles one at a time, as differentiation of the planet proceeded; therefore each principle of Man is correlated to a particular stage of differentiation of the planet. Each planet, again, in our solar system has seven principles, so that Man, planets and solar systems have as their constituent parts similar principles, and each principle in Man, planets or solar systems, is co-related to the others; there is therefore an active or latent relation between each and every form and being, which, as we grow in knowledge and

wisdom, may be availed of. Humanity, as a whole, proceeds also in seven stages, concurrently with the conditions of the planet, and thus at each stage is called a Race, each of which, again, has its seven subdivisions expressed again in a number of septenary ways. So, from top to bottom and in every direction, there is a channel, plane and relation between every form and being and every other, from highest to lowest; and this relation exists, whether any being in any particular state of perception is aware of it or not. Knowledge of this great fact, and the arousing within ourselves of the necessary conditions, will enable us to use and direct the seven-fold occult forces. All nature is before us and within us; we must therefore take and use what we can, and wisely; the steps necessary are shown in Theosophy and no one of these may be overpassed.

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Q. Do the principles exist independent of each other?

A. Each principle is derived from and exists within the One Supreme Principle; as the lowest principle is so derived, and depends upon the chain of principles above it and from which it was directly derived: the principles are interdependent. For instance, we may take the body as the lowest principle; there are bodies on earth all the time as long as humanity lasts, but our present bodies had their beginnings and will have their dissipation. The reason why we have the present body is because we occupied bodies before, having established the “principle” of sentient bodily existence. When we leave the body, it returns to the elements from which it was drawn, but the “principle” of bodily expression remains in us and will be expressed in another body at some future time. The principles remain, although the operation of those principles and the tendency to repeat is periodical.

Q. What is a principle?

A. A principle is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being, implies that one is acting in, and with, that principle in himself which corresponds to that particular plane of being.

Q. Why is Prana, the Life principle in the body, called transitory? It would seem as though Life must always be.

A. The Sanscrit term for the One Life which permeates and sustains all the principles is Jiva. Prana is that aspect of the One Life which sustains and permeates the physical body. When that aspect is withdrawn the body disintegrates. That aspect being withdrawn from the body is used in the remaining principles or those which the late bodily occupant is conscious in and upon.

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CHAPTER V

BODY AND ASTRAL BODY

THE body and life principle. The mystery of life. Sleep and death are due to excess of life not bear able by the organism. The body an illusion. What is the cell. Life is universal. It is not the result of the organism. The Astral Body. What it is made of. Its power and functions. As a model for the body. It is possessed by all kingdoms of nature. Its power to travel. The real sense organs are in the astral body. The place the astral

body has at spiritualistic seances. The astral body accounts for telepathy, clairvoyance, clairaudience, and all such psychical phenomena.

Q. What is it that causes us to identify ourselves as the body?

A. One of the forms of ignorance that Theosophy is intended to destroy, the most ordinary of which is the idea that “we” are our bodies.

Q. What other forms of ignorance are there?

A. It would be impossible to enumerate them; all forms of ignorance spring from lack of true knowledge, and are almost infinite in kind. The beginning of knowledge lies in a true conception of the essential spiritual nature of all beings, aside from all forms, faculties and expressions; in other words the permanent, unchanging basis which is the Causeless cause and sustainer of all is the center of every being, and is the Self in each. Then follow the various steps in unfolding— or evolution, seven in number and the general law which governs all, as well as the subsidiary laws or op-

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erations which govern every step or plane of descent and ascent. Any conception which leaves out the whole of Nature is based on ignorance.

Q. Is matter just an aggregation of lives?

A. What we call “Matter” is made up of the forms of innumerable kinds of beings, each of them conscious in its own degree; these we perceive only partially with our limited five senses. Matter is what we are able to perceive. As we rise higher in the scale of perception, that which is now invisible to us will become objective and will also be “matter.” The real Man is the Perceiver.

Q. It would seem as though we had degraded or stupefied these lower lives by our use?

A. The degradation is in ourselves—we are responsible; the lower or lesser lives are not—they act according to the impulses we give them and react upon us.

Q. What would be the mode of ingress and egress of these lives?

A. Through the openings in the body; the pores of the skin; by endosmosis and exosmosis; by means of food, drink and breathing; even the hairs of the head and body are channels.

Q. Why is it that Man attracts certain kinds of lives to him, and animals different kinds?

A. Each being “attracts” according to its nature.

Q. Can the “electron” be defined?

A. The word “electron” is a name given by scientists to something which they realize makes up the atom.

The scientists have no idea of the nature of what they have discovered, some imagining that the electron is not matter, but a form or forms of energy; but all are as much in the dark as when they supposed that the “atom” was the ultimate division of matter.

Q. How about the nature of the drunkard? He is always desirous of taking something detrimental into his body.

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A. He has so trained the “lives” in his body that they call for certain stimulants. There is a verse which says that “it is not what goeth into the mouth that defileth, but what cometh out of it.” We may not be physically drunken with wine, and be drunken with ignorance and self-righteousness. A drunkard can stop drinking more easily than the generality of people can stop their selfishness and desires.

Q. Would not an understanding of our septenary nature tend to change a diseased body into a normal one?

A. We might understand a great deal, and not use our understanding; no results would flow from non-application of what we know. We must live what we know, and this includes all departments of our nature. When our inner natures are pure, sweet and true, the body will respond; but our bodies are the least of our disabilities.

Q. Do you think that with a proper care of the instrument, we could work out our past karma in a present body? (Could not one live in the same body for thousands of years, building up new tissue all the time?)

A. The length of life in any body is determined by the past karma of the Ego who enters it; this climacteric may be overpassed by one who knows, but the process necessitates the gradual death of the body before the time, also conditions that modern ideas and surroundings do not furnish. Our first need is to know and express our real nature; after which there are many possibilities. We must know Life as it is, and from within, before we can give more than ordinary care to the body; the latter is not our immediate concern.

Q. Is there not such a thing as overcoming the limitation set on any particular life?

A. The previous answer covers that sufficiently for our purpose. There is too much thought in regard to bodily existence; the body is an instrument obtained by

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us through our own karma, as are our tendencies and surroundings; we can only obtain better conditions by meriting them, and our present conditions are the means by which that merit can be attained. It is not the body or its environment that is the real cause of trouble, but our attitude towards them.

Q. As we now stand, we would make better progress by using the bodies we have to the best advantage, in the hope of deserving to get a better one in a new incarnation ?

A. If getting a better body, now or in a future incarnation, is our object, we are still “bound fast in the web of illusion.” Make the best use of what we have should be our course, and the best use requires a

knowledge of the philosophy of life—Theosophy.

Q. Won't Nature make it easy for us sometime?

A. When we make it easy for Nature. We embody Nature; Nature is a product of ourselves and other beings. When we establish harmonious relations between all parts of our own nature, it will be "easy" for us. But to talk of ease, when effort is needed, is folly.

Q. What is the relation between the Individuality and the Personality?

A. "Individuality" is a conscious existence in spirit whether in or out of the body. "Personality" is a congeries of constantly changing qualities and conditions which the "Thinker," or Ego, mistakes for himself; thus "the illusion of objects" is self-produced.

Q. Is the Astral body full-sized at birth? The statement is made that it is perfect at birth (page 40).

A. There is no such statement made as that the Astral body is perfect at birth; what is said is that "the model for the growing child in the womb is the astral body already perfect in shape." The Astral body grows apace with the physical; the phrase "full-sized at birth"

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has no meaning, since all bodies vary in size and dimensions from birth to old age. The model of the oak is in the acorn. A small photo can be magnified a thousand times, perfect in every detail.

Q. What is meant by the "privative limits of a cell?"

A. There is no physical cell as something existing separately; our bodies are entities, but they are made up of smaller entities. Each center of every entity has its own radius of action, causing a whirling or vortex around it; it is the lives drawn within this radial vortex that constitute the "cell"; the central attraction draws them in and holds them at their respective distances so to speak; it is this balance between attraction and repulsion that constitutes the privative limits.

Q. Would you explain the meaning of the phrase "The Highest looks out through the eyes of the lowest"?

A. Every cell in the body has its own life and powers or range of perception, and cells differ from each other in this respect. It is through the many kinds of lives in our bodies that we have contact with and perception upon the physical plane; hence it can be said that we look through the eyes of the lowest. The same is also true of beings higher than we. Our contact as "perceivers" with any plane of substance is only possible by means of an instrument made up of the "lives" of that plane. Each of such lives is a sensitive point, and reflects the plane to which it belongs to some degree. Sufficient of these lives drawn together on a particular plane will give an embodiment of "sensitive points" capable of reflecting everything on that plane; so that on any plane, "the highest sees through the eyes of the lowest." "Highest" and "lowest" here mean differences in range of perception, understanding, wisdom and power.

Q. Is the "permanent astral" the Spiritual body?

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A. It is not. It is a body formed of astral substance during a life-time by the reincarnating ego; when so formed it remains with all its powers and functions as the astral form for succeeding lives. In ordinary cases, a new astral is projected for each birth, with nothing but the acquired tendencies as a starting point.

Q. Is the Astral body affected by insanity?

A. No “body” of any kind is either sane or insane. Insanity is a break in the connection between the Ego and the body in use, and may be partial or complete; such a break is due to the karma of the individual and may be from physical, astral or psychic plane causes set in motion by the individual involved.

Q. Would a Master’s assumption of a body be of the nature of an immaculate conception?

A. If a Master should desire to use a physical body of the race, He would either take an available one which was being discarded by its original tenant, or would “ensoul” one, produced in the ordinary way. The physical line of evolution is maintained by the union of the sexes in, this age.

Q. On page 36 it says, in sleep we are absorbing life; and later on in the paragraph it says that when we fall asleep we are more full of life than in the morning. This seems a contradiction to me?

A. If the paragraph had been read with attention no contradiction would appear. In sleep we are absorbing and not resisting the Life Energy; when we wake we are resisting it; when we fall asleep we are more full of life than in the morning because our power to resist becomes less and less during the waking hours; we become “charged” with the Life Energy, until, no longer able to resist it, sleep supervenes.

Q. Didn’t H. P. B. say that Devachan was a fool’s paradise?

A. It is a question whether H.P.B. used the

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phrase in exactly that way, but admitting that it was used, is it not true that each being makes his own paradise, his own Devachan, according to his idea of bliss; and as Devachan, an illusion of the personality, cannot be called a state of the wise, the phrase “a fool’s paradise” as a colloquialism might very well apply. Is it not fortunate that even one whom we consider a “fool” can have his paradise? The spiritual nature of “being” provides all these compensations, each according to its kind.

Q. It is said that the astral body was evolved long ages before the physical body; then Man was using the astral body long ages before the physical was evolved.

A. As was specifically stated in previous chapters, evolution proceeds from homogeneous substance to more and more concrete states of substance or matter, the lower states being evolved from the higher, each stage taking immense periods of time; it follows therefore that the evolution of the astral body preceded that of the physical form by many ages; in fact, at each birth, the same process is rapidly gone through; even the early stages of physical evolution are repeated during gestation.

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CHAPTER VI

KAMA-DESIRE

THE fourth principle. Kama Rupa. In English, the Passions and Desires. Kama Rupa is not produced by the body but is the cause for body. This is the balance principle of the seven. It is the basis of action and mover of the will. Right desire leads to right act. This principle has a higher and a lower aspect. The principle is in the astral body. At death it coalesces with the astral body and makes of it a shell of the man. It has powers of its own of an automatic nature. This shell is the so-called “spirit” of seances. It is a danger to the race. Elementals help this shell at seances. No soul or conscience present. Suicides and executed criminals leave very coherent shells. The principle of desire is common to all the organized kingdoms. It is the brute part of man. Man is now a fully developed quaternary with the higher principles partially developed.

INTRODUCTORY REMARKS

This chapter speaks of the “balance principle” — Kama or desire; it is the fourth principle counting from above or from below, so numerically it stands as the balance of the Seven. It is also the principle which is most developed and in use among men in general, and forms the basis for their actions, and here again it is the “balance” from which the ways go up and down. Being the active principle, desire will be for physical existence and possessions as all in all, or for a, life in spirit and true perception and understanding; it is in these directions that

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“ways go up or down”, the choice resting with each human being, and the results following the choice and effort.

When the human being leaves the body to return to its elements of the physical world, he still possesses the Kamic or desire body of astral substance and for a longer or shorter time according to the intensity of the physical life passed, he thinks and acts in a world of his own creation. When he discards the Kama Rupa, or in other words, dies out of it, as he did from the physical body, it remains coherent for a time and begins to disintegrate, although its coherence as an automatic coherent body may last for a great many years. It is this Kama Rupa which is the chief actor in spiritualistic seances, and whose disintegration is delayed and existence prolonged by mediumistic practices. After “dying” out of the Kama-Rupa, the Real Man ascends to the Devachanic state, a state which may be called the divine personal state, and after exhausting its possibilities, returns to earth-life. This is the general course of mankind; the exceptions are those who, through knowledge and a life in accordance with that knowledge, pass beyond illusion.

Q. The chapter speaks about the desires and passions having two aspects, one higher and the other lower. What would be the higher?

A. The higher is the identification of the being with the higher nature, Atma, Buddhi, Manas, and the “lower”, with the physical body, and desires pertaining to physical existence.

Q. If the Kama Rupa is but the mass of desires and passions of the incarnated being, and he has no concern with the people left behind, who would be responsible for the scattering of those evil thoughts and

deeds?

A. We might ask ourselves, who is responsible for the contaminating effects of a decaying physical

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body? It could not be the one whose karma carried him out of it, but those who are living upon the plane of “body”. So with the “astral remains”; those who are ignorant of the real nature of man and who make the desire nature the basis of their thoughts and action are liable to that kind of infection, There is also a phase of collective karma involved in the question; the “living” can be affected by the “dead” and the “dead” by the “living”; knowledge and right living—spiritual, intellectual and physical “hygiene”—are the safeguards.

Q. Is that Karma?

A. it is. Effect follows cause, and as the causation proceeds from each being, the effects perceived and felt will be of the nature of the causes set in motion by each one.

Q. I should say it would be terrible?

A. Nothing is terrible that is avoidable. There are destructive as well as constructive forces in the universe; we have to know these in order to live wisely even on this plane; knowledge is also necessary on the hidden side of nature; we are here to learn.

Q. What each incarnating being brings back with him when he enters a body are the skandhas?

A. That is the Sanscrit word for the tendencies of an earthly nature that the being has acquired; they cannot be expressed on any other plane than that of body and Kama, therefore when earth-life is resumed, the being will naturally act along the lines he did in previous lives.

Q. What good then has the vacation in Devachan done him?

A. That depends upon himself. In Devachan the being experiences all that was unselfish and noble in the life last passed, and undoubtedly carries back with him something of this—perhaps much, but falling into the field of passion and desire which he had not con-

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quered while in a body before, he too often falls a victim to his weaknesses. Devachan is an effect of the life last lived; whatever of rectification is done must be done while in a body.

Q. What is meant by the master power of imagination?

A. Imagination is the Master Power. This whole universe is due to the image-making power of the beings who compose it. Everything exists first in idea and then is produced concretely. The image- making power lies at the root of all productions and all occult phenomena.

Q. If the principle of desire be not strong, then the master power of imagination cannot work?

A. There must be an image or object to be produced, and the desire to produce must remain until the work is accomplished; this calls for concentration and effort as well as a knowledge of ways and means. But selfish desires never fail to work evil to others as well as to one's self, so our image-making power should be used for unselfish and high aims.

Q. The "Voice of the Silence" says to desire nothing. Does not that mean personal desires?

A. It means, desire nothing for one's self. To live to benefit mankind is the first step.

Q. Does the power of the imagination, backed by a strong desire, form an astral body?

A. The power of imagination, backed by a strong desire must produce a form of what is imaged, in some kind of substance, or it could not be perceived as a form in the mind. Even a fleeting thought produces a form, but these, like soap bubbles, soon dissipate; the more the concentration upon a given idea or form, the more lasting and concrete it becomes.

Q. In what is the matrix fanned?

A. In the ethereal substance—Prakriti, or some of its densifications; there are several states above the physical. The action is from the Manasic plane,

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the creative. All these states of substance are present everywhere, and are used according to the kind and quality of the idea.

Q. If a Kama Rupa takes possession of the medium's mind, then it can give forth knowledge that occurs after the death of the person?

A. The Kama Rupa cannot give anything, but impressions are received from it by the mediumistic person; these may be perceived by the medium as ideas, sights, sounds, odors, tastes, etc. The Kama Rupa is—with some exceptions—an automaton, and has neither foresight nor foreknowledge, and is absolutely irresponsible.

Q. The chapter says that the Kama Rupas of suicides or executed criminals can incite others to evil doings?

A. When the body is forcibly destroyed by a legal execution or by suicide, the man is not dead and will not be until his natural life-term is ended. Such an one would seek earthly expression which can be had only through some living body. It is such Kama Rupas that obsess people of like tendencies, and are the most active at spiritualistic seances.

Q. Does such a Kama Rupa act with a conscious knowledge of what he is doing?

A. He acts as he feels and on the line of his desires through whatever channel may be open to him. He wants what he wants and takes it wherever he can get it. I would say that he is conscious of what he wants,

but not of any responsibility.

Q. At seances mediums cannot know the nature of the being who controls them?

A. A medium is passive and is subject to any kind of control; such an one provides a channel for anything that may come along. Of course the nature of the mediumistic person has to be taken into account, for according to that will be the kind of attraction afforded.

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Q. Would the reincarnation of a person who longed for death be delayed ?

A. Not necessarily. The longing for death might only be when the immediate or prolonged conditions seem to offer death as the only release; where as during the life in question there might have been quite other conditions. The whole life of the person has to be taken into consideration; but who can judge of the karma of another?

Q. It has been said that we were self-conscious when and before this world began ?

A. If by “we” is meant the Perceiver, with the accumulated experiences of many lives in other worlds, the statement must be correct; each personality is but a transient and incomplete expression of the Real Man due to the past karma of bodily existence. Our work is to realize more and more our own real nature as spiritual beings, and use the forces we now have in the service of the Higher nature—and that means the service of Humanity in its highest sense.

Q. Then a small portion of our nature has blinded us ?

A. Yes—a small and transitory portion which men mistake for the real, and succeed through cause and effect in becoming so immersed in physical existence, while in a body, that all perception of their real nature is lost.

Q. I understand Memory to be a return of impression?

A. It is exactly that. In understanding this return of impression we should consider and apply the Second Fundamental proposition; it states the rule of Law in everything and every circumstance. So many students do not apply this Law of Karma universally enough; it is generally thought of in regard to physical conditions, and perhaps mental, but its operation is found in everything; every fleeting thought or feeling, every cas-

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ual motion, is a cause and must bring about its commensurate effort. All these causes bring their return of impression outwardly and inwardly, and this whether we recognize the impression or not. Many thoughts, feelings, and actions which appear to most people as springing up spontaneously, are in reality due to previous causes set in motion. What we call Memory is a re collection, re-miniscence, or re-membrance of a very few of life’s impressions, yet all of them go to make up the sum-total of the life’s karma—all of it established by ourselves. In our present condition the prime necessity is to scrutinize our motives, and know why we think, say, or do anything, even the most ordinary. If this course is faithfully followed, we will find ourselves getting control and guiding our thought, words, feelings and acts, as well as preventing the

recurrence of many detrimental returns. There is more to the regaining of the “memory of the past”, but as an efficacious step towards knowing ourselves under Theosophical principles, it is recommended.

Q. Does Theosophy speak of prophecy?

A. “Prophecy” is the power to foresee effects, the causes of which have already been established.

Q. In the Chapter it says, “Even a Buddha or Jesus had first to make a vow”. Please explain.

A. We know that if one desires to accomplish anything he must determine to do it and persistently follow the steps that will bring it about. There was a time when Buddha or Jesus was an erring, sinning mortal; the time came when he learned about “the Self within”, and feeling the stirrings of his higher nature, vowed to make that the living power in his life. The motive in such case is not merely that he shall attain, but that he may be the better able to awaken and raise up a humanity which in ignorance creates its own misery. The Masters of Wisdom did the same, and through the Theosophical Movement point out the steps that

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must be taken by all who would follow in the foot steps of the Saviors of Men.

Q. What is the difference between the Astral Plane and the Astral Light?

A. The Astral Light is the invisible plane or region that surrounds our earth—as it does every other; it is a subtle essence visible only to a clairvoyant eye, and the lowest but one (the physical) of the Seven Kosmic Principles. Being the lowest envelope in which the earth floats, and by which the latter is permeated, it is the receiver and container of every evil influence; it can only give out what it receives ; it is the “storehouse” so to speak of the moral and physical emanations of humanity; these converted into their subtlest essence, are radiated back intensified and become epidemics, moral, psychic, and physical. It corresponds to the Linga Sarira, or Astral Double, in Man, which is the storehouse of the individual’s moral, psychic and physical tendencies. A “plane” is a field of action; we speak of acting on the physical plane, astral plane, kamic, manasic, or spiritual planes.

Q. Does it affect mankind as a whole?

A. The general effect is ever present; each being is affected according to the attractions he sets up either consciously or unconsciously; the unconscious is due to past karma, the conscious to the setting up of new causes.

Q. If a man thinks high ideals would he attract high ideals?

A. High ideals do not exist of themselves ; they are aspirations of individuals, so it would not be a true concept to imagine that there is a storehouse of high ideals somewhere which we can draw upon; we have to perceive, create and act towards high ideals, in which case our aspirations are re-inforced by the ideals of others upon the same plane of thought and action, due

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to the interdependence and common spiritual nature of all beings.

Q. Is there any special effort indicated in making a vow or pledge, as stated in the chapter?

A. A vow must be in some direction and for some end in view; this implies special effort. In the Introduction to Patanjali's Yoga Aphorisms, Wm. Q. Judge speaks of "a firm position assumed with the end in view of union with the Higher Self." To take this position one must understand the principles of Man and of Nature; our study of the "Ocean" and other works of the Teachers leads in the direction of this special effort, which is in reality the end in view of all our study.

Q. The statement is made that ' God within begins with Manas, or Mind'; what does that mean?

A. There is no action unless there is a being to act or feel its effects; Manas is the manifesting or creative power of the being, the active potency or creator. So far as manifestation is concerned it is the "God within," for manifestation begins with that principle.

Q. Can we work on this physical plane without the principle of Kama?

A. We are at that stage of evolution where the principle of Kama, or Desire, prevails generally; this is because "the God within" has become involved in sentient physical existence and while in that transitory existence sets the causes in motion that inevitably bring the being back to a similar state and condition. In physical existence the state of any human being may be Buddhi-Manasic, or Kama-Manasic; it is Manasic action in both cases, but in the former the action is of the nature of the Spiritual Self, while the latter is action performed from a basis of personal desires and selfishness. We can and should act on this plane from a better basis than personal desire; the object of all our studies is to accomplish this and help others to do likewise.

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Q. If the Masters can work without the principle of Kama on this plane, why can't we?

A. Because we continue acting from the basis of personal or physical desire; "Freedom from bondage comes from renunciation of self-interest in the fruits of one's action." There is a gulf between the motive of self-interest and that which seeks the good of all creatures and nothing for self. The Masters have the knowledge and power to act on any plane because of Their selflessness. Kama is not a means by which action takes place on this plane, but the motive which governs the action.

Q. How can any being contact matter without the principle of Kama?

A. As said before, Kama is not an instrument or means by which the action or contact takes place; it is a basis or motive in use by the actor; the instruments are the astral and physical body. The astral body is a transitory aspect of the substance of the Inner Man in all cases where the "personality" has not been reduced to a cipher as a basis for conscious action. The exceptions are where the being has formed a "permanent astral." It may be conceived that the Masters have a permanent astral and something more, by which any kingdom of nature or state of matter may be contacted.

Q. When we conquer the tendency to have "the blues" have we lost that Karma?

A. We must get the fact clearly in mind that Karma is Action with its consequent re-action; that the re-action is not something different or separate from the action but a continuation of it. Karma therefore includes all action, good or bad, remedial or otherwise. When we remedy a defect, we do it by some action and we receive the consequent re-action; Karma is the Law of “sowing and reaping”; getting the exact results of our thoughts, words and deeds. We never lose the power to act, so how could we lose our Karma? We are Karma.

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Q. Then holding the idea of joy instead of despondency is an affirmation, is it not?

A. No, it is not. It is a holding to the happiest moment of one’s life, an actual experience that we have had and not an affirmation of something we imagine.

Q. Then you do not deny “the blues”?

A. Neither affirmation nor denial is used. It is folly to deny what we have actual experience of; such denial is simply lying to ourselves and brings us nothing but ignorance and misery in the end. What is needed is knowledge, and knowledge comes only by experience; we must learn to discriminate between that which makes for the highest good and that which holds us back; we could not know pleasure without having known pain; good, without evil; health, without sickness, etc.; it is only through the “pairs of opposites” that we know anything. Knowledge is acquired only through experience; it cannot be “affirmed”; nor can any “denial” take away from an individual what he actually knows.

Q. Can anyone save another?

A. No being, however high can do that. But one with knowledge can show another how to obtain the knowledge he has gained; by following the path that leads to wisdom the ignorant become wise. There is no other way.

Q. In the state of Kama Rupa we have to overcome and throw off all those desires that we have in the physical body. Is that correct?

A. Presuming that it is well understood that the Kama Rupa is only formed after death, and is, as the name implies, the “body of desire”, the prevailing action is along the line of desire in that body while the being is tied to it; but just as we died out of the physical body in which we created the tendencies of the Kama Rupa, so we in time die out of the Kama Rupa and ascend to the Devachanic state or condition. Neither

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in Kama-loka, nor in Devachan, have we the power to throw off the tendencies we have created during our lifetime in the body; in one, we experience the evil effects, and in the other the good effects of “the life last lived”. The only time we have in which to establish good causes is during life-time in the body.

Q. Does dying out of the Kama-Rupa end those desires?

A. It does not. If we have not corrected or eliminated those “desires” during our life-time, we will have the tendency to do as we did before, when we once more enter a new physical body. These “desires” are not

caused by the physical body, the astral body or Kama Rupa, but by ourselves as conscious beings while occupying a body. There is no salvation after death.

Q. In the process of evolution we rise by means of this lower principle of desire, and then we have to crush out that same principle. Am I right?

A. No, you have a wrong conception of Evolution, it would seem. Evolution, properly speaking, is the unfolding of a growth of consciousness. All beings begin as, let us say, a spark of consciousness. Growth or unfolding comes from conscious experience, beginning in the highest state of manifested matter and by the action of consciousness producing more and more concrete states of matter until the physical is reached. Evolution begins from above and descends to the lower; then when the lower is conquered, that is to say, is known in its true relation to the being involved, and use is made of the lower instruments according to the behests of the Spirit, the ascent is made plus the experience gained. Personal, selfish desire is the outcome of ignorance of our real nature and goal; because of this ignorance we set in motion those causes which reproduce the desire for sentient existence with all its selfish expressions. We do not rise by selfish desires; we do not progress by means of them; we become in-

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involved in them. Knowledge and effort in the right direction will alone free us from our self-made bonds

Q. How long does the Ego stay in Devachan?

A. As Devachan is an effect of the life last lived, even if the “effect” is that of the highest and best of that life, the stay in that state varies in kind, quality and duration with each Ego. It may vary from thou sands of years, to a very short period; but it must be remembered that “time” to the “departed” is not measured by the earth’s rotation, but by the changes in consciousness experienced; “a day is as a thousand years, and a thousand years as one day”.

Q. I think it is very discouraging to say the least.

A. It ought not to be when we realize that it is al together in our own hands. Whatever comes to us whether good or bad arises from our own thoughts, words and deeds. Discouragement might be felt by those who would like to get what they have not merited, but those who see the truth and do their whole duty see no discouragement anywhere.

Q. What does it mean by the bridge between the Higher and Lower Manas!

A. Any bridge has to be constructed. Manas is the power to think and create. “Higher” means thought and creation from a spiritual basis; “Lower” from a personal, physical, and selfish basis. The real basis and cause lies in the “Higher”; it should be the nature of the “Lower” to express the “Higher” and we, who are now in the self-made bonds of the “Lower”, have to begin to act in accordance with the nature of the “Higher.” We do this by thought and effort acting for and as the One Self in all that we think, do or say; in this way we make the “bridge” that joins the “Lower” to the “Higher.”

Q. Can you say that you have formed this bridge?

A. I can't say, because a categorical answer would do no good, but I think this may be said, that every-

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one who studies and applies Theosophy, from the very first begins the building of this bridge; every thought in that direction supplies material for the building, and the time must come—if persistent effort is made—when the “builder” will by means of the bridge have one domain instead of two; will live a conscious life in Spirit, even while occupying temporary bodies of flesh.

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CHAPTER VII

MANAS

MANAS the fifth principle. The first of the real man. This is the thinking principle and is not the product of brain. Brain is only its instrument. How the light of mind was given to mindless men. Perfect men from older systems gave it to us as they got it from their predecessors. Manas is the storehouse of all thoughts. Manas is the seer. If the connection between Manas and brain is broken the person is not able to cognize. The organs of the body cognize nothing. Manas is divided into upper and lower Its four peculiarities. Buddha, Jesus, and others had Manas fully developed. Atma the Divine Ego. The permanent individuality. This permanent individuality has been through every sort of experience in many bodies. Manas and matter have now a greater facility of action than in former times. Manas is bound by desire, and this makes reincarnation a necessity.

Q. How can we arouse Intuition?

A. Intuition means “Direct cognition and comprehension”, without reasoning from premises to conclusions; it is a power that every human being has, either latent, or operative in some degree. It is beyond or above the reasoning faculty; the bar to its operation is our tendency to depend upon our reasoning powers, based as they are upon our superficial and incomplete common knowledge. This common knowledge is based upon our personalities in their relation to the external world, and does not take into account the spiritual na-

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ture of Man, who is the real Seer and Thinker. To arouse the Intuition, the false views of Man and Nature so generally held have to be replaced by the knowledge of these that Theosophy imparts. Not only has the mental perception to be gained, but all our thinking must be based upon this right knowledge. We will then stand as the Immortal, changeless Thinker, who witnesses all appearances as changing expressions of conscious beings, and can see beyond any and all expressions to the essential spiritual nature of every entity. Each and every manifestation, physical, psychical or otherwise, is an expression from within outwards; the “eye of Spirit” is not limited to, nor deceived by, the manifestation, appearance or expression, but with that “inner sight” turned upon the whole nature within and without of the being gazed upon—so to speak—has a full comprehension of the purpose and value of the appearance or expression. : This is not a reasoning from premises to conclusions, but is a direct and instantaneous cognition of all the facts and factors as well as their contingent expressions on all planes. The perfection of this divine faculty can only be attained when the aspirant is neither attached to nor disturbed by any externalities whatever, and when he has that additional knowledge that living the higher life implants. A Master once wrote, “The more

unselfishly one works for his fellow men and divests him self of the illusionary sense of personal isolation, the more he is free from Maya and the nearer he approaches Divinity.”

Q. If the Perceiver notes all the changes and is constant through all the changes, why is it that He does not know the change of death from physical existence ?

A. We are all Perceivers; the question is what do we now perceive or know of the changes antecedent to birth? Each can answer for himself. If we were conscious of the change called “birth,” how have we come to forget it? The answer is naturally that the conditions brought about by the “change” have so absorbed

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our perceptions that the new conditions are for the time being “our life.” We are conscious during the state of the body called sleep, but are we conscious of the “change” from the waking state? We are all Perceivers it is true, but there are two great classes of Perceivers, namely, those who are conscious of all changes, and those who are not. The Life of the Perceiver is continuous and is not dependent upon physical, astral or other expressions of it. While in the body he is occupied with the physical objective world; when he leaves the body, he is still occupied with the thoughts, feelings and desires of that physical world and continues to be so until the force of these dies out; he is continually surrounded by and occupied with a world of his own making, and in his conception he is still the same person as in life; he is still the same person when he enters the Devachanic condition, only in that state, he is in that condition of bliss which, while living, represented to him the highest, noblest and most divine state desirable. Such are the states of all those who while in a physical body do not know, realize and express their real spiritual nature. They are the effects of the life last lived. Quite different is the case of one who during any life has united the purified lower mind to the Divine Triad; he lives a conscious existence in Spirit, not in matter, even while occupying bodies of temporary duration; he knows the purpose and value of each terrestrial embodiment, and gladly leaves its limiting conditions when that purpose is fulfilled; what we call “death”, to him is but a welcome relief, for he then can resume his spiritual life and activity unhampered. His rebirths from that time on will be conscious and chosen ones and for the purpose of aiding those who are still lost in the clouds of illusion; he will have no Kama Loka, no Devachan, nor any illusion or predilection for physical existence; for him there is no death nor sense of it, for he lives in full consciousness all the time.

Q. Would such an one be conscious in the body?

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A. He would be conscious all the time, whether entering a body, living in it, or leaving it temporarily or wholly.

Q. On page 53, it is stated that mind is given to the mindless monads by others who have passed through the same process. It does not state how that is done ?

A. No doubt much is left out that might be said, in occult teaching, one reason being that with our present knowledge and conceptions no explanation could be offered that we would understand, and another is, that in all Theosophic teaching there is an endeavor to arouse the Intuition by presenting universal principles, processes and analogies, which the student shall apply and thus find the answer to his questions. There is an old occult maxim which says, “As above, so below”; the reverse is also true, “as below, so above”, for the “below” is a transformed and conditioned expression of the “above”. Taking this into consideration, and remembering that all beings are septenary in nature, and that in the case of beings below Man the principle

of Manas is latent and must in the course of evolution be energized and lighted up by those who had become active Manasic beings in previous periods of evolution; taking all these facts into consideration, what can we find within our experience that would give us an idea of how “mind” is given to the “mindless”. In taking any example within our experience we should understand that the word “mind”, as used in the text, refers to the active, operative, Manasic principle, and “mindless” to the same principle, neither active nor operative, but latent. Now take the case of an infant born into the world—so far as this plane of perception and expression is concerned, the child is “mindless”; those who are its parents or guardians by degrees arouse into action the latent power of understanding, the mind, and give to the child as much of their knowledge as the growing mind is able to receive. Can we not conceive of an incipient humanity in its early stages of instructibility

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being given by degrees the knowledge of those with “mind”? And is it not true that while we as an incipient humanity were so instructed in those early periods, we are still in need of further instruction, and are receiving it through the sacrifice and effort of those who gave Theosophy to the world in general?

Q. Is Manas a changeless principle?

A. Manas is the third principle of the Triad—Atma, Buddhi-Manas, which constitute the Ego; as a principle it is changeless; its possibilities of manifestation are endless.

Q. The Secret Doctrine states in effect that those with minds, entered into and ensouled the “mindless”; this implies contact rather than instruction, does it not?

A. It implies both, for instruction requires some kind of contact, psychological, mental or physical. The analogy may be found in the case of the infant: the infant body is a mindless entity; the incarnating ego is a manasic entity who needs the help of egos in bodies in order to gain a knowledge of the physical world as it exists at the time of birth, and to the degree that its Karma permits. On the other hand the responsibility of the parents or guardians is great in that the budding perceptions should be rightly guided; especially is this so with Theosophical parents.

Q. Then “lighting up” is a matter of thought?

A. In occultism Thought is the plane of Action. Everything flows from Thought; according to the nature and kind of thought will be the action. Right thought is accompanied by right feeling, and will to perform. So when we think of a thing, there is Will and Feeling present to some degree. All human beings think, their thoughts being founded upon their ignorance or their knowledge; the term therefore of “a matter of thought” would be misleading to those who imagine that by thought “they can add one cubit to their stature”, or dodge their karma. Everything depends upon the char-

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acter of thought, the motive, and the knowledge possessed. “Lighting up” means the arousing of the thinking faculty, which is probably what the question intended.

Q. Are not thought” and “intellect” one and the same?

A. It depends upon what we consider to be the meaning of the words. Everybody thinks and therefore uses “thought”. but we would not consider everybody to be intellectual. From a theosophical point of view “intellectuality” pertains to the brain—mind and denotes a facility in mental technique, rather than a soul perception and understanding. Intellectuality *per se* is hard, cold and mechanical, but as an instrument used by the real Man within, it is of the greatest value; in the former case it is a prideful expression of the personality; in the latter an instrument of the soul subserving the highest interests of humanity. In the Gita, a foot-note describes Buddhi as the highest intellection, in other words “divine intellection”; its opposite would be Kama, the lowest intellection, or that which is based upon personal desires and physical existence. The word “thought” is abstract and universal, and therefore has not the conditioned meanings that the word “intellect” presents.

Q. Cannot spiritual self-consciousness be attained after death when the soul is relieved from the struggle of life?

A. The states after death are but the effects of the life last lived ; they therefore present a continuation of that life in its different degrees, and an interim between lives; the only basis that the “departed” has to work with is what was obtained and held to during life in the body; spiritual self-consciousness and release from the necessity of re-birth can only be attained while occupying a body.

Q. The chapter speaks of Manas as being the prin-

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ciple which carries forward the memory from day to night and night to day, and from one life to another. I understood it was Buddhi?

A. Man is a Triad; the three principles which compose the Triad are named as Atma-Buddhi-Manas; there is no Manas without Buddhi, no Buddhi without Atma. If we do not materialize the idea too much, we might conceive of Buddhi as a specialization of Atma, and Manas as a specialization of Buddhi. Buddhi is the Spiritual Ego; Manas is the Higher Human Mind, the creative mani-festing aspect of the being. Buddhi is the store-house of Wisdom, Manas the use of it. As memory implies action and Manas is the aspect employed in action, it is correct to say that Manas carries forward the memory of that which it instituted and experienced.

Q. Animals have memory apparently; is it the action of Manas in them ?

A. The animals have not arrived at self-consciousness, therefore Manas is latent in them; what they possess is Instinct—or established habit, which will repeat itself under proper stimulation or conditions. Habit is memory in the cells and organs of the body; animals, especially the higher ones, have a strongly marked memory of this kind, but it is far from the human kind with its re-collection, re-membrance and reminiscence.

Q. On page 59 the statement is made that the inner body of Man is made of thought ?

A. No doubt this statement was formulated—like many others in the book—in order to make students think. The word “thought” may be used in two ways, one, the abstract—the power to think—without any exercise of the faculty, and “thought” in regard to one or many things. It has been stated that Thought is the

plane of Action; all actions flow from thought; also, it is clear that there can be no thinking unless there is something to think about. Any body, inner or outer,

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is formed from substance, the higher states of which are more responsive to the power of thought than the lower, and we can conceive of a state of substance so homogeneous in its nature as to respond instantaneously to any thought projected by the Thinker, the Real Man, the more concrete states of substance of course requiring persistent concentrated thought in order to effect changes, especially in what we call “matter” of which our physical bodies are composed. We have to remember also that every state and plane of substance is composed of homogeneous lives, or those that have become more or less differentiated; each of those lives is a conscious center, whatever its particular differentiated expression may be; this conscious center is the same as the conscious center of Man and may be called “Thought” in the abstract sense. It is through this inherent power to perceive on the part of all lives, that direction or impulse can be given or received. When we consider all these things we may obtain some conception of what was in the Teacher’s mind when he wrote the statement referred to.

Q. Is speech a product of the Mind?

A. What else could it be? The desire to communicate with others must have arisen first in the mind; then the means by which that could be brought about had to be worked out in sounds having agreed meanings— all arising from desirability perceived by the Mind.

Q. Why is it that when we are awake we can remember the waking state, and know it and compare it with the dream state; yet in the dream state we cannot remember the waking state?

A. When one says “I dreamed,” he is in the waking state and is surrounded by the external conditions that go to make up that state of consciousness; he is therefore comparing the state in which he finds himself with another state whose surroundings are not then

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present or evident. On the other hand in the dreaming state, all that made up his waking state is absent from his perceptions and he is surrounded by a world of his own creation, which for the time being is objective and real to him; his perceptions are “awake” to the dream and immersed in it, so he has nothing before him to compare the states of waking and dreaming with. Should he be able to make comparisons, the dream state would cease and he would be awake. There are many kinds of “dreams” so-called, the highest of them being recollections of the activity and real awakensness of the Inner Man, but these are not ordinarily translatable into terms of bodily consciousness.

Q. How can Lower Manas be united to Higher Manas?

A. There is but one Manas in reality; what is called Lower Manas is a temporary aspect of the One Manas, connected with, and conditioned by, physical existence under Karmic re-action. In this relation it produces the illusion of separateness, from which flow desire and selfishness. Ignorance of our real spiritual and egoic nature produces a separate and personal basis of thought and action which bring their karmic results. Knowledge and understanding of our real nature, together with thought and action based upon it consistently and persistently, make Manas one again; the lower temporary “self” disappears. The “Voice of

the Silence” says, “The self of Matter and the Self of Spirit can never meet; there is no place for both.”

Q. Have the Egos a universal language?

A. Not in the ordinary sense of the term, that is, some special mode of speech, or mode of communication, common to all egos. It is more nearly described as communication of ideas and experiences by means of pictures. In the Secret Doctrine “Kriyasakti” is described as “the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy”. This is an egoic

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power which has no need of language in our sense, that is, sounds and corresponding signs, but can use a “living picture” exhibiting all the qualities contained in the idea which it represents. This question brings up an important point: we have to learn the “language” of the Inner Ego, so that we can make proper translation in terms of our thinking. For at all times the “language” of the plane through which the Ego floats nightly is a foreign one to the brain we use; on this higher plane a sound may be pictured as a color or a figure; a historical event may not only be shown as a picture, but as a light or shadow, etc. We need to be able not only to perceive and record in the physical memory these impressions, but to understand their meanings; this is only possible by making ourselves porous, so to speak, to the influences from the higher Self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul. This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of what the Ego tries to tell us. The hindrance is found in our own daily life and terms of speech, thought and feeling which form the basis of our personal existences.

Q. What is Polarity?

A. Everything in Nature has its own kind of Polarity; that is, each object or element is attracted by certain other objects or elements, and is repelled by still others. The normal polarity of our bodies causes them to remain on the earth, the latter being positive to our bodies and our bodies negative to the earth. Yet there are many attested instances where the polarity of the body becomes so changed as to cause it to be held in suspension some little distance above the earth; this change is called “levitation”—a misnomer, for it presupposes that the body becomes lighter and therefore floats in the air; the condition is due to a change in polarity whereby the body becomes more positive to the earth’s positivity, the two positives repelling each

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other to a greater or less extent according to the degree of positivity aroused in the body. Polarity is a state which includes the two poles—positive and negative.

Q. Page 57 speaks of memory presenting pictures to Lower-Manas and therefore Higher Manas is obscured. Please explain?

A. Lower-Manas is that aspect of Manas which is connected with, and interested in, physical existence; the astral-physical brain is the instrument of registration and expression of the memories of physical life, the storehouse, so to speak, of personal experiences. When the person is not occupied actively in thought and action with some subject or object, the astral- physical brain presents pictures of past scenes, thoughts and feelings; herein lies the cause of most dreams. Even when awake and active, there underlies our mental

activity this memory stratum of personality which colors what we think, say and do. In all ways, in the generality of human beings, this automatic resurgence obscures the action of the Higher Mind, the Real Ego.

Q. Would Nature impel us under a working of the Law of Periodicity?

A. It should be understood when using the term “Nature” that it means “the collective action of all beings of every grade”. It is not a guide or overseer who will look after us and propel us in the right, or any direction. The Law of Periodicity brings back that which had been; the individual is either prepared through right ideas to go forward, or he is not, because of false conceptions; he feels the effects of the Law of Periodicity according to his advance or retrogression; he takes his own place in the general grind of the wheel of Collective Karma.

Q. Would it be desirable to live nearer the Sun?

A. It is not a question of desirability with any being; it is always a question of karmic affinity. The

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law of our own being places us where we belong, and from the point of view of progress, we cannot start from any place than where we are. If the question intended to ask if planets nearer the Sun are inhabited by more advanced humanities, it is stated that they are.