

LIFE, DEATH and DREAMS

Geoffrey A. Farthing
T.D., C.Eng., M.I.E.E.

The Blavatsky Lecture
delivered at the Annual Convention of
The Theosophical Society in England
25 May, 1974

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LIFE, DEATH AND DREAMS

INTRODUCTION

We can only reach knowledge and understanding in our own way, each for himself. Much therefore in this paper is speculative in the sense that the author has sought and expressed some meanings that he has not necessarily found explicit in the mass of data given in the theosophical classical literature on the above subjects. The data are used accurately as given us, sometimes in the form of quotations with references, but some of the construction put on them is speculative and may not be true. The author's constructions are, however, a synthesis of a mass of information gathered over many years of study. It is hoped that this essay will provide food for thought, discussion and further study.

The paper takes the form of an exposition of the author's views, setting a theme. Then separately in the appendices are extracts from the literature. It is hoped these will be looked up by students so that they are read in their full context. If this is done it could provide the basis for a fairly extensive study course in Theosophy.

Life is something we all feel we know something about at first hand because we are alive. We know what it feels like. We may never examine that realization much, but to the extent that we do, we know what life is. Similarly we all dream or at least can remember having dreamed, and we are all certain of our own eventual demise even if that prospect does not unduly worry us. The subject of life, death and dreams is one then that concerns us all even if we do not pay it much attention in the ordinary way. For theosophical students however, it is of more interest. The word 'theos' is, for them, synonymous with Deity, and in Mme Blavatsky's writings Deity equates to life. Theosophy is therefore a study or knowledge of life, in the very widest and deepest sense.

As a teaching, or a subject for study, Theosophy gives us much information about what happens to us at and after death. It also tells us about the nature and significance of dreams, and compares the sleeping with the after-death states. Mme Blavatsky and the Masters of the Wisdom, from whom she obtained so much of her information about these things, are quite specific and categorical in what they tell us. Authoritative statement is a characteristic of all H.P.B.'s writing on occult matters and this reflects the Masters' assertion that they knew for themselves what they were telling us and what they were giving out through H.P. Blavatsky. We do not have to believe them, but for them what they were telling us was no mere matter of belief or opinion.

In the theosophical teaching the states of death and sleep are shown in some important respects to be similar, except that in the former the ties

between the 'soul' elements and the body of the once living person are severed for ever, whereas in sleep these links remain intact. In sleep the physical body with its brain is rendered passive, and apart from its interior 'economy' activities which call for no active participation or even awareness from the sleeper, all activity is suspended. The body and its counterpart, the etheric double, are resting.

There are some interesting other parallels between death and sleep, indicating 'life' activity in the inner, subjective, realms of being. It is being discovered that dreaming is essential to the process of rest and recuperation. This has been shown in experiments on living people, using instruments which can indicate various kinds of brain activity. With these instruments it is possible for an observer to know when someone is dreaming, and it has been shown that if a subject is repeatedly woken up just as he begins to dream, he is deprived of an essential recuperative aspect of sleep. On waking he feels unrested and if the interruption of his dreaming is continued for an extended time, say for a few nights, the nervous health of the subject is affected. He becomes irritable, depressed and nervous. There is a footnote (p. 49) in the section on dreams in the *Transactions of the Blavatsky Lodge* which becomes significant in this context, "The word dream means really 'to slumber' — the latter function being called in Russian '*dreamâtj*'. Ed." It appears from the teaching that dreaming when regarded as the seeing of pictures subjectively, in the mind's eye, so to speak, however vividly, is to be distinguished in quality from the 'devachanic' after death experience. As we shall see the normal dream experience occurs when consciousness is returning and memory impressions received while we have been asleep are impressed on our consciousness. The source of these memory impressions may be physiological or they may be Egoic as we shall see. The devachanic experience, on the other hand, is partial Egoic consciousness conditioned by the spiritual content of our immediate past personal experience. This kind of Egoic consciousness, of course, can never be registered directly in the brain consciousness during life unless we have achieved it by long training. Nevertheless the after-death devachanic experience can be regarded as a kind of 'personal' Egoic rest, a period of recuperation as well as of compensation.

We should notice that life, or the life-process, continues through both the post death states and, more obviously of course, during dreaming and sleep. Daily events and activity, death and dreams are all seen to be part of the grand all-inclusive cyclic process of life itself.

Many current ideas about death and what happens to us thereafter have been derived from spiritualistic literature, of which there is a vast quantity and diversity, but as theosophical students will know there is a wide

divergence between the theosophical and spiritualistic description of those states and between the explanations of psychic phenomena. This is both confusing and productive of doubts. It calls into question the reliability of our 'authority'. As something of an assurance to theosophical students the following quotation from an article written by H.B. Blavatsky in 1883, for a French Society's *Bulletin*, may be helpful : "The mysteries of life as of death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit . . . and they have recorded the *observations* of one with those of another, and finding none of the contradictions so frequently noticed in the dicta, or *communications* of the *mediums*, but on the contrary, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later — the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established. I venture to believe that this science is just as good as that which relies on the accounts of one or even of several somnambulists." *Collected Writings*, Vol. 5 p. 51.

Some important points arise from this quotation; one is that an adept's investigations of the inner realms is not done at psychic level with psychic senses. It is done at Egoic level with Egoic faculties, far transcending the psychic ones, during, as the quotation says, "the solemn moments of union of their divine monad with the universal Spirit. . . ." This distinction has, in later theosophical literature, been too often overlooked, and never noticed or even known about by the Spiritualists. This has had the most serious consequences. It means that the theosophical view of these things has seldom been put, and therefore seldom understood even in theosophical circles.

Another point lies in the words towards the end of the quotation, "for those who study it". Theosophy cannot become a science, in the sense indicated, unless it is studied. It, here, surely means Theosophy as presented to us by those adepts who have established the 'definite science'.

The quotation also answers those critics of the theosophical teachings concerning death and psychic phenomena, who say that things in these matters have changed recently and that therefore the adepts' explanations do not fit the modern facts. If nature in these things has been the same for 10,000 years, it is not likely that she has suddenly changed in about the last 100 years or so.

LIFE

We do not have to consider long the meaning of this word before we realise that it embraces a vast range of meaning. We can apply it to ourselves as units of life, in many ways. We can apply it to society, nations and mankind as a whole. We can apply it to nature and all her flora and fauna. We can see it as an act of living, the daily, yearly round of activity of living things and of man, of the business of all creatures, with every living thing about its particular business. We can study it in terms of behaviour patterns in individuals and groups. We can explore motivations, urges, primitive or otherwise, conscious and unconscious. We can investigate the processes of memory and learning and the significance of experience. All this is life in the broad context.

All these aspects come within the ambit of Life, and to some extent we are all familiar with them, or some of them.

Theosophy however takes us beyond the familiar. It expands and deepens our view. It introduces us specifically to areas of speculation (even knowledge) which before we must have considered quite unspecific and even non-existent. Theosophy provides us with some mental furniture in those rooms of the mind which might otherwise have remained bare. It does this however, in philosophic and probably unfamiliar terms to which we must accustom ourselves if we would get the full impact of its message.

Life, like electricity, can only be known by its manifestations. Like electricity, life according to Theosophy or Occultism, is inherent in all manifestation, in everything. Theosophy postulates a septenary universal scheme. It says this seven-fold scheme applies to all levels or modes of being, and that these levels correspond to the inner as well as the outer obvious realms of nature. The inner we know as the world of invisible powers and energies, and of our inner life, our thoughts and feelings; the outer is what we can see, touch, taste, smell and hear. Occultism adds that the lower states of being are objective to, i.e. perceivable from, the relatively higher ones by beings operating at higher levels who have developed the appropriate faculties. It is said for example that there is a kind of radiation field round all creatures and things and in it the subtle aspects of their characteristic qualities can be seen. In the case of man, this field, often referred to as his aura, contains indications in colour and pattern of his emotional and mental development and his temporary psychological and even spiritual states or activities. They can be seen by an observer with the appropriate sense faculties developed. They are therefore objective to an observer whereas for the subject himself they are merely feelings or thoughts that for him are subjective. A subtle point to notice here is that although we commonly regard our thoughts and feelings as subjective, we

can nevertheless render them objective to ourselves as points of consciousness. They then become objects of, or to, our consciousness by our not identifying with them. We, when so separated out from them, can, with this ability, see our thoughts and know our feelings as something distinct from us as observers. This ability is important in our journey to self-discovery and spiritual development.

In the seven-fold scale of being, four levels have to do with the manifested side of being, in which things have form, that is anything which exists in time and can be known. The remaining three have to do with the subjective, often referred to as the formless side. The three higher levels are the essential constituents of the knower, the ultimate subject, of our very selves, when we are identified with our consciousness and not with our bodies, emotions and thoughts. These higher three levels are outside the normal limitations of space and time.

In the literature the so-called lower level aspects of the manifested being are referred to as a quaternary (or tetraktys), and the higher three as a trinity. This trinity in man reflects the trinitarian aspects of Cosmos at the highest levels of being and is the underlying basis of all religious trinities. In Theosophy the trinity is symbolised as father, mother and son, the male and female aspects of the ONE LIFE, and the Son, the manifest product or progeny. To reconcile the Christian trinity with this, the Holy Ghost must be regarded as the female aspect.

One of life's principal qualities, again like electricity, is that it is productive of motion, movement, dynamism and activity. Occultism goes so far as to say that like electricity, all these are convertible into or derivable from heat and even light. In this case, though, light is often regarded in Occultism as an interior quality of being, relating to consciousness, something akin to the 'light' of our mind wherein we 'see' our thoughts, our mental concepts or imaginings.

Heat is synonymous with the old philosophers' element of Fire. It does not take much insight to realise that this is the basic element of all being. In the terms of science it is that which raises the condition of matter above absolute zero temperature and therefore permits any being, as we know it, at all. At absolute zero temperature it is speculated that as matter would have no energy content, it would collapse. It would cease to exist in any sense that we know existence.

Occultism postulates that this fire or energy and matter are aspects of the same thing. There cannot be one without the other. Occultism does not allow of inorganic matter. It says that what is regarded as inorganic is matter or substance wherein life energies are relatively dormant and which is relatively simple in structure. Organic matter is that of which living bodies are composed, in which the molecules are complex and relatively 'sophisticated' in function.

Occultism says that during a period of manifestation, when there is an objective universe, two great processes are taking place. One is that matter, in its simplest form as rudimentary parcels of energy, is being built up continuously and as continuously annihilated. The other is that this rudimentary simple matter is continuously being differentiated and aggregated to form the constituents of our chemical elements and of living substances and the forms of all creatures. These are continuously being destroyed, but the experience gained, whether in the substance itself or in the units of life of living forms, is continuously being garnered by life. This is the underlying and necessary basic explanation of the evolutionary process. No experience, however we choose to regard it, is ever lost.

We are taught that fire and substance, or energy and matter, are aspects of the same and ONE THING. They, or It, constitute all potentiality, the possibility of all attribute and quality and all potency or power. This is, of course, an abstract concept. There are some deep mysteries at this level of thought. For example, there cannot be any such thing as absolute latency. This needs explanation. To the great processes of Nature there are no absolute beginnings and everything becomes what it is as a result of precedent. This is the working of immutable law, some of the manifestations of which we shall see later.

Life is synonymous with activity and we must notice that the occult view of the energy aspect of it is that it underlies consciousness itself and animation where mind is involved. Consciousness embraces a wide range of potential experience, varying from mere and dim response to vital full awareness of oneself in one's surroundings. Consciousness, however, necessarily involves substance and, at objective levels, a form, something in which it can arise as a focus. In man and animals, when alive in the physical world, this is in the brain. In other living things consciousness may be diffused over the whole organism as, say, over the whole surface of its skin.

We said that all life-forms are the result of, or conditioned by, precedent — nothing in nature starts *ab initio*. A complete cycle comprises a period of being, of manifestation, of activity, and a period of non-being, of no objective existence, of inactivity and rest. Life itself does not cease, it becomes inactive. The form it uses falls either into a state of rest as in the short cycle of day and night, or dies and disintegrates as in the longer cycle of life and death, into a state of non-existence.

The law of cycles is an aspect of Universal Law. This Law is inherent in all Nature and never ceases to apply, even during periods of universal rest. It is for ever pulsing in some incomprehensible way, even in the ultimate immutable everlasting Absolute, the Causeless Cause of all Being, as it is sometimes called.

Occultism says that all life is ONE. There is this common source but the potentialities of life are infinite and it requires, at any time during a period of universal activity, an almost infinite variety of forms to give expression to so much of its potentiality as has become expressed, unfolded, actualised in the vast æons of evolutionary time in this and preceding universes. Universes, as well as everything in them, obey the cyclic law of manifestation. They come and go as does everything else. They have their days of activity and their nights of rest.

Summarizing what has been said about Life so far, somewhat abstractly perhaps, one sees that it is the essence in every respect of Cosmos, both our immediate and the remote Universe, with all that is in it from atoms to planets and from the minutest filter-passing virus through the whole of the vegetable and animal kingdoms to Man. And all life is One, constituting an underlying unity wherein everything and everyone lives, moves and has its or his being, literally, and of which everything essentially is. There is no thing or principle in all nature more original, basic or fundamental than this Unity.

Inherent in the One Life, expressed or latent, is all property, quality, characteristic, type, kind, attribute, potentiality. There is nothing whatever apart from it.

Not only does Being — and all beings — stem from it but all activity, motion, emotion, locomotion : thinking, knowing, loving, animation, even awareness and consciousness itself. Life and consciousness are synonymous. But consciousness can far transcend anything we know by that name, right up to Absolute Consciousness which, because it is absolute, is unconsciousness in any sense in which we normally use that word.

All activity or process in Nature is according to Law, Man is free to operate with or against this Law but whereas his choice and action may be free the Law's reaction becomes his inescapable fate. The Law is inherent in Life, the consequence in the cause. There is the ONE LIFE and the ONE LAW and the two are ONE, Deity Itself. The Law is implacable and its adjustments to restore balance and harmony inexorable.

Nature's 'purpose' seems to be expansion, the unfoldment of consciousness to ever higher states, to include in itself more and more of what is, in more and more units of self-consciousness, which are self-aware and which know themselves in their environment. Their environment, as they develop their consciousness, expands and becomes for them ever richer in content. The treasures of the ever deepening realms of inner being open up to their ever growing perceptions. It is said that at the end of the vast cycles of such development they re-merge with UNITY whence they emerged as rudimentary inexperienced beings at the very dawn of their individual lives.

Nature's process is cyclic, according to Universal Law, and her progress is cyclic, comprising cycles within cycles *ad infinitum*. A complete cycle represents a period of experience, or a period of activity. During such a period, there can be the bringing forth and development of a faculty or a sense or some particular characteristic or quality, followed by a corresponding period of inactivity and rest. The elements of Fire, Air, Water, Earth are brought forth into the scheme in due order; and each of them plays its essential part in due season in the genesis and constitution of a world and its inhabitants. Even so-called matter is educated by Life. Living things use it in their bodies, or affect it otherwise during their living and so modify it, making it fit for ever higher faculty to function in.

Life is a great educator. Living is learning, for man as for everything else. All development stems from living. Even sleep and death, apparent inactivities, have their place in the great process. They are passive periods, the counterparts to the active ones in the overall progressive process we call LIFE.

DEATH

It was said at the beginning that Theosophy takes us beyond the familiar, and that we must accustom ourselves to the terms of its philosophy if we would see what it has to say. The subject of death is an example of this.

Whereas we are all quite familiar with death, or at least the idea of it, through its universality in nature and our immediate experience of it, at some time or another, in the death of our pets, friends, relatives or loved ones, we will probably find the idea of being, or existence, in a state of non-being very unfamiliar, quite puzzling and even contradictory.

Theosophy postulates, however, that in terms of life, inherent life, something persists after living forms have died. This something may be as life generally, common to countless 'bodies' which go to make a generic life form, like grass, where no entity as such persists, or it may be as an individuality, like the essential inner but individual man. If we are to have a significant view behind the scenes of life we have to learn to find meaning in some difficult concepts. One of these is that whereas, in accordance with cyclic law, all living forms in the physical objective world come into being, exist for a time and then disintegrate, the life in common with the One Life, of which it is a spark or individual flame, persists. The difficulty for us is to discover, in terms meaningful to ourselves, how this life, and especially our individual life, can persist. What does persistence in this sense mean, especially when we have said that Life must have a vehicle in which to operate? This question becomes particularly significant when we come to consider, in the light of the law of cycles, the mortality of the soul, the vehicle of spirit, in the inner worlds.

First, let us consider the problem of being and non-being. It is fairly easy to get the idea of being. We can sense our own beingness. We would admit to being beings. We speak of our being. We say, for example, that we sense something with every fibre of our being. We would relate this beingness to our existence. We exist, we have being. Notice that this being is only cognizable to us because of our self-consciousness, our awareness of self.

Now what sort of being do we have in death? We have a guide here according to Theosophy. It says, "As above, so below". The two Eastern words *manvantara* and *pralaya* are often used to denote periods of activity and rest in this sense of being and non-being, but they are usually applied to worlds and universes, not to the individual men and women, or to the creatures or plants, within or on them. These do, however, have their successive periods of activity and rest, of being and non-being. The periods of rest are of two kinds; one is where the subject, globe, solar system or universe goes into a period of dormancy, in a state comparable to that of sleep, but where it stays in existence; the other is where, its life activities finished, it goes into a state comparable to death and eventually disintegrates. It is this last state that is properly referred to as *pralaya*. The parallel with our sleeping on the one hand and dying on the other is very close. As in the case of human beings, when a world or other heavenly body or system enters a period of dormancy, its inner life vehicles stay attached to it — dormant. When its death occurs or *pralaya* beings, its inner vehicles or principles are transferred to, and enter into what might be called a 'zero' state (technically called a 'laya' centre or state). These transferred principles, now in cold store so to speak, enable the essential life of the globe or system to re-manifest in a new body when the period of rest (*pralaya*) is finished. These principles carry with them the harvest of experience of their previous period of activity (*manvantara*). This harvest becomes the seed of what will come to be in the new period of objective existence, or activity. In the case of man, his inner principles are transferred to his next succeeding personality. At the start of the present theosophical movement this period of manifested being was referred to as a new inmetalisation, inherbation and incarnation..

This concept of the harvest and seed gives us the idea of some kind of being in a state of non-being. The old world or old solar system is no more. Its principles are in a state of non-being, but in the deep inner recesses of nature the law still operates. The pulse of life is ceaseless and at the appointed hour the impulses to a new period of activity stir and the great process of re-becoming starts. In the *non-being* however is stored the experience of the *having been*. It would seem that an explanation of this

mystery lies in the idea of unity, and in the theosophical idea of the nature of space.

Nothing in nature is ever isolated and space is dimensionless like the inner sphere of our consciousness or our field of imagination. Our creative impulse is centred in our unit of awareness. Any imagined thing that we create has a place in that field, and from this unit or centre of being we can invest it with attributes, colours, shape etc. As with worlds, so with men. The physical vehicle dies and decays. In this event the soul, the vehicle of psychic and mental being or activity at the manifest level, also in due season dies and disintegrates. This soul comprises two elements of the quaternary of existence. They are two of the inner elements, relating to our feeling at the emotional level, and to thinking in a personal way at the personal level. The other element of the quaternary is associated with the physical body. It has to do with its vitality, the 'life' force operating in and through it. All these components of our inner being are separated from the physical body at death and disintegrate sooner or later, their elements in turn returning to the common pool of life-stuff for use by other units of life, according to the grand economy of Nature.

The upper trinity, the three higher elements representing Life, however persists, but with the death of the physical vehicle with its brain, and — unless the now departed was an initiate in Occultism (H.P.B.'s common alternative word for Theosophy) — this trinity, as an individual Ego, loses consciousness or enters a death-sleep. It should be noticed that in Occultism life is synonymous with spirit, but the words spirit and spiritual are normally used in connection with the higher realms or aspects of life. At the highest levels we cannot talk of any kind of unconsciousness, but man, as an individuality, can suffer unconsciousness and yet remain an entity.

Much of our difficulty in understanding unconscious existence, like sleep, seems to arise from our failure to apprehend the nature of the LIFE ESSENCE, sometimes referred to as the Monad, in us. The Life Essence is always one. It never fragments. The phenomenon of unit consciousness arises from the apparent separateness of the units of manifest being, atoms, life-forms etc. and of the unit of mind in Man, in which it has, or seems to have, for the time being a discrete existence. The Life Essence, MONAD, is not conscious, in our ordinary meaning of that term, even though it is the root of all consciousness. It underlies awareness of any kind, at any level, in anything. In any scheme of manifestation, it becomes, severally, the LIVES — life atoms — and is so referred to in Theosophy.

It is in the Monad that lie all the potentialities of Spirit. In any scheme of being like a Universe, it appears there is some programme of development being worked out. Areas of potentiality, the parameters of particular

properties, qualities and powers are being actualised in the periodically manifesting matter, forms and beings of that scheme. In our system these demarked potentialities are symbolised in the Seven Sacred Planets, each planet having its own characteristic properties. Each thing in Nature, including man, manifests something of each of these characteristics. Man's range of response to them is greater than any other creature's. One or more characteristic is emphasised in any particular man. Man here is the Inner Man, the individualised spiritual being, the Monad focused in the individual mind. It is in individual mind that consciousness as we know it arises. The combination of Monad and mind is, in Theosophy, the Ego referred to above (notice the capital E). This is the Egoic trinity in Man. In Western terms it is 1) spirit, 2) vehicle of spirit and 3) mind (higher) — in Eastern terms *atma*, *buddhi* and *manas* — reflecting the divine Cosmic trinity, the manifested Deity of a *manvanatara*. Principles 1) and 2) are Monad. This trinity is divinity, the divinity in Man. This is his ultimate potentiality, of which he, as an objective being in life, manifests so much as his personal vehicles can respond to and express. These personal vehicles are those of his quaternary. In Western terms these are 1) his physical body, 2) his vital body (etheric counterpart or phantom), 3) vital force or energy, and 4) his emotional and desire vehicle. (In Eastern terms his 1) *sthûla sharîra*, 2) *linga sharîra*, 3) *prâna* and 4) *kamarûpa*.)

H.P.B. tells us that the Ego lives a life of its own, a mental activity, wherein it is self-conscious, but its consciousness far transcends any we can conceive of. She says it is 'omniscient, omnipotent and ubiquitous' and knows the past and future. During our waking life it is tied, so to speak, to our personality and, because of the personality's limitations and almost complete lack of ability to communicate with or receive impressions from the Ego, the Ego is doomed to a dormant or torpid condition. During the times however when the lower quaternary is itself dormant, as in sleep, or if we can accomplish it in deep meditation, the Ego becomes active on its own plane and in its own mode of existence.

This occurs during the inter-life period when the spiritual residue of the personality is enjoying its restorative sleep of death in a state of consciousness which, relative to our objective waking state, we could only call dreaming. It is in a subjective state in which is experienced a bliss of personal fulfilment of all one's heartfelt worthy desires, in relationship with loved ones, esteemed colleagues and so on. The Ego is now doing what seems most satisfactory and enjoyable in every way to itself, in surroundings most congenial to it. The Ego here, of course, feels itself to be a complete human being, a man or a woman. In Eastern terms this is the devachanic state. Somehow during this time, mysteriously to us, the

Monad is about its own business. It is said that it visits the Sacred Planets, assimilating into itself during its round of them something of the essence of their particular qualities.

By the time the Ego leaves Devachan for another rebirth all that was left of the previous lower quaternary has ceased to be as a vehicle for the individual Spirit or Ego. After the spiritual content of the previous life experience has been abstracted from them, these vehicles comprising the soul of the ex-personality sooner or later disintegrate. We are familiar with the means of the disposal of the physical body. On the inner planes the etheric vital counterpart of it disintegrates along with the physical body, liberating the previously held *prâna* or vital force. The desire and emotional vehicle (*kamarupa*) which becomes separate only after death — it does not have a separate existence during life — is left with a kind of shadow consciousness for a while, but it too in due time disintegrates. The disintegration of this vehicle may in exceptional cases be delayed many centuries, but in any case it is certainly delayed until the ingestion of all relevant life experience and the extraction of its spiritual content have been completed. Not until this has been accomplished does the Ego reawaken to start its conscious devachanic experience.

All theosophical students are familiar with the two aspects or levels of mind. The one, the higher one, associated with Monad, constitutes the third element of the Egoic trinity. The other, the lower one, forms a mental element in the kama vehicle, the two coming together forming a psychic duad, the animal soul, sometimes so called. This is the mortal soul of man. After death the Ego, until it awakens in Devachan as we saw, is encased in this kama-manasic shell while the process, normally a long one, of gestation, the assimilation by the Ego of the fruits of the past life of value to it, takes place. During this time, so we are told, the Ego — contrary to spiritualistic belief — is always unconscious. There is apparently no conscious existence for the Ego in the psychic realms or *kamaloka*, in the normal case after death, all appearances to the contrary notwithstanding. Only adepts can use the *kamarupa* as a vehicle of consciousness.

Death then for the Ego is a release. For the personality it is an ending, as in the case of a globe passing into its *mahâpralaya*, when it parts with its life principles for ever and the globe itself dies and disintegrates in time. The life principles go into abeyance, until a new world or universal period of activity, or in the case of a man a new incarnation, is due, then the essential elements of the previous world (or personal) existence are re-assembled to form the inner principles for the new period of objective existence of the globe (or man). It is in these essential elements (*skandhas*) that are stored the karmic results of previous existences. It is said that in

the case of a man's psychic body the very material of the old one is gathered together again. Karmic results mean those effects resulting from causes set going in our lives. We are accumulating these every moment of our living. They determine the nature of our next life, both as to what kind of personality we shall present to the world and to a degree our future circumstances.

The instrument for the operation of karmic law in these circumstances is interesting. According to Occultism anything that has ever happened — world shattering event, simple innocent thought, moments of magnanimity or meanness, ecstasy or misery — are all recorded for ever. Nothing is ever lost. There is an indelible imprint made on the living plastic substance of Cosmos. It is called *akasha* in its high levels, the astral light at lower ones. Egoic action affects the higher akashic levels, constituting its indelible memory. Personal action affects the astral light. At the lower levels, even though we may have no cognizance of the contents of the astral light, we can be affected by them. Pictures in it can be ensouled by elemental life, becoming entities and so able to affect us psychically and influence our motivations. We are the victims of our own crimes, discovered or not, and the beneficiaries of our own bequests.

It is these elemental ensouled pictures or portraits in the astral light that are the proximate cause of many psychic materializing phenomena, messages from the 'other world' through automatic writing, the spoken word and so on, when there is a medium present to supply the necessary vital force and substance from his (or her) 2nd and 3rd principles. The 'spirits' (Egos) of the dead have in general nothing to do with such phenomena, however much it may appear they do. On this matter H.P.B. was particularly emphatic.

Death for us then, in our deepest being, is a withdrawal into life. We do not remember the event or the time we are 'dead' because we have not developed the necessary faculty. In theosophical parlance we have not aligned our vehicles to form a channel for Egoic life and consciousness to flow from our divine trinity into our personal awareness. In any case with the vast majority of us our lower vehicles, those constituting our personality, are not only not responsive enough through the necessary refinement but, because of their desire prompted actions, are too obtrusive. They claim too much of our attention. Our post-mortem life comprises our devachanic dream. This dream state, we are told, is more 'real' to us than our present objective life is now. We should notice that according to this teaching we do not traverse the various planes of being, the astral and so on, *in consciousness* after death, as some writers on these subjects have said. H.P.B. has explained how the visions of those near death have

included their erstwhile loved ones from the past, sometimes in idealised surroundings. Many writers have instanced these visions as glimpses into the astral world, but we are told they cease at death. In fact, for the ordinary man, the astral world (*kamaloka*) in spite of its seven levels seems, according to H.P.B., to be a particularly undesirable place from which, unless we are mediumistic by nature, we are mercifully protected.

We are told specifically in the literature that there is no punishment after death, but there may in exceptional circumstances be some suffering. This is the case with what are called exceptions. These are mostly the cases of premature death by accident or suicide and particularly where such a deceased person was one with strong physical appetites.

References:

See *Lucifer* Oct/Nov 1890. *Spiritism Theosophical Glossary*, pp. 209/10 and 307. *Collected Writings*, Vol. III p. 171/4. *Key* p. 109 (3rd edition). *M.L.* p. 109/10.

DREAMS

In our discussion on life and death, we have maybe introduced new concepts, we may have got some data we never had before and we may have been given a bent to our thinking which in some sense may be illuminating but in others disconcerting. Some of our belief is possibly being challenged and perhaps we have been shown some glimpses of the unfamiliar. Theosophy or Occultism is, however, philosophically and conceptually difficult, especially to start with, but it is quite categoric in many of its aspects as a teaching and definite in some of its detail. If we attempt to use it to justify our previously held convictions or to supplement beliefs which do not accord with it, we are in further difficulty. We have a choice between the teaching and our belief. Beliefs, dear to us in themselves but which do not completely satisfy us in some particular, can give rise to healthy questions. These can open the way to new worlds. The claim here made for Theosophy is that it is based on fact. Its teachings tell us of the nature of Nature herself, in all her depths and aspects.

The subject of dreams introduces us to a peculiarly private world, even if an ephemeral one. Most of us spend about a third of our lives asleep. What is happening to us then? What part does sleep play in life? What happens when we dream? What parallels are there between death and sleep?

In looking at life from a theosophical point of view there must be some facets which will have struck us more than others. Is not the idea of Unity one of these? All life is one. Is the idea of the universality of consciousness

not such another salient point? We only know of life both objective and subjective by way of consciousness. Is the idea of levels of consciousness another point special but vital for understanding? We have learned about the triple nature of man — body, soul and spirit. These words have now some specific meanings and they are seen as essential parts in our total make-up. This threefold division of man is amplified in Theosophy to accord with a sevenfold constitution of man which, as we have seen, reflects exactly the septenary nature of Cosmos. The divisions are the three components 1) the dense body, the etheric double and the vital life force (*prana*) as one, 2) the two-fold mento-emotional mortal soul for another and 3) the spiritual triplicity for the third.

Unity, the One Life, Spirit, Consciousness with its various levels and its appropriate vehicles at each of these levels; these are basic in the study of, and to the understanding of, Theosophy. The Unity is Ultimate Deity. Consciousness in any sense that we know it relates essentially to Manifest Deity, to Spirit. Unity manifests as diversity and multiplicity. Spirit in the process becomes spirits, each as a sun with its moon of seemingly separate being, its image or reflection in the lower worlds of objective being. In personal existence we are such satellites deriving our being from Spirit, but divorced in power and consciousness from it by personal (quaternary) limitations on the one hand and imperfections (impurities) on the other. The latter, to a degree, proceed from the former.

Our body, soul and spirit classification is necessary to understand dreams. In fact, as we have seen, it is basic to Theosophy generally. The distinction between Egoic and personal life and consciousness is also basic.

Before we can discuss dreams we have to understand something of the nature of sleep. We are all familiar with the idea of sleep as rest, as recuperation of energies. According to Theosophy sleep becomes necessary when our lower vehicles have, so to say, become supercharged with life. During waking life energies, radiations etc., are pouring in on us and accumulate to the point where they overburden us. We must retire to refresh ourselves in the less powerfully energetic realms of being. In H.P.B.'s words (see *Dreams in Transactions of the Blavatsky Lodge*) "As a man exhausted by one state of life fluid seeks another; as for example, when exhausted by hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life".

We are told that during sleep the physical body with its brain (the normal seat of consciousness) and its etheric counterpart becomes passive except for the automatic processes necessary to keep it alive and healthy, like breathing, digestion and so on. The volitional activity of the mento-emotional complex (*kama-manas*) also ceases, but again some automatic

activity continues within these principles, from a kind of momentum generated during the waking activity. This does not normally register in consciousness either as dream or otherwise at the time, but it does affect the memory areas of the brain and can be brought through to consciousness on waking as the fleeting content of dream. It fills the passive memory with the previous day's memories or problems and so on, most often in a symbolic and chaotic way. H.P.B. distinguishes these automatic dreams from what she regards as dreams proper. We are, of course, often waking, or nearly so, many times during a normal night's sleep. Dreaming is not restricted to the time just before waking finally in the morning.

She goes so far as to say that the term 'dream' should be reserved for one kind of experience or the other but not both as they are quite different and distinct. She regards proper dreams as being the result of the activities of the Ego, the Higher Ego, our *atma-buddhi-manas* trinity, during the times that the personal ego, or personality, is asleep or otherwise rendered passive, as in meditation. She further says that there is a channel of communication always functioning, more or less, between the Ego and physical consciousness. In our waking states it manifests as our 'still small voice' of conscience which we may or may not heed. At its own level, she further says, the Egoic consciousness is infinitely greater than anything the personality can experience. This is the realm of Divinity. She says, "Remember that the only God man comes into contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one". (*Transactions of the Blavatsky Lodge* p. 56.)

There is an interesting description of H.P.B. herself being aware of Egoic inspiration direct into waking consciousness given by her in letters to her aunt Mme Fadéef and her sister Mme Jelihovsky. These are quoted by Mary K. Neff in her *Personal Memoirs of H. P. Blavatsky*. (Ch. XXXIII p. 243/4, and see also Ch. XXXVII p. 279). These extracts bring this exalted state of consciousness, so often imagined to be of nebulous exultation, into a sharp focus of understandable reality. But they obviously tend to over simplify Egoic capacities. Quoting H.P.B. again, "Man is the microcosm of the macrocosm; the god on earth is built on the pattern of the god in nature. But the universal consciousness of the real Ego transcends a millionfold the self-consciousness of the personal or false Ego. . . ." (*Transactions of the Blavatsky Lodge* p. 60.)

All the activities of the Ego at its level are recorded in *akasha*, the universal primeval substance of living light, of which at lower levels the astral light is a modification. In the astral light all the inner workings of personality, our thoughts, our desires and even the images of our physical forms, actions and events are recorded.

It is these images in the astral light that play such an important part in spiritualist phenomena. Quoting again from the *Transactions of the Blavatsky Lodge* (see *Dreams* pp. 50/51) "... In the thoughts of the *real* man, or the immortal 'Individuality', the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities. They are realities, even as they were when speech expressed in sounds did not exist; when thoughts were things, and men did not need to express them in speeches; for they instantly realised themselves in action by the power of *kriyasakti*, that mysterious power which transforms instantaneously ideas into visible forms ... "

She explains later that these activities are "reflected in the brain of the sleeper ..." and he brings through to waking consciousness a fading and distorted memory of these impressions. She says that sometimes we are unaware of these dreams on waking, but some event, in itself quite insignificant, can cause the memory of them to flash into consciousness later.

It is only these dreams related to Egoic activity that H.P.B. is prepared to allow as dreams. The rest are due to the physiological functioning of our bodies or to the automatic activity of our animal soul and lower personal *manas*. In addition to these categories she does mention that we can be 'impressed' during sleep by adepts — good or bad.

We are told one or two other interesting things. One is that the etheric double (*linga sharîra*, sometimes referred to as the astral double) is sleeping when the physical body sleeps and is entirely passive, but it can be projected by a powerful desire impulse. It is this form, she says, which a sick and sometimes dying person sees of loved ones who are the subject of the dying person's thoughts. It can however not be projected far from the body because of the necessity to keep intact the connecting silver cord. If that is broken, death ensues. The body of real astral projection is one purposely or unconsciously created and into which consciousness may be transferred; it is known as the *mâyâvi rūpa*.

Another question she was asked, important in the light of what has been said about astral plane activity during sleep, was, "Can there be any connection between a dreamer and an entity in *kamaloka*? (p. 62.) (*Kamaloka* is the technical Eastern name for that plane of being of our emotions and desires, commonly referred to in later theosophical literature as the astral plane.) She answers: "The dreamer of an entity in *Kamaloka* would probably bring upon himself a nightmare, or would run the risk of becoming 'possessed' by the 'spook' so attracted, if he happened to be a medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him". Then she goes on

with a stern warning. "This is why the mediumistic state of passivity is so dangerous, and in time renders the Higher Self entirely helpless to aid or even warn the sleeping or entranced person. Passivity paralyses the connection between the lower and higher principles. It is very rare to find instances of mediums who, while remaining passive *at will*, for the purpose of communicating with some higher Intelligence, some *exterraneous* spirit (not disembodied), will yet preserve sufficiently their personal will so as not to break off all connection with the 'Higher Self'.

There are a number of other incidental but very interesting questions dealt with by her in these *Transactions*. "Can a dreamer be '*en rapport*' with an entity in Devachan?" [Note, not the astral plane.] "The only possible means of communicating with Devachanees is during sleep by dream or vision, or in a trance state. No Devachanee can descend into our plane; it is for us — or rather our *inner Self* — to ascend to his."

There are a number of significances in this answer that should be noticed; for example, a Devachanee does not know what is going on in the physical or psychic planes.

"Is it a good thing to cultivate dreaming?" she was asked (p. 63). "It is by cultivating the power of what is called dreaming that clairvoyance is developed." "Are there any means of interpreting dreams — for instance, the interpretations given in dream-books?" "None but the clairvoyant faculty and spiritual intuition of the 'interpreter'. Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane, how many keys may it not have on the higher planes?"

SUMMARY

In dealing with Life it was seen that it is intimately related to what we know as consciousness. Consciousness of some kind wells up in all nature's forms. In man it is special; he knows himself as 'I am I'. This particular knowledge is the result of a connection with the higher, spiritual realms of being, where it is said man's real Being is, his Ego, his Higher Self. This Self is an entity, an individuality, in its own right, but never distinct or isolated from the ONE LIFE. The more the subject of Life is studied the more significant become these two (for us at our normal level of consciousness) concepts of the immortal inner Ego or Self and the Universal SELF, the one absolutely inseparable from the other.

In our look at death what seems significant is the universal order, or law, of rhythm by which everything has its period of life and then must die or disappear from the objective world. This coming and going applies to the inner psychic and mental (*kama-manasic*) worlds of what we call the psychic or animal soul. There is no permanence there. But LIFE itself goes

on. And its myriad streams informing its myriad kinds of forms (each coming and going) during its period of activity (*manvantara*) go on. The activity eventually ceases (with *pralaya*) but even in inactivity LIFE with all its then dormant powers and qualities persists in some mysterious way. There is literally no beginning and no end, or every end is a beginning. "I am Alpha and Omega, the first and the last, the beginning and the ending," says 'God' in various scriptures. But 'God' goes on forever.

Death then for us is an experience of Higher Self. This Self is then released for a period of freedom from the trammels of personality, the quaternary of being, the psychic and physical vehicles, but by inexorable law he must assume them again and again until, paradoxically and under his increasing impulse and influence, they become regenerate, purified, fit vehicles, to act as a channel for the Divine down-pouring life. This is the culminating state which the Great Soul attains, but that is not the subject of this paper.

In dreams we may have a dim presaging of this life which, in richness, quality and power, so transcends our present one. Yearnings born of faint glimpses, be they ever so limited and distorted, stir our inner being so that we are led little by little to notice our inner nature, to heed its promptings and sense something of the great freedoms and powers to which it would lead us if only we could hear its voice, the Voice of the Silence, more clearly and insistently so that we might really do its bidding.

APPENDICES

In devising this lecture, it was felt that as its statements ought to be justified in terms of the teaching as given us, this should be done by illustrative quotations. These could have been included in the text, put as footnotes or collected together in a separate part. This last has been done, not only to keep the narrative as uninterrupted as possible but to give longer quotations so that more of their context can be seen.

It must be stressed that obviously only a very small sample selection of material from the literature has been made. There is many times as much, of at least equal relevance and significance, to discover and study. It is hoped however that the passages chosen will show to those otherwise unfamiliar with it something of the quality of the original writing both as regards knowledge and language. Its authority should also be noticed. In many places H.P.B. lets us know we are being given the facts, although we may believe what we like.

It is further hoped that students will appreciate these excerpts and will seek them out in the books and read in their entirety the passages from which they are extracted.

My feeling is that no serious student could fail to be impressed with the teaching as given, nor could he fail to feel gratitude to those who made it available to us.

APPENDIX I

LIFE — *Jiva*, *Prâna*, *Jivatman*.

In the literature in connection with life we come across the words *prâna*, *jiva* and *jivatman*. We also come across Monad, monads and atoms. These words introduce us to ideas on what we might call interior physics, meta-physics. In the absolute state, in the primordial state, 'before the world began,' before there was manifestation at all, that from which life comes is said to be homogeneous, like space, all of a piece, the same all through. This is the *mahapralayic state*. When activity, *mahamanvantara* starts, differentiation occurs. Life homogeneous becomes hosts of lives. Root substance is born and becomes in its turn differentiated atomic substance. In one sense Life is distinct from the atoms of matter which give it an operating vehicle. But in its nature substance derives from the Universal THAT, sometimes called Spirit, of which it is the other face.

Here are some quotations which now become relevant. (*For key to references, see end.*)

"Without any doubt *Jiva* or *Prana* is quite distinct from the atoms it animates. The latter belong to the lowest or grossest state of matter — the *objectively* conditioned; the former — to its highest state; that state which the uninitiated, ignorant of its nature, would call the *objectively finite* but which to avoid any future misunderstanding, we may, perhaps be permitted to call the *subjectively eternal*, though at the same time and in one sense the subsistent existence — however paradoxical and unscientific the term may appear. Life, the occultist says, is the eternal uncreated energy, and it alone represents in the infinite universe, that which the physicists have agreed to name, the principle, or the law of continuity . . ."

" . . . life according to the occult doctrine — is the *one* energy acting Proteus-like under the most varied forms . . ."

"Life is ever present in the atom of matter, whether organic or inorganic, conditioned or unconditioned — a difference that the occultists do not accept. Their doctrine is that life is as much present in the inorganic as in the organic matter : when life-energy is active in the atom, that atom is organic; when dormant or latent, then the atom is inorganic . . . hence the fallacy that a living thing can only be produced from a living thing, as though there ever was such a thing as *dead matter* in Nature!"

“The ‘Jiva’ or life principle which animates man, beast, plant or even a mineral, certainly is ‘a form of force indestructible,’ since this force is the one life or *anima mundi*, the universal living soul, and that the various modes in which the objective things appear to us in nature in their atomic aggregations, such as minerals, plants, animals &c., are all the different forms or states in which this force manifests itself . . .”

Collected Writings Vol. V p. 111

“The Ocean of Life is the ‘One Life,’ Paramatma, when the transcendental supreme Soul is meant; and Jivatma, when we speak of the physical and animal ‘breath of life’ or, so to speak, the differential soul, that life in short, which gives being to the atom and the universe, the molecule and the man, the animal, plant, and mineral.”

T. of B.L. p. 83

“Thus it was, that the second or vital Principle in man (*Life*) is therein [Fragment of Occult Truth, No. 1] named *Jivatma* instead of *Jiva*, and left to stand without the explanation that the esoteric Buddhists or Arhats, recognising but one life, ubiquitous and omnipresent, call by the name of ‘Jiv’, the *manifested* life, the second principle; and by *Atman* or *Jivatman* the seventh principle or *unmanifested* life; whereas the Vedantees give the name but to the seventh and identify it with *Paramatman* or *Parabrahm*... The Occultist and the Vedantee... know that the neutral, sexless, and passive *Paramatman* and its ray *Jivatman* which can be manifested only through its connection with object and form, does not, nor can it ‘disappear’ or ‘perish’ [on the death of personality] as a totality; but that both the words relating to the Manas or *antahkarana*, those organs of *personal* conscious sense which belonging only to the body are quite distinct from the spiritual soul — mean no more than the temporary withdrawal of the *ray* from the manifested, back into the unmanifested world; and that this soul in short, which is said to have disappeared and perished, is not the eternal total Individuality, but the temporary personality, one of the numberless beads strung on the rosary, the long thread of the manifested lives.”

Collected Writings, Vol. IV p. 547/8

APPENDIX II LIFE SYMBOLS

The symbology of the Point, the Circle and Disc, in its relation to Life, the One Life, is given at the beginning of the Proem to *The Secret Doctrine*. Many students find it hard to sense the significance of symbols but for those who can accustom themselves to their use, they are a convenient way of saying much in a very concentrated form. The following examples may be found illustrative and helpful.

White Disc : Space and Eternity in *Pralaya*, Kosmos in Eternity before the re-awakening of still slumbering Energy. . .

Point : The germ within the Mundane Egg which will become the Universe, the All, the boundless, periodical Kosmos. . . . A Germ which is latent and active, periodically and by turns.

Circumference : The one circle is divine Unity, from which all proceeds, whither all returns : its circumference indicates the abstract ever incognisable PRESENCE. . .

Plane : The Universal Soul . . . one with the circumference . . . the face of the disc being white, and the surrounding ground black, . . . shows that its plane is the sole knowledge, dim and hazy though it still is, that is attainable by man. . .

Continuing with this symbol of the disc :— “It is on this plane that the Manvantaric manifestations begin; for it is in this SOUL that slumbers, during the *Pralaya*, the Divine Thought, [unlike anything we can conceive of. See H.P.B.’s footnote] wherein lies concealed the plan of every future Cosmogony and Theogony.”

S.D. Proem p. 1

“It is the ONE LIFE, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealisable, yet the one self-existing reality; truly, ‘a chaos to the sense, a Kosmos to the reason’. Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the Great Breath, which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul.”

S.D. Proem p. 2

“ . . . Thus from Spirit, or Cosmic Ideation, comes our consciousness, from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self — or reflective — consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.”

S.D. Proem p. 16

APPENDIX III

LIFE and the Lives

“Who forms Manu (the Man) and who forms his body? The LIFE and the LIVES . . . Here Manu stands for the spiritual, heavenly Man, the real and non-dying Ego in us, which is the direct emanation of the ‘One Life’ or the Absolute Deity.”

S.D. Vol. I p. 248

"All is LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the laws known to those who reject Occultism."

S.D. Vol. I p. 248

"The Worlds, to the profane, says a commentary, are built up of the known Elements. To the conception of an Arhat, these elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless *crores* of lives. Fire alone is ONE, on the plane of the One Reality: on that of manifested, hence illusive, being, its particles are fiery lives which live and have their being at the expense of every other life that they consume. Therefore they are named the 'DEVOURERS' . . . Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man down to the unconscious agents that construct matter . . . From the ONE LIFE, formless and Uncreate, proceeds the Universe of lives. First was manifested from the Deep (Chaos) cold luminous fire (gaseous light?), which formed the curds in Space (irresolvable nebulae, perhaps?) . . . These fought, and a great heat was developed by the encountering and collision, which produced rotation. Then came the first manifested MATERIAL, Fire, the hot flames, the wanderers in heaven (comets)."

S.D. Vol. I p. 249

APPENDIX IV

LIFE. Laya, Life-Germs and Globes

"Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of MOTION (the alchemical solvent of Life); Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being absolute life, latent. . . . Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter — that is IT — the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE, or the Intra-Cosmic Breath."

S.D. Vol. 1 p. 258

' . . . and there is life even in *laya*, just as a man in a profound cataleptic state — to all appearances a corpse — is still a living being."

"the fire atoms . . . become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globes."

S.D. Vol. I p. 259

APPENDIX V

DEATH — from a Japanese Story

As well as the technical teaching on the matter of death and after, there are interesting and illustrative passages in H.P.B.'s less formal writings. The following is an extract from a story *A Bewitched Life* (reprinted in *Collected Writings*).

An old Japanese priest is talking to a materialistic and atheistic European. "We cannot," said he paradoxically one day, "hope to live hereafter in the full enjoyment of our consciousness, unless we have built for it beforehand a firm and solid foundation of spirituality. . . . One who has never taught himself to live in Spirit during his conscious and responsible life on earth, can hardly hope to enjoy a sentient existence after death, when, deprived of his body, he is limited to that Spirit alone."

"What can you mean by life in Spirit?" I enquired.

"Life on a spiritual plane. . . . Man can create such a blissful existence for himself between two births, by the gradual transference onto that plane of all the faculties which during his sojourn on earth manifest through his organic body and, as you call it, animal brain."

". . . And how can man do this?"

"Contemplation and a strong desire to assimilate the blessed gods, will enable him to do so."

"And if man refuses this intellectual occupation . . . what becomes of him after the death of his body?"

"He will be dealt with according to the prevailing state of his consciousness, of which there are many grades. At best, immediate rebirth; at worst the state of *avitchi*, a mental hell. Yet one need not be an ascetic to assimilate spiritual life which will extend to the hereafter. All that is required is to try and approach Spirit."

"How so? Even when disbelieving in it?"

"Even so! One may disbelieve and yet harbour in one's nature room for doubt, however small that room may be, and thus try one day, were it but for one moment, to open the door of the inner temple; and this will prove sufficient for the purpose."

". . . Will you kindly explain to me a little more of the mystery?"

"There is none; . . . Suppose for a moment that some unknown temple to which you have never been before, and the existence of which you think you have reasons to deny, is the 'spiritual plane' of which I am speaking. Someone takes you by the hand and leads you towards its entrance, curiosity makes you open its door and look within. By this simple act, by entering it for one second, you have established an everlasting connection between your consciousness and the temple. You cannot deny its existence any longer, nor obliterate the fact of your having entered it. And according to the character and the variety of your work, within its holy precincts, so will you live in it after your consciousness is severed from its dwelling of flesh."

"What do you mean? And what has my after-death consciousness — if such a thing exists — to do with the temple?"

"It has everything to do with it," solemnly rejoined the old man. "There

can be no self-consciousness after death outside the temple of spirit. That which you will have done within its plane will alone survive. All the rest is false and an illusion. It is doomed to perish in the Ocean of Mâyâ . . .”

“According to his [the old priest’s] ideas, we have to train ourselves for spirituality in another world — as for gymnastics. Carrying on the analogy between the temple and the ‘spiritual plane’ he tried to illustrate his idea. He had himself worked in the temple of Spirit two thirds of his life, and given several hours daily to ‘contemplation’. Thus *he knew* (?!) that after he had laid aside his mortal casket — ‘a mere illusion,’ he explained — he would in his spiritual consciousness live over again every feeling of ennobling joy and divine bliss he had ever had or *ought to have had* — only a hundred-fold intensified.”

“But suppose [one] . . . had only peeped into the sanctuary never to set his foot therein again. What then?”

“Then,” he answered, “you would have only this short minute to record in your future self-consciousness and no more. Our life hereafter records and repeats but the impressions and feelings we have had in our spiritual experience and nothing else. Thus, if instead of reverence at the moment of entering the abode of Spirit, you had been harbouring in your heart anger, jealousy or grief, then your future spiritual life would be a sad one, in truth. There would be nothing to record, save the opening of a door, in a fit of bad temper.”

Collected Writings Vol. VI p. 363

APPENDIX VI

DEATH AND AFTER

“The worlds of effect [the realms occupied by the 4th and lower 5th principles of man after death] are not lokas or localities. They are the shadow of the world of causes their *souls* — worlds having like men their seven principles which develop and grow simultaneously with the body. Thus the *body* is wedded to and remains for ever within the body of his planet. His individual *jivatma* life-principle that which is called in physiology *animal spirits* returns after death to its source — *Fohat*; his *linga sharîram* will be drawn into *Akasa*; his *Kamarupa* will recommingle with the Universal *Sakti* — the Will Force, or universal energy; his “animal soul” borrowed from the breath of *Universal Mind* will return to the Dhyān-chohans; his sixth principle — whether drawn into or ejected from the matrix of the Great Passive Principle must remain in its own sphere — either as part of the crude material or as an individualized entity to be reborn in a higher world of causes. The seventh will carry it from the *Devachan* and follow the new *Ego* to its place of re-birth.”

M.L. p. 71/2

“ . . . when *man* dies, his ‘Soul’ (fifth prin.) becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in *Kama-loka* has to last but a few moments, hours, days, weeks, months or years; whether he died a natural or a violent death; whether it occurred in his young or old age, and, whether the Ego was good, bad or indifferent, — his consciousness leaves him as suddenly as the flame leaves the wick when blown out.”

M.L. p. 128

“ . . . the period between death and re-birth . . . may last from a few years to a *kalpa*. It is divided into three sub-periods (1) when the *Ego* delivered of its mortal coil enters into *Kama-Loka* (the abode of the Elementaries); (2) when it enters into its ‘Gestation State’; (3) when it is reborn in the *Rupa-Loka* of *Deva-chan*. Sub-period (1) may last from a few minutes to a *number* of years. . . . (2) is ‘very long’; . . . proportionate to the *Ego’s* spiritual stamina; sub-period (3) lasts in proportion to the good *Karma*, after which the *monad* is again reincarnated . . . ‘in all these *Rupa-Lokas*, the *Devas* (Spirits) are equally subjected to birth, decay, old age and death’ means only that an Ego is borne thither then begins fading out and finally ‘dies,’ i.e., falls into that unconscious condition which precedes rebirth . . . ”

M.L. p. 105

“ . . . A mother dies, leaving behind her helpless children, whom she adores, perhaps a beloved husband also. We say that her spirit or Ego — that individuality which is now wholly impregnated, for the entire devachanic period, with the noblest feelings held by its late personality, with love for her children, pity for those who suffer, and so on — is now entirely separated from the ‘the vale of tears,’ that its future bliss consists in the blessed ignorance of all the woes it left behind. Spiritualists, on the contrary, say that it is as vividly aware of them, *and more so than before*, for ‘spirits see more than mortals in the flesh do.’ We say that the bliss of the *Devachani* consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all; that the *post mortem* spiritual consciousness of the mother will cause her to think that she lives surrounded by her children and all those whom she loved; that no gap, no link, will be missing to make her disembodied state the most perfect and absolute happiness . . . ”

Key (third edition) p. 99

APPENDIX VII DEATH AND IMMORTALITY

There are many references in theosophical literature to personalities, souls, “perishing by the million” as useless drones. There are also references to immortality, who attains it and how it is attained. Sometimes there is

difficulty in reconciling these apparently conflicting ideas. H.P.B. makes a letter, raising this point, an opportunity to give some valuable explanations in an article entitled *Death and Immortality*. Here are some extracts :

“The apparent discrepancy between the two statements . . . does not involve any real contradiction at all. . . . The confusion arises from the unfamiliarity of ordinary thinkers, unused to Occult ideas, with the distinction between the personal and individual entities in Man.”

Quoting from *Isis Unveiled*: “Man and Soul had to conquer their immortality by ascending towards the unity with which, if successful, they were finally linked . . . The individualization of man after death depended on the spirit, not on his soul and body. Although the word ‘personality’ in the sense in which it is usually understood is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal *per se* . . .”

“A person may have won his immortal life, and remain the same *inner-self* he was on earth, throughtout eternity; but this does not imply necessarily that he must either remain the Mr. Smith or Mr. Brown he was on earth . . .”

Isis Vol. I p. 315/16

“. . . Now as regards the personalities, the ‘useless portion of mankind’ . . . is the great bulk thereof. The *permanent* preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development . . . the preservation of personal identity beyond death . . . is accomplished by adepts and sorcerers — the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births, whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge or remains a plain ordinary man all his life.”

Collected Writings Vol. IV p. 254

“Now, most people [p. 255] will be but too apt to feel that unsatisfactory as the circumstances may be, which constitute their present personalities, these are after all *themselves* — ‘a poor thing, Sir, but mine own’ — and that the inner spiritual monads, of which they are but very dimly conscious, by the time they are united with entirely different sets of circumstances in new births, will be other people altogether in whose fate they cannot take any interest. In truth when the time comes they will find the fate of those

people profoundly interesting, as much so as they find their own fates now . . .”

“It has been explained, [p. 256] in more than one paper . . . that the passage of the spiritual monad into a rebirth does not immediately follow its release from the fleshly body last inhabited here. In the *Kama-loka*, or atmosphere of this earth, the separation of the two groups of ethereal principles takes place, and in the vast majority of cases in which the late personality — the fifth principle — yields up something which is susceptible of perpetuation and of union with the sixth, the spiritual monad, thus retaining consciousness of its late personality for the time being, passes into the state described as *Devachan*, where it leads, for very long periods indeed as compared with those of life on this earth, an existence of the most unalloyed satisfaction and conscious enjoyment. Of course this state is not one of activity nor of exciting contrasts between pain and pleasure, pursuit and achievement, like the state of physical life, but it is one in which the personality of which we are speaking is perpetuated, as far as that is compatible with the non-perpetuation of that which has been painful in its experience. It is from this state that the spiritual monad is reborn into the next active life, and from the date of that rebirth the old personality is done with. But for any imagination, which finds the conception of rebirth and new personality uncomfortable, the doctrine of *Devachan* — and these ‘doctrines,’ be it remembered, are statements of scientific fact which Adepts have ascertained to be as real as the stars though as far out of reach for most of us — the doctrine of *Devachan*, we say, will furnish people who cannot give up their earth-like memories all at once — with a soft place to fall upon.”

Collected Writings Vol. IV p. 250/56

“In using the term ‘planes of non-being’ it is necessary to remember that these planes are only spheres of non-being, but those of being and matter to higher intelligences than ourselves. The highest Dhyān-Chohans of the Solar System can have no conception of that which exists in higher systems, i.e., on the second “septenary” Kosmic plane, which to Beings of the ever *invisible* Universe is entirely subjective.”

Transactions of the Blavatsky Lodge p. 82

APPENDIX VIII

DREAMS, Egoic Consciousness and the Absolute

“Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, in as much as it is the spiritual Ego alone, and accordingly as it leans more towards its two higher principles,

(Footnote : The sixth principle, or spiritual soul and the seventh — its purely spiritual principle, the 'Spirit' or Parabrahm, the emanation from the unconscious ABSOLUTE [see *Fragments of Occult Truth* No. 1]) or towards its physical shell, that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former — always in full inactivity and rest during the deep sleep of man, with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, astral Ego, from its higher 'Spiritual Soul'; as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul — during sleep the brains of both these men remain in a complete state of anemia (*sic*) or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all 'visions that come to pass.' In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter — unless strongly preoccupied with some exceptional thought, his ever-present instinct of active habits will not permit him to remain in that state of semi-sleep during which, consciousness beginning to return, we see dreams of various kinds, but will arouse him at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter, though *per se* quasi-unconscious — part of the utterly unconscious, because utterly immaterial Absolute* — yet has in itself inherent capabilities of Omniscience, Omnipresence and Omnipotence which, as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matters, imparts these attributes in a degree to the as pure Astral Ego. Hence highly spiritual persons, will see visions and dreams during sleep and even in their hours of wakefulness : these are the sensitives, the natural-born seers, now

loosely termed 'spiritual *mediums*,' there being no distinction made between a subjective seer, a *neurypnological* subject, and even an adept — one who has made himself independent of his physiological idiosyncrasies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object. "Footnote : To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is *Unconscious* of its consciousness, hence to the limited intellect of man must be 'ABSOLUTE UNCONSCIOUSNESS', seems like speaking of a square triangle. We hope to develop the proposition more fully. . . . To do so, we will have to regard the 'Absolute' merely as the aggregate of intelligences, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as It is absolutely incognizable and non-existent outside its phenomena and depends entirely on its ever-correlating Forces, dependent in their turn on the ONE GREAT LAW."

Collected Writings Vol. III p. 435/7

APPENDIX IX

DREAMS. From the *Transactions of Blavatsky Lodge*

Q. "What are the 'principles' which are active during dreams?"

A. "The 'principles' active during ordinary dreams — which ought to be distinguished from real dreams, and called idle visions — are *Kama*, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower *Manas*."

In answer to another question ("What is lower *Manas*?") H.P.B. says, "This aspect of 'dreams' however, has been sufficiently observed and is described correctly enough in modern physiological and biological works, as such human dreams do not differ much from those of the animals. That which is entirely *terra incognita* for Science is the real dreams and experiences of the higher Ego, which are also called dreams, but ought not to be so termed, or else the term for the other sleeping 'visions' changed."

Q. "How do these differ?"

A. "The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body, for the subject becomes quite unintelligible unless we believe — that which is a fact — that during sleep there remains only an **animated** form of clay, whose powers of independent thinking are utterly **paralysed**.

But if we admit the existence of a higher or permanent *Ego* in us — which *Ego* must not be confused with what we call the 'Higher Self', we can comprehend that what we often regard as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the *inner* man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of the thoughts, facts witnessed, and deeds performed by the *inner* man during its hours of complete freedom. For our *Ego* lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, i.e., during the sleep of the physical man. This *Ego* it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralysed more or less completely."

T.B.L. p. 50

Q. "Do not the thoughts of the one impress themselves upon the other?"

A. "Not during sleep, at all events; for the real *Ego* does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher *Ego* do or do not reach his gaoler — the physical man, for they are the *Voice of his Conscience*, but during his sleep they are absolutely the 'Voice in the Desert'. In the thoughts of the *real* man, or the immortal 'Individuality,' the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities. They are realities . . ."

"All such are reflected on the brain of the sleeper, like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes . . ." (p. 51.)

"Since dreams are in reality the actions of the *Ego* during physical sleep, they are, of course, recorded on their own plane and produce their appropriate effects on this one. But it must be always remembered that dreams in general, and as we know them, are simply our waking and hazy recollections of these facts."

T.B.L. p. 52

"During sleep the physical memory and imagination are of course passive, because the dreamer is asleep: his brain is asleep, his memory is asleep, all his functions are dormant and at rest. It is only when they are stimulated, as I told you, that they are aroused. Thus the consciousness of the sleeper is not active, but passive, the inner man, however, the real *Ego*, acts independently during the sleep of the body; but it is doubtful if any of us — unless thoroughly acquainted with the physiology of occultism — could understand the nature of its action."

Q. "What relation have the Astral Light and Akasha to memory?"

A. "The former is the 'tablet of the memory' of the animal man, the latter the spiritual Ego. The 'dreams' of the Ego, as much as the acts of the physical man, are all recorded since both are actions based on causes and producing results. Our 'dreams', being simply the waking state and actions of the true Self, must be, of course, recorded somewhere . . ."

Q. "What, in reality, is the Astral Light?"

A. "As the Esoteric Philosophy teaches us, the *Astral Light* is simply the dregs of *Akasa* or the Universal Ideation in its metaphysical sense. Though invisible, it is yet, so to speak, the phosphorescent radiation of the latter, and is the medium between it and man's thought — faculties. It is these which pollute the Astral Light, and make it what it is — the storehouse of all human and especially psychic iniquities. In its primordial genesis, the astral light as a radiation is quite pure, though the lower it descends approaching our terrestrial sphere, the more it differentiates, and becomes as a result impure in its very constitution. But man helps considerably to this pollution, and gives it back its essence far worse than when he received it. . . ."

T.B.L. p.53

"... The Astral Light has been taken too literally to mean some sort of a second blue sky. This imaginary space, however, on which are impressed the countless images of all that ever was, is and will be, is but a too sad reality. It becomes in, and for, man — if at all psychic — and who is not? — a tempting Demon, his 'evil angel' and the inspirer of all our worst deeds. It acts on the will of even the sleeping man, through visions impressed upon slumbering brain (which visions must not be confused with the 'dreams'), and these germs bear their fruit when he awakes."

T.B.L. Appendix to Part I, p. 54

GLOSSARY

Extracts are from the T.G. except where otherwise stated.

Akâsha. The subtle, supersensuous spiritual essence which pervades all space; the primordial substance; the Universal Space in which lies inherent the eternal Ideation of the Universe in its ever-changing aspects on the planes of matter and objectivity, from which radiates the *First Logos*, or expressed thought. . . .

This power [which lies latent at the bottom of every magical operation] is the *Akâsha* — in another aspect, *Kundalini* — occult electricity, the alkahest of the alchemists in one sense, or the universal solvent, the same *anima mundi* on the higher plane as the *astral light* is on the lower.

Alkahest. The universal solvent in Alchemy but in mysticism, the Higher Self, the union with which makes of matter (lead), gold, and restores all compound things such as the human body and its attributes to their primeval essence.

Anima mundi. The "Soul of the World" . . . the divine essence which permeates, animates and informs all, from the smallest atom of matter to man and god . . .

When it is said that every human soul was born by detaching itself from the *anima mundi*, it means, esoterically, that our higher Egos are of an essence identical with *It*, which is a radiation of the ever unknown Universal ABSOLUTE.

Astral Light. The invisible region that surrounds our globe, as it does every other, and corresponding as the second Principle of Kosmos (the third being Life, of which it is the vehicle) to the *Linga Sharîra* or Astral Double in man. A subtle Essence visible only to a clairvoyant eye, and the lowest but one (*viz.*, the earth), of the Seven Akâsic or Kosmic Principles.

Atma. The Universal Spirit, the divine Monad, the 7th Principle, so-called, in the septenary constitution of man. The Supreme Soul.

Buddhi. Universal Soul or Mind. Mahabuddhi is a name of Mahat . . . also the spiritual Soul in man (the sixth principle), the vehicle of Atmâ . . .

Devachan. "The dwelling of the gods." A state intermediate between two earth-lives, into which the Ego (Atma-Buddhi-Manas, or the Trinity made One) enters, after its separation from Kâma Rupa, and the disintegration of the lower principles on earth.

Fohat. A term used to represent the active (male) potency of the Sakti (female reproductive power) in nature. The essence of cosmic electricity. An occult Tibetan term for *Daiviprakriti*, the primordial light : and in the universe of manifestation the ever-present electrical energy and ceaseless destructive and formative power. Esoterically, it is the same, Fohat being the universal propelling Vital Force, at once the propeller and the resultant.

Jiva. Life, as the Absolute; the Monad also or 'Atma-Buddhi.'

Jivatma. The ONE universal life, generally; but also the divine Spirit in Man.

Kama. Evil desire, lust, volition; the cleaving to existence. *Kama* is generally identified with *Mara*, the tempter.

Kamaloka. The *semi*-material plane, to us subjective and invisible, where the disembodied "personalities", the astral forms, called *Kamarupa* remain, until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these eidolons of human and animal passions and desires. (See *Kamarupa*.) It is the Hades of the ancient

Greeks and the Amenti of the Egyptians, the land of Silent Shadows; a division of the first group of the *Trailôkya*.

Kamarupa. Metaphysically, and in our esoteric philosophy, it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings, a form which survives the death of their bodies. After that death three of the seven "principles" — or let us say planes of senses and consciousness on which the human instincts and ideation act in turn — *viz.*, the body, its astral prototype and physical vitality, — being of no further use, remain on earth; the three higher principles, grouped into one, merge into the state of Devachan (*q.v.*), in which state the Higher Ego will remain until the hour for a new reincarnation arrives; and the *eidolon* of the ex-Personality is left alone in its new abode. Here, the pale copy of the man that was, vegetates for a period of time, the duration of which is variable and according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to its own senseless devices, it will gradually fade out and disintegrate. But, if forcibly drawn back into the terrestrial sphere whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices — one of the most pernicious of which is mediumship — the "spook" may prevail for a period greatly exceeding the span of the natural life of its body. Once the *Kamarupa* has learnt the way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are anxious for its company. In India these *eidolons* are called *Pisachas*, and are much dreaded . . .

Karma. Physically, action: metaphysically, the LAW OF RETRIBUTION, the Law of cause and effect or Ethical Causation. Nemesis, only in one sense, that of bad Karma . . . it is the power that controls all things, the resultant of moral action, the metaphysical *Samskara*, or the moral effect of an act committed for the attainment of something which gratifies a personal desire. Karma neither punishes nor rewards, it is simply *the one* Universal LAW which guides unerringly, and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations . . . there remains nought after each Personality but the causes produced by it; causes which are undying, *i.e.*, which cannot be eliminated from the Universe until replaced by their legitimate effects, and wiped out by them, so to speak, and such causes — unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated Ego, and reach it in its subsequent reincarnation until harmony between effects and causes is fully re-established. No "personality" — a mere bundle of material atoms and of instinctual and mental

characteristics — can of course continue, as such, in the world of pure Spirit. Only that which is immortal in its very nature and divine in its essence, namely, the Ego, that *self* which is the “moral kernel” referred to and embodied karma, “which alone survives death”.

Laya. From the root *Li* “to dissolve, to disintegrate” a point of equilibrium (*zero point*) in physics and chemistry. In occultism, that point where substance becomes homogeneous and is unable to act or differentiate.

Linga Sharîra. The “body,” i.e., the aerial symbol of the body. This term designates the *döppelgänger* or the “astral body” of man or animal . . . the reflection of the man of flesh. It is born *before* and dies or fades out, with the disappearance of the last atom of the body.

Loka. A region, place; also applied to the world, or even the universe. In metaphysics, a world, sphere or plane . . .

Extract from *G. of S.T.*

Monad. The Unity, the *one*; but in Occultism it often means the unified triad, Atma-Buddhi Manas, or the duad, Atma-Buddhi, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal — Nirvana.

Planets. The planets here called sacred are :— Sun, Jupiter, Venus, Saturn, Mercury, Mars, Moon. The Sun and the Moon are substitutes for planets not named otherwise. The sacred planets were the primitive or primordial *houses* of the seven Logoi. They correspond to “the seven great Forces of the Universe”, the “seven distinct rays”, they also have correspondence to the seven globes (A to G) of a planetary chain, the seven planetary Dhyanis, etc. [See refs. in *S.D.* II p. 602; II p. 28/9; I p. 576/6.]

Mahat. “The great one.” The first principle of Universal Intelligence and Consciousness. . . . The producer of *Manas* the thinking principle, and of *Ahankâra*, egotism or the feeling of “I am I” (in the lower *Manas*).

Mâyâvi Rûpa. “Illusive form”; the “double” in esoteric philosophy; *döppelgänger* or *perisprit*, in German and French.

Prana. Life-Principle; the breath of Life.

Quaternary. The four lower “principles” in man, those which constitute his *personality* (i.e. body, astral double, Prâna or life, organs of desire, and lower *Manas* or brain mind), as distinguished from the higher ternary or triad, composed of the higher spiritual soul, mind and Atman (Higher Self).

Key

Triad or Trinity. In every religious and philosophy — the three in one.

Eastern Occultists recognise but one triad — the upper one (corresponding to Atmâ-Buddhi and the “Envelope” which reflects their light . . .).

KEY TO REFERENCES

T.G. = *Theosophical Glossary* by H. P. Blavatsky.

G. of S.T. = *Glossary of Sanskrit Terms* by G. A. Barborka.

Key = *The Key to Theosophy* by H. P. Blavatsky.

S.D. = *The Secret Doctrine*.

Collected Writings = *The Collected Writings of Helena Petrovna Blavatsky*.

M.L. = *The Mahatma Letters to A. P. Sinnett*.

T.B.L. = *Transactions of Blavatsky Lodge*.

CONCORDANCE OF REFERENCES to *THE SECRET DOCTRINE* in the various Editions.

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