

AFTER DEATH GLOSSARY

Compiled from

H.P. Blavatsky's

Theosophical Glossary

and

The Key to Theosophy (2nd Ed.,)

and

A Few Other Sources

AFTER DEATH STATES AND PROCESSES

AFTER DEATH STATE	PROCESS		NOTES
<i>Dying</i>	Memory dislodging from physical brain -- review.		} No possibility of an EGO, other than a premature death, communicating with the living, even through a medium during this period.
<i>Just After Death</i>	Ego goes unconscious - loss of 3 lower Principles - loss of perceptive objective faculties for ever; loss of spiritual powers of cogitation and volition, for the time being.		
<i>"Death Struggle"</i>	Ego unconscious in Kama-Loka - in Earth's atmosphere - struggle develops between 4th and 5th Principles (Lower Duality) and 6th and 7th Principles (Higher Duality).		
<i>"Gestation"</i>	Ego unconscious. Egoic "butterfly" developing in "chrysalis" of 4th and 5th Principles. Process of "Assimilation" of spiritual content of 5th Principle into 6th Principle.		
<i>Entry into Devachan</i>	Second review of previous life memories. Consciousness slowly returns. An epitome of personal memory retained.	4th and 5th Principles sloughed off to become "shell". Dim consciousness and personal memory returns to "shell". "Shell" can now be attracted to seance room.	
<i>Devachan</i>	Subjective dream state. All the scenes and population of Devachan are as the Ego would most like them. The Ego cannot communicate with people on Earth even through a medium and knows nothing of what is going on on Earth.		Persons "en rapport" with Devachanics can, by raising their consciousness, feel to be "communicating" with them.
<i>Rebirth</i>	Ego goes unconscious at end of Devachan period prior to rebirth.	New personality will give expression to the Skandhas, the residual tendencies and characteristics of previous lives.	We cannot in the ordinary way modify our Skandhas after death. This can only be done in "the world of causes", i.e. Earth life.

Glossary

Adept: “(Lat.) *Adeptus*, ‘He who has obtained.’ In Occultism one who has reached the stage of Initiation, and become a Master in the science of Esoteric philosophy.” H.P. Blavatsky, *The Theosophical Glossary*. See also **Master**, **Mahatma**, and **Occultist**.

Ahankara: “(Sans.) The conception of ‘I,’ self-consciousness or self-identity; the ‘I,’ or egoistical and *mayavic* principle in man, due to our ignorance which separates our ‘I’ from the Universal ONE-Self. Personality, egoism also.” H. P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

Akâsa: “(Sk.) “The subtle, supersensuous spiritual essence which pervades all space; the primordial substance erroneously identified with Ether.” H.P. Blavatsky, *The Theosophical Glossary*.

Anima Mundi: “(Lat.): The ‘Soul of the World’, the same as the *Alaya* of the Northern Buddhists; the divine essence which permeates, animates and informs all, from the smallest atom of matter to man and god....In its highest aspect it is *Nirvâna*, in its lowest Astral Light....When it is said that every human soul...[is] 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.” H.P. Blavatsky, *The Theosophical Glossary*.

Arûpa: “(Sk.) ‘Bodiless,’ formless, as opposed to *rûpa*, ‘body,’ or form.” H.P. Blavatsky, *The Theosophical Glossary*.

Arupa-Loka: See **Tri-loka**.

Astral Body or Astral “Double”: “The ethereal counterpart or shadow of man or animal. The *Linga Sharira*, the ‘Doppelgänger’. The reader must not confuse it with the ASTRAL SOUL, another name for the lower Manas, or Kama-Manas so-called...” H.P. Blavatsky, *Theosophical Glossary*. See also **Principles, Seven**.

Atman or Atma: “(Sans.) The Universal Spirit, the divine monad, ‘the seventh Principle,’ so called, in the exoteric ‘septenary’ classification of man. The Supreme Soul.” H. P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

“*Atma*, the ‘*Higher Self*,’ is neither your Spirit nor mine, but like sunlight shines on all. It is the universally diffused ‘*divine principle*,’ and is inseparable from its one and absolute *Meta-Spirit*, as the sunbeam is inseparable from sunlight.” H.P. Blavatsky, *The Key to Theosophy*, Section 8. See also **Principles, Seven**.

Aura: “(Gr. and Lat.) A subtle invisible essence or fluid that emanates from human, animal, and other bodies. It is a psychic effluvium partaking of both the mind and the body, as there is both an electro-vital and at the same time an electro-mental aura; called in Theosophy the Akasic or magnetic aura....” H. P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

Avatara: “(*Sans.*) Divine incarnation. The descent of a god or some exalted Being who has progressed beyond the necessity for rebirth, into the body of a simple mortal...” H. P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

Avitchi: “(*Sk.*) A state: not necessarily after death only or between two births, for it can take place on earth as well. Lit., ‘uninterrupted hell.’ The last of the eight hells, we are told, ‘where the culprits *die and are reborn without interruption*’ --- yet not without hope of final redemption. This is because Avitchi is another name for Myalba (our earth) and also a state to which some soulless men are condemned on this physical plane.” H.P. Blavatsky, *The Theosophical Glossary*. See also **Hell**.

Brothers of the Shadow: “A name given by the Occultists to Sorcerers....The word is applied to all practitioners of black or *left hand* magic.” H.P. Blavatsky, *The Theosophical Glossary*.

Buddha: “[Skr. buddha wise, sage, fr. budh to know.] The title of an incarnation of self-abnegation, virtue, and wisdom, or a deified religious teacher of the Buddhists, esp. Gautama Siddartha or Sakya Sinha (or Muni), the founder of Buddhism.” *Webster Dictionary*, 1913 edition.

Buddha: “(*Sans.*) ‘The enlightened.’ Generally known as the title of Gautama Buddha, the Prince of Kapilavastu, the founder of modern Buddhism. The highest degree of knowledge and holiness. To become a Buddha one has to break through the bondage of sense and personality; to acquire a complete perception of the *real Self*, and learn not to separate it from all the

other Selves; to learn by experience the utter unreality of all phenomena, foremost of all the visible Kosmos; to attain a complete detachment from all that is evanescent and finite, and to live while yet on earth only in the immortal and everlasting." H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

Buddhi: “(Sans.) Universal Soul or Mind...also the Spiritual Soul in man (the sixth principle exoterically), the vehicle of Atma, the seventh, according to the exoteric enumeration.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Principles, Seven.**

Buddhi-Taijasi: “(Sans.) A very mystic term, capable of several interpretations. In Occultism, however, and in relation to the human ‘Principles’ (exoterically), it is a term to express the state of our dual Manas, when, reunited during a man's life, it bathes in the radiance of Buddhi, the Spiritual Soul. For ‘Taijasi’ means the *radiant*, and Manas, becoming radiant in consequence of its union with Buddhi, and being, so to speak, merged into it, is identified with the latter; the trinity has become one; and, as the element of Buddhi is the highest, it becomes *Buddhi-Taijasi*. In short, it is the human soul illuminated by the radiance of the divine soul, the human reason lit by the light of the Spirit or *Divine SELF-CONSCIOUSNESS.*” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

Chela: “(Sans.) A disciple. The pupil of a Guru or Sage, the follower of some Adept, or a school of philosophy.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

Chrysalis: “A pupa, especially of a moth or butterfly, enclosed in a firm case or cocoon.” The American Heritage® *Dictionary of the English Language*, Fourth Edition. See also **Psyche**.

Deva: “(Sans.) A god, a ‘resplendent’ Deity, *Deva-Deus*, from the root *div*, ‘to shine.’ A Deva is a celestial being --- whether good, bad or indifferent --- which inhabits ‘the three worlds,’ or the *three planes* above us. There are 33 groups or millions of them.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Dhyan Chohans** and **Planetary Spirits**.

Devachan: “...A state intermediate between two earth-lives, and into which the Ego (Atma-Buddhi-Manas, or the Trinity made one) enters after its separation from Kama Rupa, and the disintegration of the lower principles, after the death of the body, on Earth.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

“*Devachan* --- call it ‘paradise’ if you like, [is] a ‘place of bliss and of supreme felicity’...The bliss of the *Devachanee* consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all....The *Devachanee* lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everyone it loved on earth. It has reached the fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity spanned only by events of

still greater felicity in degree....” H.P. Blavatsky, *The Key to Theosophy*, 1889 edition, Section 9. See also **Paradise** and **Tri-loka**.

Dhyan Chohans: “(Sans.) Lit., "The Lords of Light." The highest gods, answering to the Roman Catholic Archangels. The divine Intelligences charged with the supervision of Kosmos.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Deva** and **Planetary Spirits**.

Eglinton, William (1857–1933) was a well-known English spiritualist medium. Two of his “spirit guides” were named “Ernest” and “Joey.” See also **Spiritualism**.

Ego: “(Lat.) ‘Self’ ; the consciousness in man ‘I am I’--- or the feeling of ‘I-am-ship’. Esoteric philosophy teaches the existence of two Egos in man, the mortal or personal, and the Higher, the Divine and the Impersonal, calling the former ‘personality’ and the latter ‘Individuality’.” H.P. Blavatsky, *The Theosophical Glossary*. See also **Principles, Seven**.

Eidolon: “(Gr.) The same as that which we term the human phantom, the Astral form.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

Elementals: “Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements --- earth, air, fire, and water. They are called by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the

Occultists, may produce various effects; but if employed by ‘Elementaries’ in which case they enslave the mediums—they will deceive the credulous. All the lower invisible beings generated on the 5th 6th, and 7th planes of our terrestrial atmosphere, are called Elementals Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc.” H.P. Blavatsky, *The Theosophical Glossary*.

Elementaries: “...Spooks or phantoms of disembodied persons, in general, to those whose temporary habitation is the Kâma Loka...Once divorced from their higher triads and their bodies, these souls remain in their *Kâma-rupic* envelopes, and are irresistibly drawn to the earth amid elements congenial to their gross natures. Their stay in the Kâma Loka varies as to its duration; but ends invariably in disintegration, dissolving like a column of mist, atom by atom, in the surrounding elements.” H.P. Blavatsky, *The Theosophical Glossary*. See also entries in this glossary on **Kamarupa and Shells**. Also see theory of the psychic or “**mental husk**” as given by philosopher John Hick in Appendix 5 (pp. 256-258) of this book.

Elu: See the following entry in H.P. Blavatsky’s *The Theosophical Glossary*: “Bel (*Chald.*). The oldest and mightiest god of Babylonia, one of the earliest trinities,—Anu...; Bel, ‘Lord of the World’, father of the gods, Creator, and ‘Lord of the City of Nipur’; and Hea, maker of fate, Lord of the Deep, God of Wisdom

and esoteric Knowledge, and ‘Lord of the city of Eridu’...The original Bel was also called Enu, Elu and Kaptu (see *Chaldean Account of Genesis*, by G. Smith)....”

Epicycloid: “(Geom.) A curve traced by a point in the circumference of a circle which rolls on the convex side of a fixed circle.” *Webster Dictionary*, 1913 edition.

Ether: “A medium of great elasticity and extreme tenuity, supposed to pervade all space, the interior of solid bodies not excepted, and to be the medium of transmission of light and heat; hence often called *luminiferous ether*....Supposed matter above the air; the air itself.” *Webster Dictionary*, 1913 edition.

Ethereal/Etherialised: “Pertaining to the hypothetical upper, purer air, or to the higher regions beyond the earth or beyond the atmosphere; celestial; as, ethereal space; ethereal regions....Consisting of ether; hence, exceedingly light or airy; tenuous; spiritlike; characterized by extreme delicacy, as form, manner, thought, etc.... ‘Vast chain of being, which from God began, Natures ethereal, human, angel, man. *Pope*.’” *Webster Dictionary*, 1913 edition.

Fechner, Gustav Theodor, 1801–87, German physicist, psychologist, and philosopher. “In philosophy he was an animist, maintaining that life is manifest in all objects of the universe.” *The Columbia Encyclopedia*, Sixth Edition.

Gestation: “[L. gestatio a bearing, carrying, fr. gestare to bear, carry, intens. fr. gerere, gestum, to bear....]...The act of carrying young in the womb from conception to delivery; pregnancy.” *Webster Dictionary*, 1913 edition.

Hallucinations: “A state produced sometimes by physiological disorders, sometimes by mediumship, and at others by drunkenness. But the cause that produces the visions has to be sought deeper than physiology. All such, particularly when produced through mediumship, are preceded by a relaxation of the nervous system, generating invariably an abnormal magnetic condition which attracts to the sufferer waves of astral light. It is these latter that furnish the various hallucinations, which, however, are not always, as physicians would explain them, mere empty and unreal dreams.”

“No one can see that which does not exist --- *i. e.*, which is not impressed --- in or on the astral waves. But a seer may perceive objects and scenes (whether past, present or future) which have no relation whatever to himself; and perceive, moreover, several things entirely disconnected with each other at one and the same time, so as to produce the most grotesque and absurd combinations.”

“But drunkard and seer, medium and adept see their respective visions in the astral light; only while the drunkard, the madman, and the untrained medium, or one in a brain fever, see, because they cannot help it, and evoke jumbled visions unconsciously to

themselves without being able to control them, the adept and the trained Seer have the choice and the control of such visions. They know where to fix their gaze, how to steady the scenes they wish to observe, and how to see beyond the upper outward layers of the astral light.”

“With the former such glimpses into the *waves* are hallucinations; with the latter they become the faithful reproduction of what actually has been, is, or will be taking place. The glimpses at random, caught by the medium, and his flickering visions in the deceptive light, are transformed under the guiding will of the adept and seer into steady pictures, the truthful representation of that which he wills to come within the focus of his perception.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Adept**, **Mediumship** and **Seer**.

Hades: “The nether world (according to classical mythology, the abode of the shades, ruled over by Hades or Pluto); the invisible world; the grave.” *Webster Dictionary*, 1913 edition. See also **Hell** and **Kamaloka**.

Hell: “The place of the dead, or of souls after death; the grave; --- called in Hebrew *sheol*, and by the Greeks *hades*....The place or state of punishment for the wicked after death; the abode of evil spirits. Hence, any mental torment; anguish.” *Webster Dictionary*, 1913 edition.) See also **Avitichi**, **Hades** and **Kamaloka**.

Imperator: Latin. “A commander; a leader; an emperor.” *Webster Dictionary*, 1913 edition.

“[Imperator is]...the famous control of Stainton Moses, commanding a band of spirits engaged in a missionary effort to uplift the human race by teachings through automatic writing. He first announced his presence on September 19, 1872, and signed as Imperator. Yielding to the pressure of Stainton Moses he revealed, on July 6, 1873...that he was Malachias, the [Old Testament] prophet...” Nandor Fodor, *Encyclopedia of Psychic Science*, 1933. See also **Spirit Guide and Moses, William Stainton**.

Individuality: “One of the names given in Theosophy and Occultism to the human Higher *Ego*. We make a distinction between the immortal and divine and the mortal human *Ego* which perishes. The latter or ‘Personality’ (personal *Ego*) survives the dead body but for a time in Kama Loka: the Individuality prevails for ever.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Personality and Principles, Seven**.

“Innate ideas”: Compare this term to Carl Jung’s “archetypes”: “A Jungian archetype is a thought pattern that finds worldwide parallels, either in cultures . . . or in individuals.... Jung believed that such archetypal images and ideas reside in the unconscious level of the mind of every human being and are inherited from the ancestors of the race. They form the substance of the collective unconscious.” *The Columbia Encyclopedia*, Sixth Edition.

Jiva or Jiv: "...The esoteric Buddhists [H.P.B.'s Masters] or Arhats, recognizing 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." H.P. Blavatsky, *Collected Writings*, Volume IV, p. 547. See also **Principles, Seven** and **Prana**.

Kama: [Desire, passion] "(Sk.) Evil desire, lust, volition; the cleaving to existence. Kama is generally identified with *Mara* the tempter." H.P. Blavatsky, *The Theosophical Glossary*. See also **Principles, Seven**.

Kamaloka: ["World of Desires"] "(Sk.). 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....It is the Hades of the ancient Greeks and the Amenti of the Egyptians, the land of Silent Shadows...." H.P. Blavatsky, *The Theosophical Glossary*.

"...In Kamaloka there is as a rule (apart from vicarious life and consciousness awakened through contact with mediums) *no recognition* [by the dead] of [their] friends and relatives. . . ." Italics added. H.P.

Blavatsky, *Collected Writings*, Volume IX, p. 163-164.
See also **Hades, Hell, Kamarupa** and **Tri-loka**.

Kamarupa: “(*Sans.*) 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 its body. After that death, three of the seven ‘principles’ --- or, let us say, planes of the 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 a state of Devachan, 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 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 so anxious for its company. In India these *Eidolons* are called *Pisachas*, --- and are much dreaded.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Elementaries, Shells and Principles, Seven**. Also see theory of the psychic or “**mental husk**” as given by philosopher John Hick in Appendix 5 (pp. 256-258) of this book.

Karma: “(Sk.) 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 eleventh *Nidana* in the concatenation of causes and effects in orthodox Buddhism; yet it is the power that controls all things, the resultant of moral action, the meta physical *Samskâra*, or the moral effect of an act committed for the attainment of something which gratifies a personal desire. There is the Karma of merit and the Karma of demerit.”

“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. When Buddhism teaches that ‘Karma is that moral kernel (of any being) which alone survives death and continues in transmigration’ or reincarnation, it simply means that 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 a harmony between effects and causes is fully reestablished. 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, can exist for ever. And as it is that Ego which chooses the personality it will inform, after each Devachan, and which receives through these personalities the effects of the Karmic causes produced, it is therefore the Ego, that *self* which is the 'moral kernel' referred to and embodied karma, 'which alone survives death.'" H.P. Blavatsky, *The Theosophical Glossary*.

Kingsford, Anna Mary: (1846-1888) "A prominent English Theosophist in the 1880's, best known as the co-author with Edward Maitland of *The Perfect Way*. She was one of the first women to become a physician in England; mystic and poet; feminist; and avid anti-vivisectionist and vegetarian." <https://theosophy.wiki>. See also pp. 233, 239 and 253 in this book.

Kuklos: Greek for "circle", "cycle."

Lama: "In Thibet, Mongolia, etc., a priest or monk of the belief called Lamaism [Tibetan Buddhism]. The Grand Lama, the Dalai Lama [lit., Ocean Lama], the

supreme pontiff in the lamaistic hierarchy.” *Webster Dictionary*, 1913 edition.

Lamaism: [Tibetan Buddhism] “A modified form of Buddhism which prevails in Thibet, Mongolia, and some adjacent parts of Asia; --- so called from the name of its priests.” *Webster Dictionary*, 1913 edition.

Linga Sharîra: “(Sk.)...This term designates the *döppelganger* or the ‘astral body’ of man or animal. It is... the vital and *prototypal* body; 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 [physical] body.” H.P. Blavatsky, *The Theosophical Glossary*. See also **Principles, Seven**.

Loka: “(Sk.). A region or circumscribed place. In metaphysics, a world or sphere or plane. The Purânas in India speak incessantly of seven and fourteen Lokas, above, and below our earth; of heavens and hells.” H.P. Blavatsky, *The Theosophical Glossary*. See also **Plane**.

Macrocosm: “[Macro- + Gr. the world...] The great world; that part of the universe which is exterior to man; --- contrasted with **Microcosm**, or man.” *Webster Dictionary*, 1913 edition..

Mahatma: “(Sans.) *Lit.*, ‘Great Soul.’ An adept of the highest order. An exalted being, who having attained to the mastery over his lower principles, is therefore living unimpeded by the ‘man of flesh.’ Mahatmas are in possession of knowledge and power commensurate with the stage they have reached in their spiritual

evolution.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Adept**, **Master**, and **Occultist**.

Mahayuga: “(Sk.) The aggregate of four *Yugas* or ages, of 4,320,000 solar years; a ‘Day of Brahmâ’, in the Brahmanical system; lit., ‘the great age’.” H.P. Blavatsky, *The Theosophical Glossary*. See also **Yuga**.

Manas: “(Sans.) Lit., the ‘Mind.’ The mental faculty which makes of a man an intelligent and moral being, and distinguishes him from the mere animal; a synonym of Mahat. Esoterically, however, it means, when unqualified, the Higher Ego or the sentient reincarnating Principle in man. When qualified it is called by Theosophists Buddhi-Manas, or the spiritual soul, in contradistinction to its human reflection --- Kama-Manas.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Principles**, **Seven**.

Manvantara: “(Sans.) A period of manifestation, as opposed to Pralaya (dissolution or rest); the term is applied to various cycles, especially to a Day of Brahma --- 4,320,000,000 Solar years....” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Pralaya**.

Master: “A translation from the Sanskrit Guru, ‘Spiritual teacher,’ and adopted by the Theosophists to designate the Adepts, from whom they hold their teachings.” H.P. Blavatsky, *The Key to Theosophy*, 2nd

edition, Glossary. See also **Adept**, **Mahatma**, and **Occultist**.

Materializations: “In Spiritualism the word signifies the objective appearance of the so-called ‘spirits of the dead,’ who re-clothe themselves occasionally in matter; *i. e.*, they form for themselves out of the materials at hand found in the atmosphere and the emanations of those present, a temporary body bearing the human likeness of the defunct, as he appeared when alive. Theosophists accept the phenomenon of ‘materialisation,’ but they reject the theory that it is produced by ‘Spirits,’ *i. e.*, the immortal principles of disembodied persons.”

“Theosophists hold that when the phenomena are genuine --- which is a fact of rarer occurrence than is generally believed --- they are produced by the larvae, the eidolons [shells] , or Kamalokic ‘ghosts’ of the dead personalities. (See **Kamaloka** and **Kamarupa**.)”

“As Kamaloka is on the earth-plane and differs from its degree of materiality only in the degree of its plane of consciousness, for which reason it is concealed from our normal sight, the occasional apparition of such shells is as natural as that of electric balls and other atmospheric phenomena...With the *eidolons* of the dead...they are present around us, but being on another plane do not see us any more than we see them. But whenever the strong desires of living men and the conditions furnished by the abnormal constitutions of mediums are combined together, these *eidolons* are drawn --- nay *pulled* down from their plane on to ours

and made objective. This is necromancy; it does no good to the dead, and great harm to the living, in addition to the fact that it interferes with a law of nature....In short, at the so-called ‘materialization seances,’ it is those present and the medium who *create* the peculiar *apparition*....” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Medium**, **Mediumship**, **Spirit Guide**, **Spiritualism**, and **Trance**.

Maya: “(Sk.). Illusion....That alone which is changeless and eternal is called *reality*; all that which is subject to change through decay and differentiation and which has therefore a beginning and an end is regarded as *mâyâ* --- illusion.” H.P. Blavatsky, *The Theosophical Glossary*.

Medium: “Primarily a person through whom, as an intermediate, communication is deemed to be carried on between living men and spirits of the departed....The phenomena of mediumship fall into two classes, (1) physical phenomena and (2) trance and automatic phenomena (utterances, script, &c.); both these may be manifested by the same person, as in the case of D. D. Home and Stainton Moses, but are often independent.” *Encyclopedia Britannica*, 1911 edition. See also **Materializations**, **Mediumship**, **Seance**, **Spirit Guide**, **Spiritualism**, and **Trance**.

Mediumship: “...That which mediums see, hear, and sense, is ‘real’ but *untrue*; it is either gathered from the astral plane, so deceptive in its vibrations and suggestions, or from pure hallucinations, which have

no actual existence, but for him who perceives them. 'Mediumship' is a kind of vulgarised *mediatorship* in which one afflicted with this faculty is supposed to become an agent of communication between a living man and a departed 'Spirit'...." H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Hallucinations, Materializations, Medium, Seance, Seer, Spirit Guide, Spiritualism, and Trance.**

Microcosm: "[...L. microcosmus, fr. Gr. small + the world.] A little world; a miniature universe. Hence (so called by Paracelsus), a man, as a supposed epitome of the exterior universe or great world. Opposed to **Macrocosm.**" *Webster Dictionary*, 1913 edition.

Monad: "It is the Unity, the ONE; but in occultism it often means the unified duad, Atma-Buddhi, --- or that immortal part of man which incarnating in the lower kingdoms and gradually progressing through them to Man, finds thence way to the final goal --- Nirvana." H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Principles, Seven.**

Moses, William Stainton, (1839-1892): "Remarkable English medium and religious teacher. The period of his life between 1872 and 1881 is marked by an inflow of transcendental powers and a consequent religious revolution which completely demolished his narrow orthodoxy and dogmatism. He distrusted spiritualism and considered all its phenomena spurious. But he agreed to have a closer look into the matter and attended his first seance on April 2, 1872. In about six months he became convinced of the existence of

discarnate spirits and of their power to communicate. Soon he showed signs of great psychic powers himself. In 1872, five months after his introduction to Spiritualism, he had his first experience of levitation. The physical phenomena continued with gradually lessening frequency until 1881. They were of extremely varied nature. The power was often so enormous that it kept the room in constant vibration. Apports were frequent phenomena. Psychic lights of greatly varying shapes and intensity were frequently observed. They were most striking when the medium was in trance. Scents were produced in abundance, the most common being musk, verbena. There were many instances of direct writing, demonstration of the passage of matter through matter, of direct voice and of materializations which, however, did not progress beyond luminous hands or columns of light vaguely suggesting human forms.”

“The famous automatic scripts of Stainton Moses are known from his books *Spirit Teachings* and *Spirit Identity*. The scripts began in 1872 and lasted until 1883, gradually dying out from 1877. They fill 24 notebooks. The automatic messages were almost wholly written by Mr. Moses' own hand, while he was in a normal waking state. The scripts are in the form of a dialogue. The identity of the communicators was not revealed by Moses in his lifetime. He was the charge of an organized band of 49 spirits. Their leader called himself Emperor. For some time he manifested through an amanuensis only, later wrote himself, signing his name with a cross. He spoke directly for the first time on December 19, 1872, but appeared to

Moses' clairvoyant vision at an early stage. He claimed to have influenced the medium's career during the whole of his lifetime and said that in turn he was directed by Preceptor in the background. Preceptor himself communed with Jesus. The identity of the communicators was only gradually disclosed and Stainton Moses was much exercised as to whether the personalities of the band were symbolical or real. They asserted that a missionary effort to uplift the human race was being made in the spirit realms and as Stainton Moses had the rarest mediumistic gifts and his personality furnished extraordinary opportunity he was selected as the channel of these communications.”

“The life and activity of Stainton Moses left a deep impression on spiritualism. He took a leading part in several organizations. From 1884 until his death he was president of the London Spiritualist Alliance. He edited *Light*, contributed many articles on spiritualism to *Human Nature* and other periodicals and published, under the pen name of ‘M.A. Oxon’ the following books: *Spirit Identity*, 1879; *Psychography*, 1882; *Spirit Teachings*, 1883; and *Higher Aspects of Spiritualism*, 1880.” Abridged from the biographical article in Nandor Fodor’s *Encyclopedia of Psychic Science*, 1933. See also **Imperator**.

Nirvana: “In the Buddhist system of religion, the final emancipation of the soul from transmigration, and consequently a beatific enfranchisement from the evils of worldly existence, as by annihilation or absorption into the divine.” *Webster Dictionary*, 1913 edition

Nirvâna: “(Sk.) According to the Orientalists, the entire ‘blowing out’, like the flame of a candle, the utter extinction of existence. But in the esoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life.” H.P. Blavatsky, *The Theosophical Glossary*.

Nous: “(Gr.) A Platonic term for the Higher Mind or Soul. It means Spirit as distinct from animal-Soul, *Psyche*; divine consciousness or mind in man.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Psyche** and **Spirit**.

Occultist: “One who studies the various branches of occult science....Occultism embraces the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena. From the word *occult*, hidden or secret; applying therefore to the study of the *Kabala*, astrology, alchemy, and all arcane sciences.” H.P. Blavatsky, *Isis Unveiled* (Volume I, p. xxxvii).

Parabrahman: “(Sk.)....The Supreme Infinite Brahma[n], ‘Absolute’ --- the attributeless, the secondless reality. The impersonal and nameless universal Principle.” H.P. Blavatsky, *The Theosophical Glossary*.

Paradise: “The abode of sanctified souls after death....A place of bliss; a region of supreme felicity

or delight; hence, a state of happiness.” *Webster Dictionary*, 1913 edition. See also **Devachan**.

Paranirvana: “In Buddhism, parinirvana (Sanskrit: parinirvāṇa; Pali: parinibbāna) is commonly used to refer to nirvana-after-death, which occurs upon the death of someone who has attained nirvana during his or her lifetime. It implies a release from the Saṃsāra, karma and rebirth as well as the dissolution of the skandhas. In some Mahāyāna scriptures, notably the *Mahāyāna Mahāparinirvāṇa Sūtra*, parinirvāṇa is described as the realm of the eternal true Self of the Buddha.” Wikipedia.org

Personality: “The teachings of Occultism divide man into three aspects --- the *divine*, the *thinking* or rational, and the *irrational* or animal man. For metaphysical purposes also he is considered under a septenary [sevenfold] division, or, as it is agreed to express it in theosophy, he is composed of seven ‘principles,’ three of which constitute the Higher *Triad*, and the remaining four the lower *Quaternary*. It is in the latter that dwells the *Personality* which embraces all the characteristics, including memory and consciousness, of each physical life in turn. The *Individuality* is the Higher Ego (Manas) of the Triad considered as a Unity. In other words the Individuality is our imperishable *Ego* which reincarnates and clothes itself in a *new Personality* at every new birth.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Individuality**, **Principles (Seven)**, **Psyche**, and **Quaternary**

Pisâchas: “(Sk.)...Fading remnants of human beings in *Kâmaloka*, as **shells** and **Elementaries**.” H.P. Blavatsky, *The Theosophical Glossary*.

Plane: “From the Latin *Planus* (level, flat), an extension of space, whether in the physical or metaphysical sense. In Occultism, the range or extent of some state of consciousness, or the state of matter corresponding to the perceptive powers of a particular set of senses or the action of a particular force.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Loka**.

Planetary Spirits: “Primarily the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term ‘Planetary Spirit’ is generally applied only to the seven highest hierarchies corresponding to the Christian archangels. These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles. Our earth, being as yet only in its fourth round, is far too young to have produced high planetary spirits. The highest planetary spirit ruling over any globe is in reality the ‘Personal God’ of that planet and far more truly its ‘over-ruling providence’ than the self-contradictory Infinite Personal Deity of modern Churchianity.” H.P. Blavatsky, *The Theosophical Glossary*. See also **Deva** and **Dhyan Chohans**.

Pralaya: “(Sans.) Dissolution, the opposite of Manvantara, one being the period of rest and the other

of full activity (death and life) of a planet, or of the whole universe.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Manvantara**.

Prana: “(Sans.) Life Principle, the breath of life, *Nephesh*.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Jiva** and **Principles, Seven**

Principles, Seven: “We use the term [“principles”] to denote the seven individual and fundamental aspects...in Kosmos and in man.” H. P. Blavatsky, *The Theosophical Glossary*.

“...ponder over the septenary [sevenfold] constitution of man into which the triple human entity [of body, soul and spirit] is divided by the occultists....”

“The seven principles, forming...a ‘Compound *Trinity*’ subdivided into a triad and two duads may be better understood in the following...[table].

GROUP I.	SPIRIT.
7. <i>Atma</i> —"Pure Spirit." 6. <i>Buddhi</i> —"Spiritual Soul or Intelligence."	} <i>Spiritual Monad</i> or "Individuality"—and its <i>vehicle</i> . Eternal and indestructible.
GROUP II.	
5. <i>Manas</i> —"Mind or Animal Soul." 4. <i>Kama-rupa</i> —"Desire" or "Passion" Form.	} <i>Astral Monad</i> —or the <i>personal Ego</i> and its vehicle. Survives Group III. and is destroyed after a time, unless <i>re-incarnated</i> , as said, under exceptional circumstances.
GROUP III.	
3. <i>Linga-sarira</i> —"Astral or Vital Body." 2. <i>Jiva</i> —"Life Principle." 1. <i>Stool-sarira</i> —"Body."	} Compound Physical, or the "Earthly <i>Ego</i> ." The three die together <i>invariably</i> .

H.P. Blavatsky, *The Theosophist* (Vol. III, August, 1882, pp. 288-289).

...We find, first of all, two distinct beings in man; the spiritual and the physical....

Therefore we divide him into two distinct natures; the upper or the spiritual being, composed of three "principles" or *aspects*; and the lower or the physical quaternary, composed of *four* --- in all *seven*....

...Let us take a cursory view of these seven aspects by drawing [the following] two tables.

	SANSKRIT TERMS	EXOTERIC MEANING	EXPLANATORY
LOWER QUATERNARY	(a) Rupa, or Sthula-Sarira.	(a) Physical body.	(a) Is the vehicle of all the other "principles" during life.
	(b) Prana.	(b) Life, or Vital principle.	(b) Necessary only to <i>a, c, d</i> , and the functions of the lower <i>Manas</i> , which embrace all those limited to the (<i>physical</i>) brain.
	(c) Linga Sharira.	(c) Astral body.	(c) The <i>Double</i> , the phantom body.
	(d) Kama rupa.	(d) The seat of animal desires and passions.	(d) This is the centre of the animal man, where lies the line of demarcation which separates the mortal man from the immortal entity.

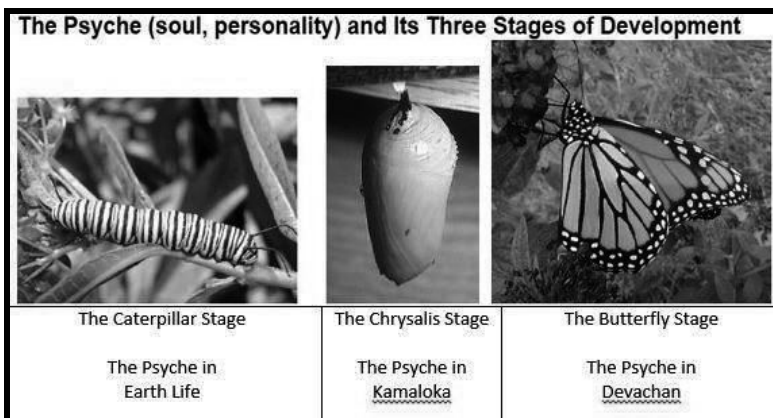
	SANSKRIT TERMS	EXOTERIC MEANING	EXPLANATORY
THE UPPER IMPERISHABLE TRIAD	(e) <i>Manas</i> -- a dual principle in its functions	(e) Mind, Intelligence: which is the higher human mind, whose light, or radiation links the MONAD, for the lifetime, to the mortal man	(e) The future state and the Karmic destiny of man depend on whether <i>Manas</i> gravitates more downward to <i>Kama rupa</i> , the seat of the animal passions, or upwards to <i>Buddhi</i> , the Spiritual <i>Ego</i> . In the latter case, the higher consciousness of the individual Spiritual aspirations of <i>mind</i> (<i>Manas</i>), assimilating <i>Buddhi</i> , are absorbed by it and form the <i>Ego</i> , which goes into Devachanic bliss...
	(f) <i>Buddhi</i>	(f) The Spiritual Soul	(f) The vehicle of pure universal spirit.
	(g) <i>Atma</i>	(g) Spirit	(g) One with the Absolute, as its radiation.

[Quoted from H.P. Blavatsky's *The Key to Theosophy*, 1889 first edition, pp. 90-93.]

See also **Atma, Buddhi, Jiva, Kama, Kamarupa, Linga Sharira, Manas, Prana, Stula Sharira**, as well as **Astral Body, Ego, Individuality, Monad, Personality, Psyche, Quaternary, Self, Soul, Spirit**, etc. See also:

blavatskyarchives.com/constitutionofahumanbeing.htm

Psyche: “(Gr.). The animal, terrestrial Soul; the lower *Manas*.” H.P. Blavatsky, *Theosophical Glossary*. See also **Nous, Personality, Soul and Principles, Seven**.



See also: “As a Butterfly in Its Chrysalis” at <https://blavatskyarchives.com/mon/monwwdie.htm>

Psychism: “The word is used now to denote every kind of mental phenomena, *e.g.*, mediumship as well as the higher form of sensitiveness.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

Purgatory: “A state or place of purification after death; according to the Roman Catholic creed, a place, or a state believed to exist after death, in which the

souls of persons are purified by expiating such offenses committed in this life as do not merit eternal damnation, or in which they fully satisfy the justice of God for sins that have been forgiven. After this purgation from the impurities of sin, the souls are believed to be received into heaven.” *Webster Dictionary*, 1913 edition. See also **Hades**, **Hell** and **Kamaloka**.

Quaternary: “The four lower ‘principles in man,’ those which constitute his *personality* (*i.e.*, Body, Astral Double, Prana 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).” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Personality** and **Principles, Seven**.

Reincarnation, or Re-birth: “The once universal doctrine, which taught that the Ego is born on this earth an innumerable number of times. Now-a-days it is denied by Christians, who seem to misunderstand the teachings of their own gospels. Nevertheless, the putting on of flesh periodically and throughout long cycles by the higher human Soul (Buddhi-Manas) or *Ego* is taught in the Bible as it is in all other ancient scriptures, and ‘resurrection’ means only the *rebirth* of the Ego in another form...” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary.

Reincarnation in H.P.B.’s *Isis Unveiled*, Volume I, pp. 351-352. The passage reads as follows:

“We will now present a few fragments of this mysterious doctrine of reincarnation --- as distinct from metempsychosis --- which we have from an authority. Reincarnation, *i.e.*, the appearance of the same individual, or rather of his astral monad, twice on the same planet, is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a violation of the laws of harmony of nature, and happens only when the latter, seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, the immortal spirit and astral monad of the individual --- the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization --- must try a second time to carry out the purpose of the creative intelligence.”

“If reason has been so far developed as to become active and discriminative, there is no reincarnation on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of monad, or when, as in the idiot, the trinity has not been completed, the immortal spark which illuminates it, has to reenter on the earthly plane

as it was frustrated in its first attempt. Otherwise, the mortal or astral, and the immortal or divine, souls, could not progress in unison and pass onward to the sphere above. Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical....What reward or punishment can there be in that sphere of disembodied human entities for a foetus or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of the spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as another person to death?..."

Resurrection: "A rising again....Especially, the rising again from the dead; the resumption of life by the dead; as, the resurrection of Jesus Christ; the general resurrection of all the dead at the Day of Judgment.....State of being risen from the dead; future state." *Webster Dictionary*, 1913 edition. See also **Reincarnation.**

Rounds and the Sevenfold Chain of Worlds: "The term Round...denote[s] the cyclic passage of the Monad [once] round the complete chain of seven globes [or worlds]..." H.P. Blavatsky, *Theosophical Glossary*.

H.P. Blavatsky writes the following in *The Secret Doctrine*, 1888, Volume I, pp. 158-160:

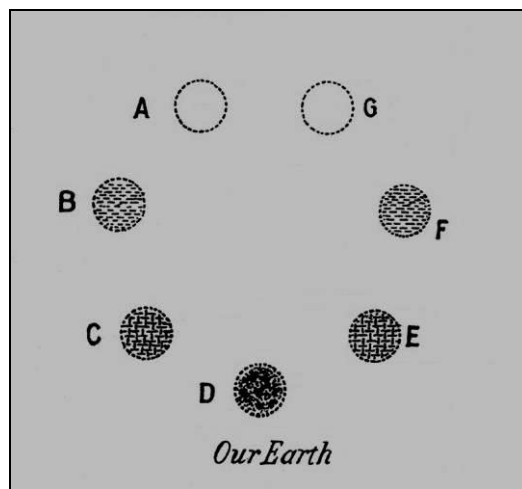
“1. Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion globes....The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven Rounds or Seven Cycles.”

“2. These globes are formed by a process which the Occultists call the ‘rebirth of planetary chains (or rings).’ When the seventh and last Round of one of such rings has been entered upon, the highest or first globe ‘A,’ followed by all the others down to the last, instead of entering upon a certain time of rest --- or ‘obscuration,’ as in their previous Rounds --- begins to die out. The ‘planetary’ dissolution (*pralaya*) is at hand, and its hour has struck; each globe has to transfer its life and energy to another planet.”

“3. Our Earth, as the visible representative of its invisible superior fellow globes, its ‘lords’ or ‘principles’..., has to live, as have the others, through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form: it is spiritualised, so to say.”

“4. Its Humanity develops fully only in the Fourth --- our present Round. Up to this fourth Life-Cycle, it is referred to as ‘humanity’ only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms during the first Round and through all the

human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races, man is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms --- even the latter *having to develop and continue its further evolution through man*....During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyana Chohanian Host. Man tends to become a God and then --- God, like every other atom in the Universe....”



The Sevenfold Chain of Worlds
 (Adapted from H.P. Blavatsky’s book
The Secret Doctrine, Volume I)

“5. Every life-cycle on Globe D (our Earth)... is composed of seven root-races. They commence with the Ethereal and end with the spiritual on the double

line of physical and moral evolution --- from the beginning of the terrestrial round to its close. (One is a 'planetary round' from Globe A to Globe G, the seventh; the other, the 'globe round,' or the *terrestrial*)."

Rûpa: “(Sk.). Body; any form, applied even to the forms of the gods, which are subjective to us.” H.P. Blavatsky, *The Theosophical Glossary*. See also **Arupa**.

Rupa-loka: “World of Forms.” See **Tri-loka**.

Seance: “A meeting of people who are gathered...to listen to a spirit medium discourse with or relay messages from spirits [of the dead].” Wikipedia.org See also **Materializations, Medium, Mediumship, Spirit Guide, Spiritualism, and Trance**.

Seer: “One who is a clairvoyant; who can see things visible, and invisible --- for others --- at any distance and time with his spiritual or inner sight or perceptions.” H.P. Blavatsky, *The Theosophical Glossary*.

Self: “There are two *Selves* in men --- the Higher and the Lower, the Impersonal and the Personal Self. One is divine, the other semi-animal. A great distinction should be made between the two.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Ego, Individuality, Personality, Principles, Seven**.

Shells: “A...name for the phantoms of the dead, the 'spirits' of the Spiritualists, figuring in physical

phenomena; so named on account of their being simply illusive forms, empty of their higher principles." H.P. Blavatsky, *The Theosophical Glossary*. See also **Elementaries**, **Kamaloka**, and **Kamarupa**. Also see theory of the psychic or “**mental husk**” as given by philosopher John Hick in Appendix 5 (pp. 256-258) of this book.

Siddhas: “(Sk.). Saints and sages who have become almost divine; also a hierarchy of Dhyān Chohans.” H.P. Blavatsky, *The Theosophical Glossary*.

Skandhas: “(Sk.). Lit., ‘bundles,’ or groups of attributes....There are five --- esoterically, *seven* --- attributes in every human living being....”

“These are:

- (1) form [body], *rûpa*;
- (2) perception [or sensations], *vidâna*;
- (3) consciousness, *sanjnâ*;
- (4) action, *sanskâra*;
- (5) knowledge [or mental powers], *vidyâna*.”

“These unite at the birth of man and constitute his personality. After the maturity of these Skandhas, they begin to separate and weaken, and this is followed by...decrepitude and death.” H.P. Blavatsky, *The Theosophical Glossary*.

Soul: “...The term ‘Soul’, human or even animal (the lower Manas acting in animals as instinct), is applied only to Kâma-Manas, and qualified as the living soul. This is *nepshesh*, in Hebrew, the ‘breath of life’. H.P.

Blavatsky, *Theosophical Glossary*. See also **Personality, Psyche, Spirit and Principles, Seven.**

Spirit: “An intelligence conceived of apart from any physical organization or embodiment;...the intelligent, immaterial and immortal part of man; the soul, in distinction from the body in which it resides;...specifically, a disembodied soul; the human soul after it has left the body.” *Webster Dictionary*, 1913 edition. See also **Psyche, Soul, and Principles, Seven.**

Spirit: “The lack of any mutual agreement between writers in the use of this word has resulted in dire confusion. It is commonly made synonymous with *soul*; and the lexicographers countenance the usage. In Theosophical teachings. the term ‘Spirit’ is applied solely to that which *belongs directly to Universal Consciousness*, and which is its homogeneous and unadulterated emanation.”

“Thus, the higher Mind in Man or his Ego (Manas) is, when linked indissolubly with Buddhi, a spirit; while the term ‘Soul’, human or even animal (the lower Manas acting in animals as instinct), is applied only to Kâma-Manas, and qualified as the living soul [psyche]. This is *nepheh*, in Hebrew, the ‘breath of life’.”

“Spirit is formless and *immaterial*, being, when individualized, of the highest spiritual substance --- ...the divine essence, of which the body of the manifesting *highest* Dhyanis are formed. Therefore, the Theosophists reject the appellation ‘Spirits’ for

those phantoms which appear in the phenomenal manifestations of the Spiritualists, and call them ‘shells’, and various other names....”

“Spirit, in short, is no entity in the sense of having form; for...where there is a form, there is a cause for pain and suffering. But each *individual* spirit --- this individuality lasting only throughout the manvantaric life-cycle --- may be described as a *centre of consciousness*, a self-sentient and self-conscious centre; a state, not a conditioned individual....” H.P. Blavatsky, *Theosophical Glossary*. See also **Psyche, Soul, and Principles, Seven**.

Spirit Guide: “A spirit guide, in Western spiritualism, is an entity that remains as a discarnate spirit to act as a guide or protector to a living human being [usually a medium].” Wikipedia.org. See also **Materializations, Medium, Mediumship, Seance, Spirit Guide, Spiritualism and Trance**

Spiritualism: “A belief that departed spirits hold intercourse with mortals by means of physical phenomena, as by rapping, or during abnormal mental states, as in trances, or the like, commonly manifested through a person of special susceptibility, called a *medium*....” *Webster Dictionary*, 1913 edition. See also **Materializations, Medium, Mediumship, Seance, Spirit Guide, and Trance**.

Recommended Introductory Reading on Spiritualism:

- Stemman, Roy. (1976). *Spirits and Spirit Worlds*. Danbury, Connecticut: Danbury Press.

• Gauld, Alan (1968). *The Founders of Psychological Research*. London: Routledge & Kegan Paul. [See Chapter I, pp. 3-31, Chapter III, pp. 66-87 and also pp. 216-220.]

• Braude, Stephen (1997). *The Limits of Influence*. Revised Edition. Lanham, MD: University Press of America. [See Chapter 2, pp. 53-129 and Chapter 3, pp. 131-155.]

Sthula Sharira: “The Sanskrit name for the human physical body, in Occultism and Vedanta philosophy.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Principles, Seven**.

Sukhavati: “(Sanskrit: literally ‘Land of Bliss’ or ‘Pure Land of Bliss’; often translated as ‘Pure Land’) in the Pure Land schools of Mahayana Buddhism, the Western Paradise of the Buddha Amitabha....”

“Sukhavati is expressively described...as being a joyous world, soft and glowing, filled with the music of birds and the tinkling of trees adorned with precious jewels and garlands of golden bells....The newly dead enter into lotus buds, which unfold when the occupants have become entirely purified and have attained enlightenment.”
<https://www.britannica.com>

Summerland: “The name given by the...Spiritualists...to the land or region inhabited after death by their ‘Spirits’....It is described as having cities and beautiful buildings....” H.P. Blavatsky, *Theosophical Glossary*.

“Thoughts are things...they are real entities” [See Letter A, p. 29 in this book]: In an 1880 letter to A.O. Hume, the Master K.H. wrote: “...Every thought of man upon being evolved passes into the inner world and becomes an active entity by associating itself --- coalescing, we might term it --- with an elemental; that is to say with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence, a creature of the mind's begetting, for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active beneficent power; an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions, a current which reacts upon any sensitive or and nervous organisation which comes in contact with it in proportion to its dynamic intensity. The Buddhist calls this his ‘Skandha,’ the Hindu gives it the name of ‘Karma’; the Adept evolves these shapes consciously, other men throw them off unconsciously....” A. P. Sinnett, *The Occult World*, First (1881) edition, pp. 131-132.

Trance: “(...from Lat. transitus, from transire, to cross, pass over), a term used very loosely in popular speech to denote any kind of sleeplike state that seems to present obvious differences from normal sleep....”

“[Trance is a] state into which many of the mediums of modern spiritualistic seances seem to fall almost at will; all these are commonly spoken of as trance, or trance-like, states....In the mediumistic trance the

subject generally seems to fall into a profound sleep and to retain, on returning to his normal condition, no memory of any experience during the period of the trance. But in spite of the seeming unconsciousness of the subject, his movements, generally of speech or writing, express (either spontaneously or in response to verbal interrogation) intelligence and sometimes even great intellectual and emotional activity....”
Encyclopedia Britannica, 1911. See also **Materializations, Medium, Mediumship, Spirit Guide, and Spiritualism.**

Tri-loka or Tri-lokya: “(Sk.). Lit., the ‘three regions’....A Buddhist...will mention...three divisions of every world....:”

- “1. World of desire, *Kâmadhātu* or *Kâmalôka*.
2. World of form, *Rûpadhātu*. [Rupa-loka]
3. The formless world *Arûpadhātu*. [Arupa-loka]”

“All these are the worlds of *post mortem* states.”

“For instance, *Kâmalôka* or *Kâmadhātu*...is...the world of astral light, and the ‘world of shells.’ *Kâmalôka* has, like every other region, its seven divisions, the lowest of which begins on earth or invisibly in its atmosphere; the six others ascend gradually, the highest being the abode of those who have died owing to accident, or suicide in a fit of temporary insanity, or were otherwise victims of external forces. It is a place where all those who have died --- before the end of the term allotted to them, and whose higher principles do not, therefore, go at once

into [the] Devachanic state --- sleep a dreamless sweet sleep of oblivion, at the termination of which they are either reborn immediately, or pass gradually into the Devachanic state.”

“Rûpadhâtu [Rupa-loka] is the celestial world of *form*, or what we call *Devâchân*....the Esoteric Philosophy teaches that though for the Egos for the time being, everything or everyone preserves its form (as in a dream), yet as Rûpadhâtu [Rupa-loka] is a *purely mental region*, and a state, the Egos themselves have *no form* outside their own consciousness. Esotericism divides this ‘region’ into seven...states of contemplation....”

“*Arûpadhâtu* [Arupa-loka]: this ‘region’ is again divided into seven Dhyânas [contemplations], still more abstract and formless, for this ‘World’ is without any form or desire whatever. It is the highest region of the *post mortem* Trilokya; and as it is the abode of those who are almost ready for Nirvâna and is, in fact, the very threshold of the Nirvânic state, it stands to reason that in *Arûpadhâtu* [Arupa-loka]...there can be neither form nor sensation, nor any feeling connected with our three dimensional Universe.” H.P. Blavatsky, *Theosophical Glossary*. See also **Arupa, Devachan, Kamaloka, Loka, Plane and Rupa**.

Trishna: “The English spelling of a Sanskrit word meaning ‘thirst’ or ‘strong desire.’”
www.theosophy.world

Yuga: “(*Sans.*) An age of the world of which there are four, which follow each other in a series, namely, *Krita (or Satya) Yuga*, the golden age; *Treta Yuga*, *Dwapara Yuga*, and finally *Kali Yuga*, the *black age* -- - in which we now are.” H.P. Blavatsky, *The Key to Theosophy*, 2nd edition, Glossary. See also **Mahayuga**.

Zöllner, Johann Karl Friedrich. (1834-1882). “German astrophysicist who studied optical illusions. He was also an early psychical investigator.” Wikipedia.org