

Death and the Afterlife



The Theosophical View on
Life After Death,
Reincarnation, Spiritualism,
Mediumship, Psychism and
Other Related Subjects

The Masters Koot Hoomi & Morya

Death and the Afterlife

“Owing to a train of fortunate circumstances,...I have come into some contact with persons [certain Adepts, Masters, Mahatmas] who are heirs of a greater knowledge concerning the mysteries of Nature and humanity than modern culture has yet evolved....”
A.P. Sinnett.

“By the training of faculties we all possess, but which they alone have developed to perfection, [these Adepts]...have entered in spirit these various [superphysical] planes and states. For long ages, one generation of Adepts after another has studied the mysteries of being, of life, death, and re-birth, and all have taught in their turn some of the facts so learned.”
H.P. Blavatsky.

“We tell you what we know, *for we are made to learn it through personal experience.*” Master Koot Hoomi.

“No man dies insane or unconscious....The man may often appear dead. Yet...the brain thinks and the Ego lives over in those few brief seconds his whole life...again.” Master Koot Hoomi.

“Every just disembodied...entity...loses at the instant of death all recollection, it is mentally *annihilated*; it sleeps its akasic sleep in the Kama-loka. This state lasts from a few hours (rarely less), days, weeks, months --- sometimes to several years.” Master Koot Hoomi

"Reviving consciousness begins after the struggle in Kama-Loka at the door of Devachan, and only after the 'gestation period'." Master Koot Hoomi

“Devachan...is a state [after death]...during which an Ego reaps the reward of his unselfishness on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences and thoughts....No pain, no grief nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness....The happy Ego is unable to see through the veil, the evils, sorrows and woes to which those it loved on earth may be subjected to....” Master Koot Hoomi.

“The perfect man or the entity which reached full perfection, (each of his seven principles being matured) will not be reborn here [on earth]. His local terrestrial cycle is completed....The incomplete entities have to be reborn or reincarnated....” Master Morya.

“The ‘full’ remembrance of our lives (*collective* lives) will return back at the end of *all the seven Rounds*, at the threshold of the long, long Nirvana that awaits us....” Master Koot Hoomi

Death and the Afterlife

**The Theosophical View on Life
After Death, Reincarnation,
Spiritualism, Mediumship,
Psychism, Immortality and
Other Related Subjects**

**from the Letters of
the Mahatmas Koot Hoomi and Morya
to A. P. Sinnett and A. O. Hume**

**Compiled and Edited
by Daniel H. Caldwell**

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Introduction

Helena Petrovna Blavatsky (1831-91) was a Russian-born Occultist and co-founder of The Theosophical Society. A well-versed student of metaphysical and esoteric lore, she promoted a greater Western knowledge of Eastern religions, philosophies and mythologies in her major works *Isis Unveiled*, *The Secret Doctrine*, *The Key to Theosophy*, and *The Voice of the Silence*.

Mme. Blavatsky (or H.P.B. as she was frequently called) was the first person in modern times to claim personal contact with the Theosophical Adepts or Masters Koot Hoomi and Morya. She affirmed that in her voluminous writings she was giving out the teachings of these Mahatmas.

In September and October 1880, H.P.B. visited A. P. Sinnett and A.O. Hume at Simla in northern India. The serious interest of Sinnett and Hume in the Theosophical teachings of these Masters prompted Mme. Blavatsky to establish a contact by correspondence between these two Englishmen and the these two Adepts.

For an account of how this correspondence started, see Appendix 1 later in this book: "A.P. Sinnett Tells How His Correspondence with the Mahatmas Began," pp. 191-207. See also p. 208 for brief biographical sketches of Sinnett and Hume.

During the years 1881-1883 in their letters to Sinnett and Hume, Mahatmas K.H. and M. gave a detailed account of what happens when we die. This book extracts from these letters the teachings setting forth what happens to a human being *between death and rebirth*.

You will read their letters on “Death and the Afterlife” *in the order the letters were actually received*. These letters have been edited and some material not dealing directly with the subject has been deleted. Explanatory comments added in square brackets.

Some of the topics included: Dying and Soon After; the Death Struggle and Gestation State; the Second Death and Devachan; Reincarnation and Karma; Suicides and Accidents; the Two Egos and Immortality; Psychism; Communication with the Dead and Spiritualism; Mediumship versus Adeptship, etc.

Five appendixes give additional related information. And a list of further suggested reading on “Life After Death” is also given on pp. 265-270. There is also a detailed glossary of many (but not all) of the special terms used in this book. See pp. 271-313.

See page 314 for a chart by Geoffrey Farthing that gives an excellent summary and overview of the various *AFTER DEATH STATES AND PROCESSES*.

I would like to dedicate this book to my best friend David M. Dunkle (1955-2022).

**Letters from
Masters K.H. & M.
on Death and
the Afterlife**

Mediumship, Spiritualism & Can the Dead Communicate with the Living

Letter A

from Master Koot Hoomi

Letter A is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 18 in the 4th Chronological Edition; Letter 9 in the first three editions.

In this letter to A.P. Sinnett, Master Koot Hoomi writes in some detail about the London spiritualistic medium William Stainton Moses [see the Glossary, pp. 290-292 in the back of this book for a biographical sketch of Moses]. The Master also answers the question: “Can the dead communicate with the living?” and gives information on the state of the dead in the afterlife.

Mr. Sinnett had recently visited W. Stainton Moses in London and had just arrived back in Bombay, India in early July, 1881 when he received this letter from K.H.

...[William Stainton Moses] is a weird, rare nature. His occult psychical energies are tremendous; but they have lain dormant, folded up within him and unknown to himself, when, some eight years or so, Imperator threw his eye upon him and bid his spirit

soar. Since then, a new life has been in him, a dual existence, but his nature could not be changed.

Brought up as a theological student, his mind was devoured by doubts. Earlier...[Stainton Moses] betook himself to Mount Athos, where, immuring himself in a monastery, he studied Greek Eastern religion, and it is there that he was first noticed by his "*Spirit* guide" (!!)

Of course, Greek casuistry failed to solve his doubts, and he hurried on to Rome, --- popery satisfying him as little. From thence he wandered to Germany with the same negative results. Giving up dry Christian theology he did not give up its presumable founder with all that. He needed an ideal and he found it in the latter. For him Jesus is a reality, a once embodied, now a disembodied *Spirit*, who, "furnished him with an evidence of his personal identity" --- he thinks, --- in no less a degree than other "Spirits" --- Emperor among the rest --- have.

Nevertheless, neither the religions of Jesus nor yet his words, as recorded in the Bible and believed by S.M. [Stainton Moses] authentic --- are fully accepted by that restless Spirit of his. *Imperator*, on whom the same fate devolved later on, fares no better.

His mind is too positive. Once impressed it becomes easier to efface characters engraved upon *titanium* than impressions made upon his brain.

Whenever under the influence of *Imperator*...[Stainton Moses] is all alive to the

realities of Occultism, and the superiority of our [Occult] Science over Spiritualism. As soon as left alone and under the pernicious guidance of those he firmly believes having identified with disembodied Souls --- all becomes confusion again! His mind will yield to no suggestions, no reasonings but his own, and those are all for Spiritualistic theories.

When the old theological fetters had dropped off, he imagined himself a free man. Some months later, he became the humble slave and tool of the "Spirits"!

It is but when standing face to face with his *inner Self* that he realizes the truth that there is something higher and nobler than the prittle-prattle of pseudo Spirits. It was at such a moment that he heard for the first the voice of *Imperator*, and it was, as he himself puts it: "as the voice of God speaking to his inner Self." That voice has made itself familiar to him for years, and yet he very often heeds it not.

A simple query: Were...[Imperator] what he believes, nay --- *knows* him to be, he thinks, --- would not he have made S.M.'s will completely subservient to his own by this time?

Alone the adepts, *i.e.* the embodied spirits --- are forbidden by our wise and intransgressible laws to completely subject to themselves another and a weaker will, --- that of free born man. The latter mode of proceeding is the favorite one resorted to by the "Brothers of the Shadow," the Sorcerers, the

Elementary Spooks, and, as an isolated exception --- by the *highest* Planetary Spirits, those, who can no longer err.

But these [Planetary Spirits] appear on Earth but at the origin of every *new* human kind; at the junction of, and close of the two ends of the great cycle. And, they remain with man no longer than the time required for the eternal truths they teach to impress themselves so forcibly upon the plastic minds of the new races as to warrant them from being lost or entirely forgotten in ages hereafter, by the forthcoming generations. The mission of the planetary Spirit is but to strike the KEY NOTE OF TRUTH.

Once he has directed the vibration of the latter to run its course uninterruptedly along the catenation of that race and to the end of the cycle --- the denizen of the highest inhabited sphere disappears from the surface of our planet --- till the following "resurrection of flesh." The vibrations of the Primitive Truth are what your philosophers name "innate ideas."

Imperator, then, had repeatedly told...[Stainton Moses] that "in occultism alone he should seek for, and *will* find a phase of truth not yet known to him." But that did not prevent S.M. at all from turning his back upon occultism whenever a theory of it clashed with one of his own preconceived Spiritualistic ideas.

To him mediumship appeared as the Charter of his Soul's freedom, as resurrection from Spiritual death.

He had been allowed to enjoy it only so far as it was necessary for the confirmation of his faith: promised that the abnormal would yield to the normal; ordered to prepare for the time when the Self within him will become conscious of its spiritual, independent existence, will act and talk face to face with its Instructor, and will lead its life in Spiritual Spheres normally and without external or internal mediumship at all.

And yet once conscious of what he terms "external Spirit action" he recognised no more hallucination from truth, the false from the real: confounding at times Elementals and Elementaries, embodied from disembodied Spirit, though he had been oft enough told of, and warned against "those spirits that hover about the Earth's sphere" --- by his "Voice of God."

With all that he firmly believes to have invariably acted under...[Imperator's] direction, and that such spirits as have come to him came by his "guide's" permission....

Ever since 1876, acting under direct orders,...[Mme. Blavatsky] tried to awake...[Stainton Moses] to the reality of what was going on around and in him. That she must have acted either according to or *against*...[Imperator's] will --- he must know, as in the latter case she might boast of being stronger, more powerful than his "guide" who never yet protested against the intrusion.

In every letter of his [to H.P.B.] he clamoured for a "*living* Brother" to her unequivocal statement that there was one already having charge of him, he strongly objected.

When helped to get free from his *too material* body, absent from it for hours and days sometimes his empty machine run during that period from afar and by *external, living* influence, --- as soon as back, he would begin labouring under the irradicable impression of having been all that time the vehicle for *another* intelligence, a disembodied not embodied Spirit, *truth* never once flashing across his mind.

"Imperator," he wrote to her, "traverses your idea about mediumship. He says there should be no real antagonism between the medium and the adept."

Had he used the word "Seer" instead of "medium" the idea would have been rendered more correctly, for a man becomes rarely an adept without being born a natural Seer. . . .

[Mr. Sinnett in your letter to me] you say... ---

"Imperator --- is certainly not his (S.M.'s) astral soul, and assuredly, also, he is not from a lower World than our own --- not an earth-bound Spirit."

No one ever said he was anything of the kind.

H.P.B. never told you he was S.M.'s *astral soul*, but that what he often mistook for...[Imperator]

was his own higher *Self*, his divine *atman* --- not *linga Sarira* or astral Soul, or the *Kama rupa* the independent *doppelganger* --- again.... [See Glossary entry (pp. 296-299) on the *seven principles* of a human being. --- D.H.C.]

...[Imperator] cannot preach the occult Sciences and then defend mediumship, not even in that highest form described by his pupil.

Mediumship is abnormal. When in further development the abnormal has given way to the natural, the [spirit] *controls* are shaken off, and passive obedience is no longer required, then the medium learns to use his will, to exercise his own power, and becomes an adept. The process is one of development and the neophyte has to go to the end. As long as he is subject to occasional trance --- he cannot be an adept.

S.M. passes...two-thirds of his life in Trance.

To your question --- Is Imperator "a Planetary Spirit" and "may a Planetary Spirit have been humanly incarnated," I will first say that there can be no Planetary Spirit that was not once material or what you call human.

When our great Buddha --- the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on earth, he became a Planetary Spirit; *i.e.* --- his spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on Earth in his

original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body.

By the way, that is the highest form of adeptship man can hope for on our planet. But it is as rare as the Buddhas themselves....

Many are those who "break through the egg-shell," few who, once out are able to exercise their *Nirira namastaka* fully, when completely out of the body.

Conscious life in Spirit is as difficult for some natures as swimming is for some bodies. Though the human frame is lighter in its bulk than water, and...every person is born with the faculty, so few develop in themselves the art of treading water that death by drowning is the most frequent of accidents.

The planetary Spirit of that kind (the Buddha like) can pass at will into other bodies --- of more or less etherialised matter, inhabiting other regions [planes or lokas] of the Universe.

There are many other grades and orders, but there is no *separate* and eternally constituted order of Planetary Spirits.

Whether Imperator is a "planetary" [spirit] embodied or disembodied, whether he is an adept in flesh or out of it, I am not at liberty to say....

[Concerning the question whether the dead can communicate with the living] I may answer you [with] what I said to G. H. Fechner one day, when he wanted to know the Hindu view on what he had written ---

"You are right;

. . . 'every diamond, every crystal, every plant and star has its own individual soul, besides man and animal. . . .'

and,

'there is a hierarchy of souls from the lowest forms of matter up to the World Soul'

but, you are mistaken when adding to the above the assurance that

'the spirits of the departed hold *direct* psychic communication with Souls that are still connected with a human body' --

-

for, they do not."

The relative position of the inhabited worlds in our Solar System would alone preclude such a possibility. For I trust you have given up the queer idea

--- a natural result of early Xtian training --- that there can possibly be *human* intelligences inhabiting *purely spiritual* regions? You will then as readily understand the fallacy of the Christians --- who would burn *immaterial* souls in a *material* physical hell --- as the mistake of the more educated spiritualists, who lullaby themselves with the thought that any other but the denizens of the two worlds immediately interlinked with our own can possibly communicate with them?

However etherial and purified of gross matter they may be, the pure Spirits are still subject to the physical and universal laws of matter. They *cannot* if even they would span the abyss that separates their worlds from ours. *They can be visited in Spirit*, their Spirit cannot descend and reach us. They attract, they cannot be attracted, their Spiritual polarity being an insuperable difficulty in the way....

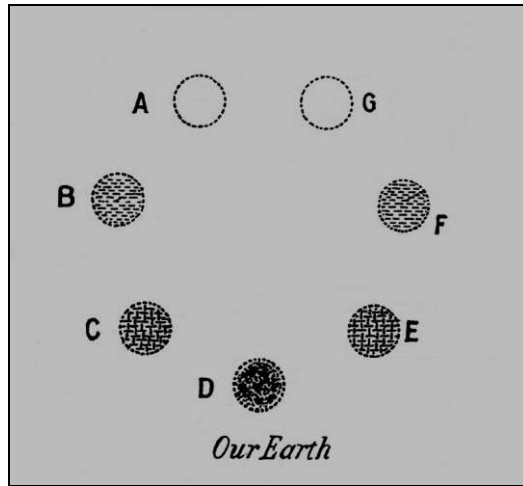
Once fairly started upon that subject, I will endeavour to explain to you still clearer where lies the impossibility. You will thus be answered in regard to both Planetary Spirits and --- seance room "Spirits."

The cycle of intelligent existences commences at the highest worlds or *planets*. --- the term "highest" meaning here the most spiritually perfect. Evolving [evolving] from cosmic matter --- which is *akasa*, the primeval...medium... --- man first evolutes [evolves] from this *matter* in its most sublimated state, appearing at the threshold of Eternity as a perfectly *Etherial*...Planetary Spirit.

He is but one remove from the universal and Spiritual World Essence --- the *Anima Mundi* of the Greeks, or that which humanity in its spiritual decadence has degraded into a mythical personal God.

Hence, at that stage, the Spirit-man is at best an *active* Power, an *immutable*., therefore an *unthinking* Principle (the term "immutable" being again used here but to denote that state for the time being, the immutability applying here but to the inner principle which will vanish and disappear as soon as the speck of the material in him will start on its cyclic work of Evolution and transformation). In his subsequent descent, and in proportion of the increase of matter he will assert more and more his activity.

Now, the congeries of the star-worlds (including our own planet) inhabited by intelligent beings may be likened to an orb or rather an epicycloids formed of rings like a chain --- worlds inter-linked together, the totality representing an imaginary endless ring, or circle. The progress of man throughout the whole --- from its starting to its closing points meeting on the highest point of its circumference --- is what we call the *Maha Yuga* or Great Cycle, the *Kuklos*, whose head is lost in a crown of *absolute* Spirit, and its lowest point of circumference in *absolute* matter --- to viz. the point of cessation of action of the *active* principle.



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

See Glossary in this book, pp. 302-305 for entry on
Rounds and the Sevenfold Chain of Worlds

If using a more familiar term we call the Great Cycle the *Macrokosm* and its component parts or the inter-linked star worlds *Microkosms*, the occultists' meaning in representing each of the latter as perfect copies of the former will become evident.

The Great is the Prototype of the smaller cycles: and as such, each star world has in its turn its own cycle of Evolution which starts with a purer and ends with a grosser or more material nature. As they descend, each world presents itself naturally more and more shadowy, becoming at the "antipodes" *absolute* matter.

Propelled by the irresistible cyclic impulse the Planetary Spirit has to descend before he can reascend. On his way he has to pass through the whole ladder of Evolution, missing no rung, to halt at every star world as he would at a station; and, besides the unavoidable cycle of that particular and every respective star world to perform in it his own "*life-cycle*" to, viz.: returning and reincarnating as many times as he fails to complete his round of life in it, as he dies on it before reaching the age of reason as correctly stated in *Isis* [*Unveiled*].

Thus far Mrs. [Anna] Kingsford's idea that the human Ego is being reincarnated in several successive human bodies is the true one. As to its being reborn in animal forms after *human* incarnation it is the result of her loose way of expressing things and ideas....

[Anna Kingsford, an English mystic and clairvoyant. See Glossary. --- D.H.C.]

Why, she confounds "Soul and Spirit," refuses to discriminate between the animal and the spiritual Egos, *Jivatma* (or *Linga-Sharir*) and the *Kama-Rupa* (or *Atma-Rupa*), two as different things as body and mind, and --- *mind* and *thought* are! [See Glossary entry (pp. 296-299) on the *seven principles* of a human being. --- D.H.C.]

...After *circling*, so to say, along the arc of the cycle, circling along and within it (the daily and yearly rotation of the Earth is as good an illustration as any) when the Spirit-man reaches our planet, which is one of the lowest, having lost at every station some of the

etherial and acquired an increase of material nature, both spirit and matter have become pretty much equilibrated in him.

But then, he has the Earth's cycle to perform; and, as in the process of involution and evolution downward, matter is ever striving to stifle spirit, when arrived to the lowest point of his pilgrimage, the once pure Planetary Spirit will be found dwindled to --- what Science agrees to call a primitive or Primordial man --- amidst a nature as primordial --- speaking geologically, for physical nature keeps pace with the physiological as well as the spiritual man, in her cyclic career.

At that point the great Law begins its work of selection. Matter found entirely divorced from spirit is thrown over into the still lower worlds --- into the *sixth* "GATI" or "way of rebirth" of the vegetable and mineral worlds, and of the primitive animal forms. From thence, matter ground over in the workshop of nature proceeds *soulless* back to its Mother Fount; while the *Egos* purified of their dross are enabled to resume their progress once more onward. It is here, then, that the laggard *Egos* perish by the millions. It is the solemn moment of the "survival of the fittest," the annihilation of those unfit.

It is but matter (or material man) which is compelled by its own weight to descend to the very bottom of the "circle of necessity" to there assume animal form; as to the winner of that race throughout the worlds --- the Spiritual Ego, he will ascend from

star to star, from one world to another, circling onward to rebecome the once pure planetary Spirit, then higher still, to finally reach its first starting point, and from thence --- to merge into MYSTERY.

No adept has ever penetrated beyond the veil of primitive Kosmic matter. The highest, the most perfect vision is limited to the universe of *Form* and *Matter*.

But my explanation does not end here. You want to know why it is deemed supremely difficult if not utterly impossible for pure *disembodied* Spirits to communicate with men [on earth].... I say, because: --

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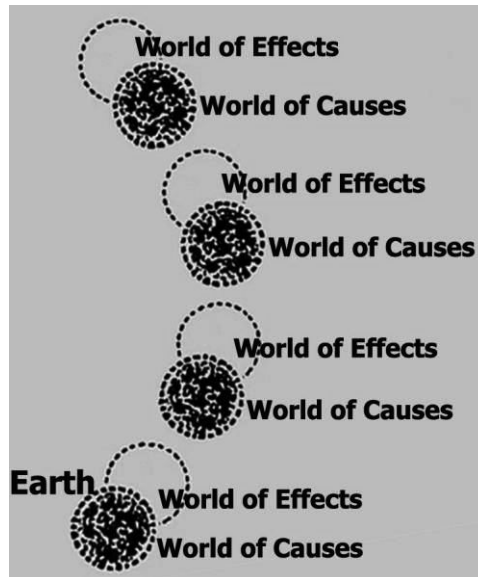
(a) On account of the antagonistic atmospheres respectively surrounding these worlds;

(b) Of the entire dissimilarity of physiological and spiritual conditions; and ---

(c) Because that chain of worlds I have just been telling you about, is not only an *epicycloid* but an elliptical orbit of existences, having, as every ellipse, not one but two points --- two *foci*, which can never approach each other; Man being at one focus of it and pure Spirit at the other.

To this you might object. I can neither help it, nor change the fact, but there is still another and far mightier impediment.

Like a rosary composed of white and black beads alternating with each other, so that concatenation [chain] of worlds is made up of worlds of CAUSES and worlds of EFFECTS, the latter --- the direct result produced by the former.



Worlds of Causes & Worlds of Effects

Thus it becomes evident that every sphere of Causes and our Earth is one --- is not only inter-linked with, and surrounded by, but actually separated from its nearest neighbour --- the higher sphere of Causality --- by an impenetrable atmosphere (in its spiritual sense) of effects bordering on, and even inter-linking, never mixing with --- the next sphere: for one is active, the other --- passive, the world of causes *positive*, that of effects --- *negative*. This passive resistance can be overcome but under conditions, of

which your most learned Spiritualists have not the faintest idea. All movement is, so to say polar.

It is very difficult to convey my meaning to you at this point; but I will go to the end. I am aware of my failure to bring before you these --- to us --- axiomatical truths --- in any other form but that of a simple logical postulate --- if so much --- they being capable of absolute and unequivocal demonstration, but to the highest Seers. But, I'll give you food for thinking if nothing else.

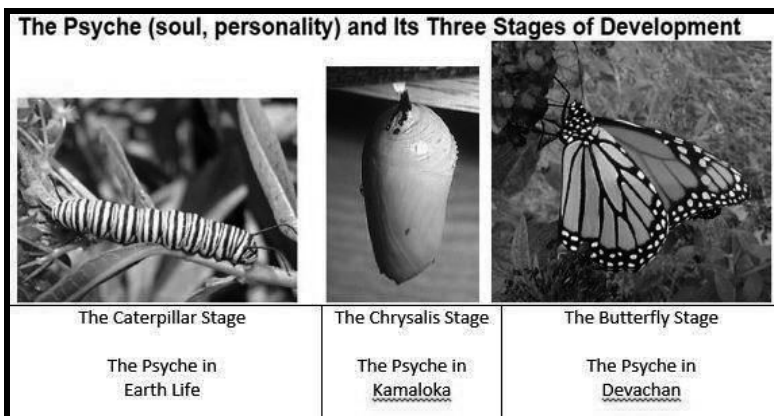
The intermediary spheres [of effects], being but the projected shadows of the Worlds of Causes --- are negated by the last. They [the worlds of effects] are the great halting places, the stations in which the new *Self-Conscious Egos* to be --- the self-begotten progeny of the old and disembodied Egos of our planet --- are gestated.

Before the new phoenix, re-born of the ashes of its parents can soar higher, to a better, more spiritual, and perfect world --- still a world of matter --- it has to pass through the process of a new birth, so to say; and, as on our earth, where. . . two-thirds of infants are either still-born or die in infancy, so in our "world of effects."

On earth it is the physiological and mental defects, the sins of the progenitors which are visited upon the issue: in that land of shadows, the new and yet unconscious Ego-foetus becomes the just victim of the transgressions of its old *Self*, whose *karma* ---

merit and demerit --- will alone weave out its future destiny.

In that world [of effects]..., we find but unconscious, self-acting, ex-human machines, souls in their transition state, whose dormant faculties and individuality lie as a butterfly in its chrysalis; and Spiritualists would yet have them talk sense! Caught at times, into the vortex of the abnormal "*mediumistic*." current, they become the unconscious echoes of thoughts and ideas crystallized around those present. Every *positive*, well-directed mind is capable of neutralizing such secondary effects in a seance room.



See Glossary entry in this book for **Psyche**, p. 299.

The world below ours is worse yet. The former is harmless at least; it is more sinned against by being disturbed, than sinning; the latter allowing the retention of full consciousness as being a hundred-fold more material, is positively dangerous.

The notions of hells and purgatory, of paradises and resurrections are all caricatured, distorted echoes of the primeval one Truth, taught humanity in the infancy of its races by every First Messenger --- the Planetary Spirit...whose remembrance lingered in the memory of man as Elu of the Chaldees, Osiris the Egyptian, Vishnu, the first Buddhas and so on.

The lower world of effects is the sphere of such distorted Thoughts; of the most sensual conceptions, and pictures; of anthropomorphic deities, the out-creations of their creators, the sensual human minds of people who have never out-grown their *brutehood* on earth. Remembering thoughts are things --- have tenacity, coherence, and life, --- that they are real entities --- the rest will become plain. Disembodied --- the creator is attracted naturally to its creation and creatures; sucked in --- by the Maelstrom dug out by his own hands....

But I must pause, for volumes would hardly suffice to explain all that was said by me in this letter....

Worlds & Men: Their Seven Principles

Letter B

from Master Morya

Letter B is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 44 in the 4th Chronological Edition; Letter 13 in the first three editions.

A.P. Sinnett's questions and comments are printed in **bold** type. Master M.'s replies and responses to these questions are printed in regular type.

(1) Do worlds of effects intervene between the worlds of activity in the series of descent?

(1) The worlds of effects 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* of man is wedded to and remains forever 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 shariram* will be drawn into *Akasa*; his *Kamarupa* will recombine with the Universal *Sakti* --- the Will-Force, or universal energy;

his "animal soul" [Manas] borrowed from the breath of *Universal Mind* will return to the Dhyān Chohans; his sixth principle [Buddhi] --- 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 [principle, Atma] will carry it from the *Devachan* and follow the new *Ego* to its place of re-birth.

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

Diagram of the Seven Human Principles (as given in an 1882 article by H.P. Blavatsky)

[See Glossary entry (pp. 296-299) on the *seven principles* of a human being. --- D.H.C.]

The evolution of the worlds cannot be considered apart from the evolution of everything created or having being on these worlds....

...both planet and man are --- *states* for a given time; that their present appearance --- geological and anthropological --- is transitory and but a condition concomitant of that stage of evolution at which they have arrived in the descending cycle....

Man has his seven principles, the germs of which he brings with him at his birth. So has a planet or a world. From first to last every sphere has its world of effects, the passing through which will afford a place of final rest to each of the human principles --- the seventh principle excepted.

The world No. A is born; and with it, clinging like barnacles to the bottom of a ship in motion --- evolute from its first breath of life, the living beings of its atmosphere, from the germs hitherto inert, now awakening to life with the first motion of the sphere.

With sphere A, begins the mineral kingdom and runs the round of mineral evolution. By the time it is completed sphere B comes into objectivity and draws to itself the *life* which has completed its round on sphere A, and has become a *surplus*. (The fount of life being inexhaustible, for it is the true Arachnea doomed to spin out its web eternally --- save the periods of *pralaya*). Then comes vegetable [plant] life on sphere A, and the same process takes place. On its downward course "life" becomes with every state coarser, more material; on its upward more shadowy...

[See Glossary, pp. 302-305 for entry on
Rounds and the Sevenfold Chain of Worlds.]

There is, nor can there be any responsibility until the time when matter and spirit are properly equilibrated. Up to *man* "life" has no responsibility in whatever form; no more than has the foetus who in his mother's womb passes through all the forms of life --- as a mineral, a vegetable, an animal to become finally *Man*.

(2) Where does...[Man] get the animal soul, its fifth principle [Manas], from? Has the potentiality of this resided from the first in the original magnetic impulse which constituted the mineral, or at every transition from the last world on the ascending side to sphere I does it, so to speak, pass through an ocean of spirit and assimilate some new principle?

(2) Thus you see his *fifth* principle [Manas] is evolved from *within himself*, man having as you well say "the potentiality" of all the seven principles as a germ, from the very instant he appears in the first world of causes as a shadowy breath, which coagulates with, and is hardened together with the parent sphere.

Spirit or LIFE is indivisible. And when we speak of the seventh principle it is neither quality nor quantity nor yet form that are meant, but rather the *space* occupied in that *ocean* of spirit by the results or effects --- (beneficent as are all those of a co-worker with nature) --- impressed thereon....

Seventh principle [is] always there as a latent force in every one of the principles --- even [in the] body. As the macrocosmic *Whole* it is present even in the *lower* sphere, but there is nothing there to assimilate it to itself....

The highest animal form in sphere I or A being *irresponsible*, there is no degradation for it to merge into sphere II or B as the most infinitesimal of that sphere. While on its upward course...man finds even the lowest animal form *there* --- higher than he was himself on earth.

How do you know that men and animals and even life in its incipient stage is not a thousand times higher there, than it is here?

Besides which, every kingdom (and we have seven --- while you have but three) is subdivided into *seven* degrees or classes. Man (physically) is a compound of all the kingdoms, and spiritually --- his individuality is no worse for being shut up within the casing of an ant than it is for being inside a king. It is not the *outward* or physical shape that dishonours and pollutes the five principles --- but the *mental* perversity.

Then it is but at his fourth round when arrived at the full possession of his *Kama*-energy and is completely matured, that man becomes *fully responsible*, as at the *sixth* he may become a *Buddha* and at the seventh before the Pralaya --- a "Dhyan Chohan."

Mineral, vegetable [plant], animal-man, all of these have to run their *seven* rounds during the period of earth's activity --- the *Maha Yuga*.

I will not enter here on the details of mineral and vegetable [plant] evolution, but I will notice only man --- or --- animal-man.

He starts downward as a simply spiritual entity --- an unconscious seventh principle...with the germs of the other six principles lying latent and dormant in him. Gathering solidity at every sphere --- his six pr[inciples] when passing through the worlds of effects, and his outward form in the worlds of causes (for these worlds or stages on the descending side we have other names) when he touches our planet he is but a glorious bunch of light upon a sphere itself yet pure and undefiled (for mankind and every living thing on it increase in their materiality with the planet).

At that stage our globe is like the head of a newly born babe --- soft, and with undefined features....

Man No. 1 makes his appearance at the apex of the circle of the spheres on sphere No. 1, after the completion of the seven rounds or periods of the two kingdoms (known to you)....

During this first round "animal-man" runs, as you say, his cycle in a spiral. On the descending arc --- whence *he starts after the completion of the seventh round of animal life* on his own individual *seven* rounds --- he has to enter every sphere not as a *lower*

animal as you understand it but as a *lower man*. Since during the cycle which preceded his round as a man he performed it as the highest type of animal....

Will you deny the possibility of the highest anthropoid in the next sphere being higher in intelligence than some men down here....

But man has no such "degradation" to go through as soon as he has reached the fourth stage of his cyclic rounds. Like the lower *lives* and beings during his first, second and third round and while he is an irresponsible compound of *pure* matter and *pure* spirit (none of them as yet defiled by the consciousness of their possible purposes and applications) from sphere I, where he has performed his *local* sevenfold round of evolutionary process from the lowest class of the *highest* species of --- say --- anthropoids up to rudimentary man certainly enters No. 2 as an *ape* (the last word being used for your better comprehension).

At this round or stage his individuality is as dormant in him as that of a foetus during his period of gestation. He has no consciousness, no sense, for he begins as a rudimentary astral man and lands on our planet as a primitive physical man. So far it is a mere passing on of mechanical motion.

Volition and consciousness are at the same time self-determining and determined by causes, and the volition of man his intelligence and consciousness will awake but when his fourth principle *Kama* is matured and completed by its (*seriatim*) contact with the

Kamas or energizing forces of all the forms man has passed through in his previous three rounds.

The present mankind is at its *fourth* round (mankind as a genus or a kind not a RACE *nota bene*) of the *post-pralayan* cycle of evolution; and as its various races, so the individual entities in them are unconsciously to themselves performing their *local* earthly sevenfold cycles --- hence the vast difference in the degrees of their intelligence, energy and so on.

Now every individuality will be followed on its ascending arc by the Law of retribution --- Karma and death accordingly. The perfect man or the entity which reached full perfection, (each of his seven principles being matured) will not be reborn here. His local terrestrial cycle is completed and he has to either proceed onward or --- be annihilated as an individuality....

...The incomplete entities have to be reborn or reincarnated....

On their fifth round after a partial Nirvana when the zenith of the grand cycle is reached, they will be held responsible henceforth in their descents from sphere to sphere, as they will have to appear on this earth as a still more perfect and intellectual race. This downward course has not yet begun but will soon. Only how many --- oh, how many will be destroyed on their way!

The above said *is* the rule. The Buddhas and *Avatars* form the exception as verily we have *yet some Avatars* left to us on earth....

The whole individuality is centred in the three middle or 3rd, 4th and 5th principles. During earthly life it is all in the fourth the centre of energy, volition --- will.

Mr. Hume has perfectly defined the difference between personality and individuality. The former hardly survives --- the latter, to run successfully its seven-fold downward and upward course has to assimilate to itself the eternal life-power residing but in the seventh [principle] and then blend the three (fourth, fifth and seventh) into one --- the sixth [principle]. Those who succeed in doing so become Buddhas, Dhyan Chohans, etc....

Periods of Action & Rest Follow Each Other in Everything in Nature

Letter C

from Master Morya

Letter C is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 46 in the 4th Chronological Edition; Letter 12 in the first three editions.

...Almost unthinkably long as is a Mahayuga, it is still a definite term, and within it must be accomplished the whole order of development, or to state it in occult phraseology: the descent of Spirit into matter and its return to the re-emergence. A chain of beads, and each bead a world --- is an illustration already made familiar to you. You have already pondered over the life impulse beginning with each *Manvantara* to evolve the first of these worlds; to perfect it; to people it successively with all the aerial forms of life.

And after completing on this first world seven cycles --- or revolutions of development --- in each kingdom as you know --- passing forward down the arc --- to similarly evolve the next world in the chain, perfect it, and abandon it. Then to the next and next

and next --- until the sevenfold round of world-evolutions along the chain is run through and the Mahayuga comes to its end. Then chaos *again* --- the *Pralaya*. As this life-impulse (at the seventh and last round from planet to planet) moves on it leaves behind it dying and --- very soon --- "*dead planets*."

The last seventh round man having passed on to a subsequent world, the precedent one with all its mineral, vegetable and animal life (except man) begins to gradually die out, when with the exit of the last animalcule it is extinguished, or...snuffed out (*minor* or partial *pralaya*).

When the Spirit-man reaches the last bead of the chain and passes into *final* Nirvana, this last world also disappears or passes into subjectivity.

Thus are there among the stellar galaxies births and deaths of worlds ever following each other in the orderly procession of natural Law. And --- as said already --- the last bead is strung upon the thread of the "Mahayuga."

When the last cycle of man-bearing has been completed by that last fecund earth; and humanity has reached in a mass the stage of Buddhahood and passed out of the objective existence into the mystery of Nirvana --- then "strikes the hour;" the seen becomes the unseen, the concrete resumes its pre-cyclic state of atomic distribution.

But the dead worlds left behind the on-sweeping impulse *do not* continue *dead*. Motion is the

eternal order of things and affinity or attraction its handmaid of all works. The thrill of life will again reunite the atoms, and it will stir again in the inert planet when the time comes. Though all its forces have remained *statu quo* and are now asleep, yet little by little it will --- when the hour *re*-strikes --- gather for a new cycle of man-bearing maternity, and give birth to something still higher as moral and physical types than during the preceding *manvantara*. And its "cosmic atoms already in a differentiated state" (*differing* --- in the producing force, in the mechanical sense, of motions *and* effects) remain *statu quo* as well as globes and everything else in the process of formation." . . .

For, as planetary development is as progressive as human or race evolution, the hour of the Pralaya's coming catches the series of worlds at successive stages of evolution; (i.e.) each has attained to some one of the periods of evolutionary progress --- each stops there, until the outward impulse of the next *manvantara* sets it going from that very point --- like a stopped time-piece re-wound. Therefore, have I used the word "differentiated."

At the coming of the Pralaya no human, animal, or even vegetable entity will be alive to see it, but there will be the earth or globes with their mineral kingdoms; and all these planets will be physically disintegrated in the pralaya, yet not destroyed; for they have their places in the sequence of evolution and their "privations" coming again out of the subjective, they

will find the exact point from which they have to move on around the chain of "manifested forms."

This, as we know, is repeated endlessly throughout ETERNITY. Each man of us has gone this ceaseless round, and will repeat it for ever and ever. The deviation of each one's course, and his rate of progress from Nirvana to Nirvana is governed by causes which he himself creates out of the exigencies in which he finds himself entangled.

This picture of an eternity of action may appall the mind that has been accustomed to look forward to an existence of ceaseless repose. But their concept is not supported by the analogies of nature, nor --- and ignorant though I may be thought of your Western Science, may I not say? --- by the teachings of that Science.

We know that periods of action and rest follow each other in everything in nature from the macrocosm with its Solar Systems down to man and its parent-earth, which has its seasons of activity followed by those of sleep; and that in short all nature, like her begotten living forms has her time for recuperation.

So with the spiritual individuality, the Monad which starts on its downward and upward cyclic rotation. The periods which intervene between each great *manvantarian* "round" are proportionately long to reward for the thousands of existences passed on various globes; while the time given between each "race birth"...is sufficiently lengthy to compensate for

any life of strife and misery during that lapse of time passed in conscious bliss after the re-birth of the *Ego*.

To conceive of an *eternity* of bliss or woe, and to offset it to any conceivable deeds of merit or demerit of a being who may have lived a century or even a millenium in the flesh, can only be proposed by one who has never yet grasped the awful reality of the word Eternity, nor pondered upon the law of perfect justice and equilibrium which pervades nature.

Further instructions may be given you, which will show how nicely justice is done not to man only but also his subordinates, and throw some light, I hope, upon the vexed question of good and evil....

By the bye, you ought to come to some agreement as to the terms used when discussing upon cyclic evolutions. Our terms are untranslatable; and without a good knowledge of our complete system (which cannot be given but to regular initiates) would suggest nothing definite to your perceptions but only be a source of confusion as in the case of the terms "Soul" and "Spirit" with all your metaphysical writers -- especially the Spiritualists....

Escaping Further Earthly Incarnations and the Nature of Spirit Guides

Letter D

from Master Koot Hoomi

Letter D is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 61 in the 4th Chronological Edition; Letter 17 in the first three editions.

A.P. Sinnett's questions and comments are printed in **bold** type. Master K.H.'s replies and responses to these questions are printed in regular type

(3) But if a . . . man devoted himself to occultism and became an adept, would he escape further earthly incarnations?

(3) No; if we except Buddha --- a sixth round being, as he had run so successfully the race in his previous incarnations as to outrun even his predecessors. But then such a man is to be found in a *billion* of human creatures.

He differed from other men as much in his physical appearance as in spirituality and knowledge. Yet even he escaped further reincarnations but on this

earth; and, when the last of the sixth round men of the third ring is gone out of this earth, the Great Teacher will have to get reincarnated on the next planet.

Only, and since He sacrificed Nirvanic bliss and Rest for the salvation of his fellow creatures He will be re-born in the highest --- the *seventh* ring of the upper planet. Till then He will *overshadow* every decimillennium (let us rather say and add "*has* overshadowed already" a chosen individual who generally overturned the destinies of nations....

(4) Is there any essential spiritual difference between a man and a woman, or is sex a mere accident of each birth --- the ultimate future of the individual furnishing the same opportunities?

(4) A mere accident --- as you say. Generally a chance work yet guided by individual Karma, --- moral aptitudes, characteristics and deeds of a previous birth.

(5) What is the explanation of "Ernest" and Eglinton's other [spirit] guide? [Sinnett is here referring to William Eglinton, a famous English medium. See Glossary. --- D.H.C.] Are they elementaries drawing their conscious vitality from him or elementals masquerading?...

(5) I can assure you it is not worth your while *now* to study the true natures of the "Ernests" and "Joeys" and "other guides" as unless you become acquainted with the evolution of the *corruptions* of elemental dross, and those of the seven principles in man --- you would ever find yourself at a loss to

understand --- what they *really* are; there are no written statutes for them, and they can hardly be expected to pay their friends and admirers the compliment of truth, silence or forbearing.

If some are related to them as some *soulless* physical mediums are --- they shall meet. If not --- better leave them alone. They gravitate but to their likes --- the mediums; and their relation is not made but forced by foolish and sinful phenomena-mongers. They are both elementaries and elementals --- at best a low, mischievous, degrading jangle....

Well, as I say, the "guides" are both elementals and elementaries and not even a decent "half and half" but the very froth in the mug of the mediumistic beer....

A Gigantic Evolutionary Journey and the Intervals between the Re-births

Letter E

from Master Koot Hoomi

Letter E is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 62 in the 4th Chronological Edition; Letter 18 in the first three editions.

Every Spiritual Individuality has a gigantic evolutionary journey to perform a tremendous gyratory progress to accomplish. First --- at the very beginning of the great Mahamanvantaric rotation, from first to last of the man-bearing planets, as on each of them, the monad has to pass through seven successive races of man. From the dumb offshoot of the ape (the latter strongly differentiating from the now known specimens) up to the present *fifth* race, or rather variety, and through two more races, before he has done with this earth only; and then on to the next, higher and higher still. . . . But we will confine our attention but to this one.

Each of the seven races send seven ramifying branchlets from the Parent Branch: and through each of these in turn man *has* to evolve before he passes on

to the next higher race; and that --- *seven times*. Well may you open wide your eyes, good friend, and feel puzzled --- it is so. The branchlets typify varying specimens of humanity --- physically and spiritually --- and no one of us can miss one single rung of the ladder.

With all that there is *no* reincarnation as taught by the London Seeress --- Mrs. A.K. [Anna Kingsford, an English mystic and clairvoyant. See Glossary. --- D.H.C.], as the intervals between the *re-births* are too immeasurably long to permit of any such fantastic ideas.

Please, bear in mind, that when I say "man," I mean a human being of our type. There are other and innumerable manvantaric chains of globes bearing intelligent beings --- both in and out of our solar system --- the crowns or apexes of evolutionary being in their respective chains, some --- physically and intellectually --- lower, others immeasurably higher than the man of our chain. But beyond mentioning them we will not speak of these at present.

Through every race then, man has to pass making seven successive entrances and exits and developing intellect to degrees from the lowest to the highest in succession. In short, his earth-cycle with its rings and *sub-rings* is the exact counterpart of the Great Cycle --- only in miniature. Bear in mind again, that the intervals even between these special "race re-incarnations" are enormous, as even the dullest of the African Bushmen has to reap the reward of his Karma,

equally with his brother Bushman who may be six times more intelligent....

Globes and Kingdoms

Letter F

from Master Koot Hoomi

Letter F is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 66 in the 4th Chronological Edition; Letter 14 in the first three editions.

A.O. Hume's questions and comments are printed in **bold** type. Master K.H.'s replies and responses to these questions are printed in regular type.

(6) We understand that the man-bearing cycle of necessity of our solar system consists of thirteen objective globes, of which ours is the lowest, six above it in the ascending, and six in the descending cycle with a fourteenth world lower still than ours. Is this correct?

(6) The number is not quite correct. There are seven objective and seven subjective globes (I have been just permitted for the first time to give you the right figure), the worlds of causes and of effects. The former have our earth occupying the lower turning point where spirit-matter equilibrates. But do not trouble yourself to go into calculations even on this correct basis for it will only puzzle you, since the infinite ramifications of the number seven (which is one of our greatest mysteries) being so closely allied

and interdependent with the seven principles of Nature and man --- this figure is the only one I am permitted (so far) to give you....

(7) We understand that below man you reckon not three kingdoms as we do (mineral, vegetable [plant] and animal) but seven. Please enumerate and explain these.

(7) Below man there are three in the objective and three in the subjective region, with man a septenary. Two of the three former none but an initiate could conceive of; the third is the Inner kingdom --- below the crust of the earth which we could name but would feel embarrassed to describe. These seven kingdoms are preceded by other and numerous septenary stages and combinations...

Man's soul (his fourth and fifth principle) [Kama-Manas] is but a compound of the progressed entities of the lower kingdom. The superabundance or preponderance of one over another compound will often determine the instincts and passions of a man, unless these are checked by the soothing and spiritualizing influence of his sixth principle....

A Round we are agreed to call the passage of a monad from globe "A" to globe "Z" (or "G") through the encasement in all and each of the four kingdoms, viz., as a mineral, a vegetable, an animal and man or the Deva kingdom....

...The total incarnations of man in each station or planet [are] 777....

Let us take [for example] but one million of years --- suspected and now accepted by your science -- to represent man's entire term upon our earth in this Round; and allowing an average of a century for each life, we find that whereas he has passed in all his lives upon our [physical] planet (in this Round) but 77,700 years he has been in the subjective spheres 922,300 years. Not much encouragement for the extreme modern re-incarnationists who remember their several previous existences!

Should you indulge in any calculations do not forget that we have computed above only full average lives of consciousness and responsibility. Nothing has been said as to the failures of Nature in abortions, congenital idiots, death of children in their first septenary cycles, nor of the *exceptions* of which I cannot speak.

No less have you to remember that average human life varies greatly according to the Rounds.

Though I am obliged to withhold information about many points yet if you should work out any of the problems by yourself it will be my duty to tell you so. Try to solve the problem of the 777 incarnations....

A Mother-Globe and Her Child-Man

Letter G

from Master Koot Hoomi

Letter G is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 67 in the 4th Chronological Edition; Letter 15 in the first three editions.

...As man is a seven-fold being so is the universe --- the septenary microcosm being to the septenary macrocosm but as the drop of rainwater is to the cloud from whence it dropped and whither in the course of time it will return....

The correspondence between a mother-globe and her child-man may be thus worked out. Both have their seven principles. In the Globe, the elementals (of which there are in all seven species) form:

- (a) a gross body,
- (b) her fluidic double (*linga sariram*),
- (c) her life principle (*jiva*),

(d) her fourth principle kama rupa is formed by her creative impulse working from centre to circumference,

(e) her fifth principle (animal soul or Manas, physical intelligence) is embodied in the vegetable (in germ) and animal kingdoms,

(f) her sixth principle (or spiritual soul, Buddhi) is man,

(g) and her seventh principle (Atma) is in a film of spiritualized akasa that surrounds her....

Devachan and Kama-Loka

Letter H

from Master Koot Hoomi

Letter H is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 68 in the 4th Chronological Edition; Letter 16 in the first three editions.

A.P. Sinnett's questions and comments are printed in **bold** type. Master K.H.'s replies and responses to these questions are printed in regular type.

(8) The remarks [by Mme. Blavatsky] appended to a letter in the last *Theosophist*, [June, 1882] page 226, Col. 1, strike me as very important and as qualifying --- I do not say contradicting --- a good deal of what we have hitherto been told *in re* Spiritualism.

We had heard already of a spiritual condition of life in which the redeveloped Ego enjoyed a conscious existence for a time before reincarnation in another world; but that branch of the subject has hitherto been slurred over. Now some explicit statements are made about it; and these suggest further enquiries.

...Devachan...if I remember rightly...is the name given [by Mme. Blavatsky] to the state of spiritual beatitude described....

(8) The Devachan, or land of "Sukhavati," is *allegorically* described by our Lord Buddha himself. What he said may be found in the *Shan-Mun-yi-Tung*.

Says Tathagata: --

"Many thousand myriads of systems of worlds beyond this (ours) there is a region of Bliss called *Sukhavati*"

"This region is encircled with *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees; this holy abode of Arahats is governed by the Tathagatas [Dhyan Chohans --- K.H.] and is possessed by the Bodhisatwas. It hath *seven* precious lakes, in the midst of which flow crystalline waters having *'seven and one'* properties, or distinctive qualities [the 7 principles emanating from the ONE --- K.H.]."

"This, O, Sariputra is the 'Devachan.' Its divine Udambara flower casts a root in *the shadow of every earth*, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous, there are no more griefs or sorrows *in that cycle* for them. . . ."

"Myriads of Spirits (Lha) resort there for rest and then *return to their own regions*. [Those who have not ended their earth rings. --- K.H.]

Again, O, Sariputra, in that land of joy many who are born in it are *Avaivartyas* . . . [Literally -- those who will never return --- the seventh round men, etc. --- K.H.]’ etc., etc.

(9) ...In the *Devachan* . . . the new Ego retains complete recollection of his life on earth apparently. Is that so or is there any misunderstanding on that point on my part?

...Now except in the fact that the duration of existence in the *Devachan* is limited, there is a very close resemblance between that condition and the Heaven of ordinary religion (omitting anthropomorphic ideas of God).

(9) Certainly the new *Ego* once that it is reborn, retains for a certain time --- proportionate to its Earth-life, a "complete recollection of his life on earth."... But it can *never* return on earth, from the *Devachan*, nor has the latter --- even omitting all "anthropomorphic ideas of God" --- any resemblance to the paradise or heaven of any religion, and it is H.P.B.'s literary fancy that suggested to her the wonderful comparison.

[K.H. is here referring to H.P.B.'s statement in *The Theosophist*, which reads as follows: "The locality...is called by northern Buddhist Occultists 'Devachan' the word answering, perhaps, to Paradise or the Kingdom of Heaven of the Christian elect." --- D.H.C.]

(10) Now the question of importance --- is who goes to Heaven --- or Devachan? Is this condition only attained by the few who are very good, or by the many who are not very bad, --- after the lapse in their case of a longer unconscious incubation or gestation.

(10) "Who goes to Devachan?" The personal Ego of course, but beatified, purified, holy.

Every Ego --- the combination of the sixth and seventh principles --- which, after the period of unconscious gestation is reborn into the Devachan, is of necessity as innocent and pure as a new-born babe. The fact of his being reborn at all, shows the preponderance of good over evil in his old personality. And while the Karma (of evil) steps aside for the time being to follow him in his future earth-reincarnation, he brings along with him but the Karma of his good deeds, words, and thoughts into this Devachan.

"Bad" is a relative term for us...and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality --- go to the Devachan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile, they are rewarded; receive the *effects* of the *causes* produced by them.

Of course it is *a state*, one, so to say, of *intense selfishness*, during which an *Ego* reaps the reward of his *unselfishness* on earth. He is completely engrossed

in the bliss of all his personal earthly affections, preferences and thoughts, and gathers in the fruit of his meritorious actions. No pain, no grief nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness: for, *it is a state of perpetual "Maya" . . .*

Since the conscious perception of one's *personality* on earth is but an evanescent dream that sense will be equally that of a dream in the Devachan -- only a hundred fold intensified. So much so, indeed, that the happy Ego is unable to see through the veil, the evils, sorrows and woes to which those it loved on earth may be subjected to. It lives in that sweet dream with its loved ones --- whether gone before, or yet remaining on earth; it has them near itself, as happy, as blissful and as innocent as the disembodied dreamer himself; and yet, apart from rare visions, the denizens of our gross planet feel it not.

It is in this, during *such* a condition of complete *Maya* that the Souls or astral Egos of pure, loving sensitives, labouring under the same illusion, think their loved ones come down to them on earth, while it is their own Spirits that are raised towards those in the Devachan.

Many of the *subjective* spiritual communications --- most of them when the sensitives are pure minded --- are real; but it is most difficult for the *uninitiated* medium to fix in his mind the true and correct pictures of what he sees and hears

Some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylised, so to say, by the aura of the Spirit in the Devachan, becomes for a few minutes *that departed personality*, and writes in the hand writing of the latter, in his language and in his thoughts, as they were during his life time. The two spirits become blended in one; and, the preponderance of one over the other during such phenomena determines the preponderance of *personality* in the characteristics exhibited in such writings, and "trance speaking."

What you call "rapport" is in plain fact an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality.

. . . As, in music, two different sounds may be in accord and separately distinguishable, and this harmony or discord depends upon the synchronous vibrations and complementary periods; so there is *rapport* between medium and "control" when their astral molecules move in accord.

And the question whether the communication shall reflect more of the one personal idiosyncrasy, or the other, is determined by the relative intensity of the two sets of vibrations in the compound wave of *Akasa*. The less identical the vibratory impulses the more mediumistic and less spiritual will be the message.

So then, measure your medium's moral state by that of the alleged "controlling" Intelligence, and your tests of genuineness leave nothing to be desired.

(11) Or are there great varieties of condition within the limits, so to speak, of Devachan, so that an appropriate state is dropped into by all, from which they will be born into lower and higher conditions in the next world of causes. It is no use multiplying hypotheses. We want some information to go upon.

(11) Yes; there are great varieties in the Devachan states, and, it is all as you say. As many varieties of bliss, as on earth there are shades of perception and of capability to appreciate such reward.

It is an ideated paradise, in each case of the Ego's own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. And it is that variety which guides the temporary personal *Ego* into the current which will lead him to be reborn in a lower or higher condition in the next world of causes.

Everything is so harmoniously adjusted in nature --- especially in the subjective world, that no mistake can be ever committed by the Tathagatas --- or Dhyān Chohans --- who guide the impulses.

(12) On the face of the idea, a purely spiritual state would only be enjoyable to the entities highly spiritualized in this life. But there are myriads of very good people (morally) who are not spiritualized at all. How can they be fitted to pass, with their recollections of this life from a material to a spiritual condition of existence.

(12) It is "a spiritual condition" only as contrasted with our own grossly "material condition," and, as already stated --- it is such degrees of spirituality that constitute and determine the great "varieties" of conditions within the limits of Devachan.

A mother from a savage tribe is not less happy than a mother from a regal palace, with her lost child in her arms; and although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to Devachan, yet all the same the mother's loving fancy finds her children there, without one missing that her heart yearns for. Say --- it is but a dream, but after all what is objective life itself but a panorama of vivid unrealities?

The pleasures realized by a Red Indian in his "happy hunting grounds" in that Land of Dreams is not less intense than the ecstasy felt by a *connoisseur* who passes *aeons* in the wrapt delight of listening to divine Symphonies by imaginary angelic choirs and orchestras.

As it is no fault of the former, if born a "savage" with an instinct to kill --- though it caused the death of many an innocent animal --- why, if with it all, he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by an educated and civilized person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency. . . .

Every one but that ego which, attracted by its gross magnetism, falls into the current that will draw it into the "planet of Death" --- the mental as well as physical satellite of our earth --- *is* fitted to pass into a relative "spiritual" condition adjusted to his previous condition in life and mode of thought.

...man's sixth principle [Buddhi], as something purely spiritual could not exist, or have *conscious* being in the Devachan, unless it assimilated some of the more abstract and pure of the mental attributes of the fifth principle or animal Soul: its *manas* (mind) and memory.

When [the physical] man dies his second and third principles die with him; the lower triad disappears, and the fourth, fifth, sixth and seventh principles [Kama, Manas, Buddhi, Atman] form the surviving *Quaternary*. . . .

Thenceforth it is a "death" struggle between the Upper and Lower dualities.

If the upper [duality] wins, the sixth [Buddhi], having attracted to itself the quintessence of *Good* from the fifth [Manas] --- its nobler affections, its saintly (though they be *earthly*) aspirations, and the most Spiritualised portions of its mind --- follows its divine *elder* (the 7th) [Atman] into the "Gestation" State; and the fifth and fourth [principles] remain in association as an empty *shell* --- (the expression is quite correct) --- to roam in the earth's atmosphere [Kamaloka] , with half the personal memory gone, and the more brutal instincts fully alive for a certain period --- an "Elementary" in short. This is the "angel guide" of the average medium.

If, on the other hand, it is the Upper *Duality* which is defeated,...it is the fifth principle [Manas] that assimilates all that there may be left of *personal* recollection and perceptions of its personal individuality in the sixth [principle, Buddhi]. But, with all this additional stock, it will not remain in *Kama-Loka* --- "the world of Desire" or our Earth's atmosphere.

In a very short time like a straw floating within the attraction of the vortices and pits of the Maelstrom, it is caught up and drawn into the great whirlpool of human Egos; while the sixth and seventh [principles] -- now a purely Spiritual, *individual* MONAD, with nothing left in it of the late personality, having no regular "gestation" period to pass through: (since there

is no purified *personal* Ego to be reborn), after a more or less prolonged period of unconscious Rest in the boundless Space --- will find itself reborn in another personality on the next planet.

When arrives the period of "Full Individual Consciousness" --- which precedes that of *Absolute Consciousness* in the *Pari-Nirvana* --- this lost *personal* life becomes as a torn out page in the great *Book of Lives*, without even a disconnected word left to mark its absence. The purified monad will neither perceive nor remember it in the series of its past rebirths --- which it would had it gone to the "World of Forms" (*rupa-loka*) --- and its retrospective glance will not perceive even the slightest sign to indicate that it had been.

The light of *Samma-Sambuddh* ---

" . . . that light which
shines beyond our mortal ken
the line of all the lives
in all the worlds"

--- throws no ray upon that *personal* life in the series of lives foregone.

To the credit of mankind, I must say, that such an utter obliteration of an existence from the tablets of Universal Being does not occur often enough to make a great percentage. In fact, like the much mentioned "congenital idiot" such a thing is a *lusus naturae* --- an exception, not the rule.

(13) And how is a spiritual existence in which everything has merged into the sixth principle, compatible with that consciousness of individual and personal material life which must be attributed to the Ego in Devachan if he retains his earthly consciousness as stated in the *Theosophist* Note [by Mme. Blavatsky.]?

(13) The question is now sufficiently explained, I believe: the sixth and seventh principles [Atma-Buddhi] apart from the rest constitute the eternal imperishable, but also *unconscious* "Monad."

To awaken in it to life the latent consciousness, especially that of *personal* individuality, requires the monad plus the highest attributes of the fifth [Manas] -- the "animal Soul"; and it is that which makes the ethereal *Ego* that lives and enjoys bliss in the Devachan.

Spirit, or the unalloyed emanations of the ONE --- the latter forming with the seventh and sixth principles the highest triad --- neither of the two emanations are capable of assimilating but that which is good, pure and holy; hence, no sensual, material or unholy recollection can follow the purified memory of the *Ego* to the region of Bliss. The Karma for these recollections of evil deeds and thought will reach the Ego when it changes its *personality* in the following world of causes. The *Monad*, or the "Spiritual Individuality," remains untainted *in all cases*.

"No sorrow or Pain for those born there (in the *Rupa-Loka* of Devachan); for this is the Pure-land. All the regions in Space possess such lands (*Sakwala*), but this land of Bliss is the most pure."

In the *Djnana Prasthanashtaka*, it is said:

"by personal purity and earnest meditation, we overleap the limits of the World of Desire, and enter in the World of Forms."

(14) The period of gestation between Death and Devachan has hitherto been conceived by me at all events as very long. Now it is said to be in some cases only a few days, in no cases (it is implied) more than a few years. This seems plainly stated, but I ask if it can be explicitly confirmed because it is a point on which so much turns.

(14) ..."Bardo" has nothing to do with the duration of time in the case you are referring to.

"Bardo" is the period between death and rebirth -- and 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* [Tibetan: Yuh-Kai. --- K.H.] (the abode of Elementaries);

(2) when it enters into its "Gestation State";

[and]

(3) when it is reborn in the *Rupa-Loka* of Devachan.

Sub-period (1) may last from a few minutes to a *number* of years --- the phrase "a few years" becoming puzzling and utterly worthless without a more complete explanation; Sub-period (2) is "very long"; as you say, longer sometimes than you may even imagine, yet proportionate to the *Ego's* spiritual stamina; Sub-period (3) lasts in proportion to the good KARMA, after which the *monad* is again reincarnated.

The *Agama Sutra* saying: ---

"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; and ends the Sloka with these words ---

"As the devas emerge from these heavens,
they enter the lower world again:"

i.e, they leave a world of bliss to be reborn in a world of causes.

(15) In that case, and assuming that Devachan is not solely the heritage of adepts and persons almost as elevated, there is a condition of existence tantamount to Heaven actually going on, from which the life of Earth may be watched by an immense number of those who have gone before!

(15) Most emphatically "the Devachan is *not* solely the heritage of adepts," and most decidedly there is a "heaven" --- if you *must* use this astro-geographical Christian term --- for "an immense number of those who have gone before."

But "the life of Earth" can be *watched* by none of these, for reasons of the Law of Bliss plus *Maya*, already given.

(16) And for how long? Does this state of spiritual beatitude endure for years? for decades? for centuries?

(16) For years, decades, centuries and milleniums, oftentimes --- multiplied by something more.

It all depends upon the duration of Karma. Fill with oil...[a] little cup, and a city Reservoir of water, and lighting both see which burns the longer. The *Ego* is the wick and Karma the oil: the difference in the quantity of the latter (in the cup and the reservoir) suggesting to you the great difference in the duration of various *Karmas*.

Every effect must be proportionate to the cause. And, as man's terms of incarnate existence bear but a small proportion to his periods of inter-natal existence in the manvantaric cycle, so the good thoughts, words, and deeds of any one of these "lives" on a globe are causative of effects, the working out of which requires far more time than the evolution of the causes occupied.

Therefore, when you read in the Jats [the Jataka Tales which give accounts of the Buddha's previous lives] and other *fabulous* stories of the Buddhist Scriptures that this or the other good action was rewarded by Kalpas of several figures of bliss, do not smile at the absurd exaggeration, but bear in mind what I have said. From a small seed, you know, sprung a tree whose life endures now for 22 centuries; I mean the Anuradha-pura *Bo* tree.

Nor must you laugh, if ever you come across *Pindha-Dhana* or any other Buddhist *Sutra* and read:

"Between the *Kama-Loka* and the *Rupa-Loka*
there is a locality, the dwelling of 'Mara'
(Death). This Mara filled with passion and lust,
destroys all virtuous principles..."

for you will feel now more prepared to understand the allegory.

This Mara, as you may well think, is the allegorical image of the sphere called the "Planet of Death" --- the *whirlpool* whither disappear the *lives*

doomed to destruction. It is between *Kama* and *Rupa-Lokas* that the struggle takes place.

Also, when [the Buddhist scholars] Beal, or Burnouf, or Rhys Davids in the innocence of their Christian and materialistic souls indulge in such translations as they generally do, we do not bear them malice for their commentaries, since they cannot know any better.

But what can the following mean: ---

"The names of the Heavens [a mistranslation; *lokas* are not *heavens* but localities or abodes --- K.H.] of Desire, Kama-Loka --- so called, because the beings who occupy them are subject to desires of eating, drinking, sleeping and love. They are otherwise called the abodes of the *five* (?) orders of sentient creatures --- Devas, men, asuras, beasts, demons" (*Lantan Sutra*, trans[lated] by S. Beal).

They mean simply that, had the reverend translator [Samuel Beal] been acquainted with the true doctrine a little better --- he would have

(1) divided the Devas into two classes --- and called them the "*Rupa-devas*" and the "*Arupa-devas*" (the "*form*" --- or objective, and the "*formless*" or subjective *Dhyan Chohans*; and

(2) -- would have done the same for his class of "men," since there are *shells*, and "*Mara-rupas*" --- i.e. bodies doomed to annihilation.

All these are [as follows]:

(1) " <i>Rupa-devas</i> "	<i>Dhyan Chohans</i> , having forms. The Planetary Spirits [or Dhyan Chohans] of our Earth are not of the highest, as you may well imagine --- since... no Eastern Adept would like to be compared with an angel or a <i>Deva</i> .	Ex-men.
(2) " <i>Arupa-devas</i> "	[Dhyan Chohans] having no forms	Ex-men.
(3) " <i>Pisachas</i> "	(two-principled) ghosts.	
(4) " <i>Mara-rupa</i> "	Doomed to <i>death</i> (3 principled).	
(5) <i>Asuras</i>	Elementals --- having human form	Future men.
(6) <i>Beasts</i>	[Elementals] 2nd class --- animal Elementals	Future men.
(7) <i>Rakshasas</i>	(Demons) Souls or Astral Forms of sorcerers; men who have reached the apex of knowledge in the forbidden art. Dead or alive they have, so to say <i>cheated</i> nature; but it is only temporary --- until our planet goes into <i>obscuration</i> , after which they have <i>volens volens</i> to be <i>annihilated</i> .	

It is these *seven* groups that form the principal divisions of the Dwellers of the subjective world around us.

It is in stock No. 1, that are the *intelligent* Rulers of this world of Matter, and who, with all this intelligence are but the blindly obedient instruments of the ONE; the active agents of a Passive Principle.

And thus are misinterpreted and mistranslated nearly all our Sutras; yet even under that confused jumble of doctrines and words, for one who knows even superficially the *true* doctrine, there is firm ground to stand upon.

Thus, for instance in enumerating the seven lokas of the "Kama-Loka" the *Avatamsaka Sutra*, gives as the *seventh*, the "Territory of Doubt." I will ask you to remember the name as we will have to speak of it hereafter.

Every such "world" within the Sphere of Effects has a Tathagata, or "Dhyan Chohan" --- to protect and watch over, not to interfere with it. Of course, of all men, spiritualists will be the first to reject and throw off our doctrines to "the limbo of exploded superstitions."

Were we to assure them that every one of their "Summerlands" had seven boarding houses in it, with the same number of "Spirit Guides" to "boss" *in them*, and call these "angels," Saint Peters, Johns, and St. Ernests, they would welcome us with open arms. But

whoever heard of Tathagats and Dhyan Chohans, Asuras and Elementals? Preposterous! ...

(17) Is there any intermediate condition between the spiritual beatitude of Devachan, and the forlorn shadow life of the only half conscious elementary *reliquiae* of human beings who have lost their sixth principle. Because if so that might give a *locus standi* in imagination to the Earnests and Joeys [a reference to the names of the English medium William Eglinton's spirit guides] of the spiritual mediums --- the better sort of controlling "spirits." If so surely that must be a very populous world? from which any amount of "spiritual" communications might come.

(17) Alas, no; my friend; not that I know of. From "Sukhavati" down to the "Territory of Doubt" there is a variety of Spiritual States; but I am not aware of any such "intermediate condition."

I have told you of the Sakwalas (though I cannot be enumerating them since it would be useless); and even of *Avitchi* --- the "Hell" from which there is no return, and I have no more to tell about.

In *Abidharma Shastra* (Metaphysics) we read:

"Buddha taught that on the *outskirts of all the Sakwalas*, there is a black interval, *without Sun or moonlight* for him who falls into it. There is *no re-*

birth from it. It is the *cold* Hell, the *great Naraka*." This is Avitchi.

"The forlorn shadow" has to do the best it can. As soon as it has stepped outside the *Kama-Loka*, and crossed the "Golden Bridge" leading to the "Seven Golden Mountains" the *Ego* can confabulate no more, with easy-going mediums. No "Ernest" or "Joey" has ever returned from the *Rupa Loka* --- let alone the *Arupa-Loka* --- to hold sweet intercourse with mortals.

Of course there is a "better sort" of *reliquiae*; and the "shells" or the "earth-walkers" as they are here called, are not necessarily *all* bad. But even those that are good, are made bad for the time being by mediums. The "shells" may well not care, since they have nothing to lose, anyhow.

But there is another kind of "Spirits," we have lost sight of: the *suicides* and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now I have again to explain what I mean.

Well, this class is the one that the French Spiritists call --- "*les Esprits Souffrants*" [the suffering spirits]. They are an exception to the rule, as they have to remain within the earth's attraction, and in its atmosphere --- the *Kama-Loka* --- till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore.

But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life; a chance to *overload their Karma*, by tempting them into opened doors, viz., mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain.

The *suicides*, who, foolishly hoping to escape life, found themselves still alive, -- have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by the rash act their seventh and sixth principles, though not for ever, as they can regain both --- instead of accepting their punishment, and taking their chances of redemption, they are often made *to regret life* and tempted to regain a hold upon it by sinful means.

In the *Kama-Loka*, the land of intense desires, they can gratify their earthly yearnings but through a *living proxy*; and by so doing, at the expiration of the natural term, they generally lose their *monad* for ever. As to the victims of accident --- these fare still worse.

Unless they were so good and pure, as to be drawn immediately within the Akasic *Samadhi*, i.e. to fall into a state of quiet slumber, a sleep full of rosy dreams, during which, they have no recollection of the accident, but move and live among their familiar friends and scenes, until their natural life-term is finished, when they find themselves born in the Devachan --- a gloomy fate is theirs.

Unhappy shades, if sinful and sensual they wander about --- (not *shells*, for their connection with their two higher principles is not quite broken) --- until their death-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the *Pisachas*, the *Incubi*, and *Succubi* of mediaeval times. The demons of thirst, gluttony, lust and avarice, --- elementaries of intensified craft, wickedness and cruelty; provoking their victims to horrid crimes, and revelling in their commission!

They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last, at the fixed close of their natural period of life --- they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

But if the victim of accident or violence, be neither very good, nor very bad --- an average person -- then this may happen to him. A medium who attracts him, will create for him the most undesirable of things: a new combination of *Skandhas* and a new and evil *Karma*. But let me give you a clearer idea of what I mean by *Karma* in this case.

In connection with this, let me tell you before, that since you seem so interested with the subject, you can do nothing better than to study the two doctrines -- of *Karma* and Nirvana --- as profoundly as you can. Unless you are thoroughly well acquainted with the

two tenets --- the double key to the metaphysics of Abidharma --- you will always find yourself at sea in trying to comprehend the rest.

We have several sorts of Karma and Nirvana in their various applications --- to the Universe, the world, Devas, Buddhas, Bodhisatwas, men and animals --- the second including its seven kingdoms. Karma and Nirvana are but two of the seven great MYSTERIES of Buddhist metaphysics; and but four of the seven are known to the best orientalists, and that very imperfectly.

If you ask a learned Buddhist priest what is Karma? --- he will tell you that Karma is what a Christian might call Providence (in a certain sense only) and a Mahomedan --- *Kismet*, fate or destiny (again in one sense). That it is that cardinal tenet which teaches that, as soon as any conscious or sentient being, whether man, deva, or animal dies, a new being is produced and he or it reappears in another birth, on the same or another planet, under conditions of his or its own antecedent making.

Or, in other words that *Karma* is the guiding power, and *Trishna* (in Pali *Tanha*) the thirst or desire to sentiently live --- the proximate force or energy, the resultant of human (or animal) action, which, out of the old *Skandhas*...produce the new group that form the new being and control the nature of the birth itself.

Or to make it still clearer, the *new* being, is rewarded and punished for the meritorious acts and

misdeeds of the *old* one; Karma representing an Entry Book, in which all the acts of man, good, bad, or indifferent, are carefully recorded to his debit and credit --- by himself, so to say, or rather by these very actions of his. There, where Christian poetical fiction created, and sees a "Recording" Guardian Angel, stern and realistic Buddhist logic, perceiving the necessity that every cause should have its effect --- shows its real presence.

The opponents of Buddhism have laid great stress upon the alleged injustice that the doer should escape and an innocent victim be made to suffer, -- since the doer and the sufferer are different beings. The fact is, that while in one sense they may be so considered, yet in another *they are identical*. The "old being" is the sole parent --- father and mother at once -- of the "new being." It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh. And once that you have well mastered the meaning of *Skandhas* you will see what I mean.

It is the group of *Skandhas*, that form and constitute the physical and mental individuality we call man (or any being). This group consists (in the exoteric teaching) of five *Skandhas*, namely:

Rupa --- the material properties or attributes;

Vedana -- sensations;

Sanna -- abstract ideas;

Sankhara -- tendencies both physical and mental; and

Vinnana -- mental powers, an amplification of the fourth --- meaning the mental, physical and moral predispositions.

We add to them two more, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they are connected with, and productive of *Sakkayaditthi*, the "heresy or delusion of individuality" and of *Attavada* "the doctrine of Self," both of which (in the case of the fifth principle [Manas] the soul) lead to the *maya* of heresy and belief in the efficacy of vain rites and ceremonies; in prayers and intercession.

Now, returning to the question of identity between the *old* and the *new* "Ego." I may remind you once more, that even your Science has accepted the old, very old fact distinctly taught by our Lord [Buddha]..., viz. --- that a man of any given age, while sentiently the same, is yet physically not the same as he was a few years earlier (we say *seven* years and are prepared to maintain and prove it): buddhistically speaking, his *Skandhas* have changed. At the same time they are ever and ceaselessly at work in preparing the abstract mould, the "privation" of the future *new* being.

See the *Abhidharma Kosha Vyakhya*, the *Sutta Pitaka*, any Northern Buddhist book, all of which show Gautama Buddha saying that none of these

Skandhas is the soul; since the body is constantly changing, and that neither man, animal, nor plant is ever the same for two consecutive days or even minutes.

"Mendicants! remember that there is within man *no abiding principle* whatever, and that only the *learned* disciple who acquires wisdom, in saying '*I am*' --- knows what he is saying."

Well then, if it is just that a man of 40 should enjoy or suffer for the actions of the man of 20, so it is equally just that the being of the new birth, who is essentially identical with the previous being --- since he is its outcome and creation --- should feel the consequences of that begetting Self or personality.

Your Western law which punishes the innocent son of a guilty father by depriving him of his parent, rights and property; your civilized Society which brands with infamy the guileless daughter of an immoral, criminal mother; your Christian Church and Scriptures which teach that the "Lord God visits the sins of the fathers upon the children unto the third and fourth generation" are not all these far more unjust and cruel than anything done by Karma?

Instead of punishing the innocent together with the culprit, the Karma *avenges and rewards the former*, which neither of your three western potentates above mentioned ever thought of doing.

But perhaps, to our physiological remark the objectors may reply that it is only the body that

changes, there is only a molecular transformation, which has nothing to do with the mental evolution; and that the *Skandhas* represent not only a material but also a set of mental and moral qualities.

But is there, I ask, either a sensation, an abstract idea, a tendency of mind, or a mental power, that one could call an absolutely non-molecular phenomenon? Can even a sensation or the most abstractive thoughts which is *something*, come out of *nothing*, or be nothing?

Now, the causes producing the "new being" and determining the nature of *Karma* are, as already said -- - *Trishna* (or "*Tanha*") --- thirst, desire for sentient existence and *Upadana* --- which is the realization or consummation of *Trishna* or that desire. And both of these the medium helps to awaken and to develop *nec plus ultra* in an Elementary, be he a suicide or a victim.

Alone the Shells and the *Elementals* are left unhurt, though the morality of the sensitives can by no means be improved by the intercourse.

The rule is, that a person who dies a natural death, will remain from "a few hours to several short years," within the earth's attraction, i.e., in the *Kama-Loka*. But exceptions are, in the case of suicides and those who die a violent death in general.

Hence, one of such Egos, for instance, who was destined to live --- say 80 or 90 years, but who either killed himself or was killed by some accident, let us

suppose at the age of 20 --- would have to pass in the *Kama Loka* not "a few years," but in his case 60 or 70 years, as an Elementary, or rather an "earth-walker"; since he is not, unfortunately for him, even a "*shell*."

Happy, thrice happy, in comparison, are those disembodied entities, who sleep their long slumber and live in dream in the bosom of Space!

And woe to those whose *Trishna* will attract them to mediums, and woe to the latter, who tempt them with such an easy *Upadana*. For in grasping them, and satisfying their thirst for life, the medium helps to develop in them --- is in fact the cause of --- a new set of *Skandhas*, a new body, with far worse tendencies and passions than was the one they lost. All the future of this new body will be determined thus, not only by the *Karma* of demerit of the previous set or group but also by that of the new set of the future being.

Were the mediums and Spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into an *Upadana* which will be productive of a series of untold evils for the new Ego that will be born under its nefarious shadow, and that with every seance --- especially for materialization --- they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth, or be reborn into a worse existence than ever --- they would, perhaps, be less lavishing their hospitality.

And now, you may understand why we oppose so strongly Spiritualism and mediumship....

It is not against *true* Spiritualism that we set ourselves, but only against indiscriminate mediumship and --- physical manifestations, --- materializations and trance-*possessions* especially.

Could the Spiritualists be only made to understand the difference between *individuality* and *personality*, between *individual* and *personal* immortality and some other truths, they would be more easily persuaded that Occultists may be fully convinced of the *monad's* immortality, and yet deny that of the soul --- the vehicle of the *personal Ego*; that they can firmly believe in, and themselves practice spiritual communications and intercourse with the *disembodied* Egos of the *Rupa-Loka*, and yet laugh at the insane idea of "shaking hands" with a "Spirit"!; that finally, that as the matter stands, it is the Occultists and the Theosophists who are true Spiritualists, while the modern sect of that name is composed simply of *materialistic* phenomenalists.

...[Concerning] the difference that exists between individuality and personality,...[these] two terms...are the correct and literal translation of the Pali, Sanskrit, and even of the Chino-Tibetan technical names for the many *personal entities* blended in one *Individuality* --- the long string of lives emanating from the same Immortal MONAD.

You will have to remember them: ---

(a) The *Paccika Yana* --- (in Sanskrit "Pratyeka") means literally --- the "personal vehicle" or personal *Ego*, a combination of the five lower principles. While ---

(b) The *Amita-Yana* --- (in Sanskrit "Amrita") is translated: "The immortal vehicle," or the *Individuality*, the Spiritual Soul, or the Immortal *monad* --- a combination of the fifth, sixth and seventh....

(18) It appears to me that one of our great difficulties in trying to understand the progress of affairs turns on our ignorance so far of the *divisions* of the seven principles.

Each has in turn its seven elements we are told: can we be told something more concerning the seven-fold constitution of the fourth and fifth principles especially. It is evidently in the divisibility of these that the secret of the future and of many psychic phenomena here during life, resides.

(18) Quite right. But I must be permitted to doubt whether with the desired explanations the difficulty will be removed, and you will become able to penetrate "the secret of psychic phenomena."...

Nirvana, Devachan & the Astral World

Letter I

from Master Koot Hoomi

Letter I is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 69 in the 4th Chronological Edition; Letter 69 in the first three editions.

This letter consists of Master K.H.'s replies to questions from Sinnett. Unfortunately, Sinnett's questions are *not* extant.

(19) In esoteric teachings "Brahma," "Pitri," and "Deva" lokas are states of consciousness belonging to the various ethereal hierarchies or classes of Dhyanis and Pitris (the "creators" and "ancestors" of Humanity) and of Devas --- some far higher than man (spiritually) some --- among the Deva classes --- far behind on the descending arc of evolution, and only destined to reach the human stage in a future Manvantara.

Exoterically these lokas represent Nirvana, Devachan and the Astral world. The meaning of the terms Devachan and Deva-loka, is identical; "*chan*" and "*loka*" equally signifying *place* or *abode*. "Deva" is a word too indiscriminately used in Eastern writings, and is at times merely a blind.

(20) You will be right in referring the "Real Knowledge" and "True Cause" of the verses quoted to the highest plane of spiritual enlightenment; the "greater darkness" into which the perfected "Siddha" is finally merged thereby, is that *Absolute Darkness*, which is *Absolute Light*.

The Real Knowledge here spoken of is not a mental but a spiritual state, implying full union between the Knower and the Known.

[Apparently Master K.H. is commenting on the following verses from the *Isa-Upanishad*:

“And he who beholds all beings in the Self, and the Self in all beings, he never turns away from it.

When to a man who understands, the Self has become all things, what sorrow, what trouble can there be to him who once beheld that unity?

He (the Self) encircled all, bright, incorporeal, scathless, without muscles, pure, untouched by evil; a seer, wise, omnipresent, self-existent, he disposed all things rightly for eternal years.

All who worship what is not real knowledge (good works), enter into blind darkness: those who delight in real knowledge, enter, as it were, into greater darkness.

One thing, they say, is obtained from real knowledge; another, they say, from what is not knowledge. Thus we have heard from the wise who taught us this.

He who knows at the same time both knowledge and not-knowledge, overcomes death through not-knowledge, and obtains immortality through knowledge.

All who worship what is not the true cause, enter into blind darkness: those who delight in the true cause, enter, as it were, into greater darkness.”

Isa-Upanishad, verses 6-12, as given in *The Upanishads, Part 1*, pp. 312-313, Max Muller, *Sacred Books of the East Series* (1879). --- D.H.C.]

Suicides and Victims of Accident and Violence

Letter J

from Master Koot Hoomi

Letter J is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letters 70-A and 70-C in the 4th Chronological Edition; Letters 20A and 20C in the first three editions. *Questions and answers have been combined into one text for easy reading.* The underlined passages in the questions have been underlined in blue by Master K.H.

A.O. Hume's questions and comments are printed in **bold** type. Master K.H.'s replies and responses to these questions are printed in regular type.

(21) In speaking of Fragments No. III of which you will receive proofs soon, I said it was far from satisfactory though I had done my best.

[A.O. Hume is referring here to his third installment of a series of articles he wrote that were titled "Fragments of Occult Truth." Article No. III was published in the *The Theosophist*, Sept. 1882, pp. 307-314. --- D.H.C.]

It was necessary to advance the doctrine of the [Theosophical] Society another stage, so as

gradually to open the eyes of the spiritualists --- so I introduced as the most pressing matter the Suicide etc. view given in your last letter [Letter H] to S[innett].

Well it is **this that seems to me most unsatisfactory and it will lead to a number of questions that I shall feel puzzled to reply to.**

Our first doctrine is that the majority of objective phenomena were due to shells. 1½ and 2½ principled shells, i.e. principles entirely separated from their sixth and seventh principles.

But as a further development we admit that there are *some spirits*, i.e. 5th and 4th principles not wholly dissevered from their sixth and seventh which also may be potent in the seance room. These are the spirits of suicides and the victims of accident or violence. Here the doctrine is that each particular wave of life must run on to its appointed shore and with the exception of the *very good*, that all spirits prematurely divorced from the lower principles, must remain on earth, until the fordestined hour of what would have been the natural death strikes.

(21) Although not "wholly dissevered from their sixth and seventh principles" and quite "potent" in the seance room, nevertheless to the day when they would have died a natural death, they are separated from the higher principles by a gulf.

The sixth and seventh remain passive and negative, whereas, in cases of *accidental death* the higher and the lower groups mutually attract each other. In cases of good and innocent Egos, moreover, the latter gravitates irresistibly toward the sixth and seventh, and thus --- either slumbers surrounded by happy dreams, or, sleeps a dreamless profound sleep until the hour strikes.

With a little reflection, and an eye to eternal justice and fitness of things, you will see why. The victim whether good or bad is *irresponsible* for his death, even if his death were due to some action in a previous life or an antecedent birth; was an act, in short, of the Law of Retribution, still, it was not the *direct* result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed.

Had he been allowed to live longer he may have atoned for his antecedent sins still more effectually: and even now, the Ego having been made to pay off the debt of his maker (the previous Ego) is free from the blows of retributive justice.

The Dhyān Chohans who have no hand in the guidance of the *living* human Ego, protect the helpless victim when it is violently thrust out of its element into a new one, before it is matured and made fit and ready for it.

We tell you what we know, *for we are made to learn it through personal experience....*

Yes; the victims whether good or bad sleep, to awake but *at the hour of the last Judgment*, which is that hour of the supreme struggle between the sixth and seventh, and the fifth and fourth at the threshold of the gestation state.

And even after that, when the sixth and seventh carrying off a portion of the fifth have gone into their Akasic Samadhi, even then it may happen that the spiritual spoil from the fifth will prove too weak to be reborn in Devachan; in which case it will there and then reclothe itself in a new body, the subjective "Being" created from the Karma of the victim (or no-victim, as the case may be) and enter upon a new earth-existence whether upon this or any other planet.

In no case then, --- with the exception of suicides and shells, is there any possibility for any other to be attracted to a seance room. And it is *clear* that "this teaching is *not* in opposition to our former doctrine" and that while "shells" will be many, --- Spirits *very* few.

(22) Now this [as summarized by Hume in question 21 above] is all very well but this being so, it is clear that in opposition to our former doctrine, shells will be few and spirits many.

For what difference can there be to take the case of suicides, whether these be conscious or unconscious, whether the man blows his brains out, or only drinks or womanizes himself to death, or

kills himself by over-study? In each case equally the normal natural hour of death is anticipated and a spirit and not a shell the result --- or again what difference does it make whether a man is hung for murder, killed in battle, in a railway train or a powder explosion, or drowned or burnt to death, or knocked over by cholera or plague, or jungle fever or any of the other thousand and one epidemic diseases of which the seeds were not ab initio, in his constitution, but were introduced therein in consequence of his happening to visit a particular locality or undergo a given experience, both of which he might have avoided?

Equally in all cases the normal death hour is anticipated and a spirit instead of a shell the result.

In England it is calculated that not 15% of the population reach their normal death period --- and what with fevers and famines and their *sequeloe*, I fear the percentage is not much larger here even --- where the people are mostly vegetarian and as a rule live under less unfavourable sanitary conditions.

So then the great bulk of all the physical phenomena of spiritualists ought apparently to be due to these spirits and not to shells. I should be glad to have further information on this point.

(22) There is a great difference in our humble opinion.

We, who look at it from a stand-point which would prove very unacceptable to Life Insurance Companies, say, that there are very few if any of the men who indulge in the above enumerated vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of *Maya*.

The "vices" will not escape their punishment; but it is the *cause* not the *effect* that will be punished, especially an unforeseen though probable effect. As well call a *suicide* a man who meets his death in a storm at sea, as one who kills himself with "over-study." Water is liable to drown a man, and too much brain-work to produce a softening of the brain which may carry him away.

In such a case no one...to take a bath for fear of getting faint in it and drowned (for we all know of such cases;) nor should a man do his duty, least of all sacrifice himself for even a laudable and highly-beneficent cause, as many of us...do....

Motive is everything and man is punished in a case of *direct* responsibility, never otherwise. In the victim's case the natural hour of death was anticipated *accidentally*, while in that of the suicide, death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences.

Thus a man who causes his death in a fit of temporary insanity is *not a felo de se* [suicide] to the great grief and often trouble of the Life Insurance

Companies. Nor is he left a prey to the temptations of the Kama Loka but falls *asleep* like any other victim.

A Guiteau will not remain in the earth's atmosphere with his higher principles over him --- inactive and paralysed, *still* there. Guiteau is gone into a state during the period of which, he will be *ever firing at his President*, thereby tossing into confusion and shuffling the destinies of millions of persons; where he will be *ever tried* and *ever hung*.

[“Charles Julius Guiteau...was an American man who assassinated James A. Garfield, president of the United States, on July 2, 1881....Guiteau was sentenced to death for the crime, and was hanged five months later.” --- Wikipedia.org. --- D.H.C.]

Bathing in the reflections of his deeds and thoughts --- especially those he [Guiteau] indulged in on the scaffold,

[In Master K.H.'s original letter at this point, two lines of his handwriting are erased or deleted.]

.....

..... his fate.

As for those who were "knocked over by cholera, or plague, or jungle fever" they could not have succumbed had they not the germs for the development of such diseases in them from birth.

"So then, the great bulk of the physical phenomena of Spiritualists"...are *not* "due to these Spirits" but indeed --- to "shells."

(23) There is a second point very often as I understand the spirits of very fair average good people dying *natural* deaths, remain sometime in the earth's atmosphere --- from a few days to a few years --- why cannot such as these communicate? And if they can this is a most important point that should not have been overlooked.

(23) "The Spirits of very fair average good people dying natural deaths remain...in the earth's atmosphere from a few days to a few years," the period depending on their readiness to meet their --- *creature* not their creator....

But why should they "communicate"? Do those you love communicate with you during their sleep objectively?

Your Spirits, in hours of danger, or intense sympathy, vibrating on the same current of thought --- which in such cases, creates a kind of telegraphic spiritual wires between your two bodies --- may meet and mutually impress your memories; but then you are *living*, not *dead* bodies.

But how can an *unconscious* 5th principle [Manas, the Mind]...impress or communicate with a living organism, unless it has already become a *shell*?

If, for certain reasons they remain in such a state of lethargy for several years, the spirits of the living may ascend to them, as you were already told; and this may take place still easier than in Devachan, where the *Spirit* is too much engrossed in his personal bliss to pay much attention to an intruding element. I say --- they *cannot*.

(24) And thirdly it is a fact that thousands of spirits do appear in pure circles and teach the highest morality and moreover tell very closely the truths as to the unseen world...and it is unreasonable to suppose that such are either shells or bad spirits.

But you have not given us any opening for any large number of pure high spirits --- and until the whole theory is properly set forth and due place made for these which seem to me a thoroughly well established fact, you will never win over the spiritualists. I dare say it is the old story --- only *part* of the truth being told to us and the rest reserved -- if so it is merely cutting the Society's throat. Better to tell the *outside* world nothing --- than to tell them half truths the incompleteness of which they detect at once, the result being a contemptuous rejection of what *is* truth and though they cannot accept it in this fragmentary state.

(24) I am sorry to contradict your statement.

I know of no "thousands of spirits" who do appear in circles --- and moreover positively do not know of one "perfectly *pure* circle"...[that] "teach the highest morality." . . .

True Immortality

Letter K

from Master Koot Hoomi

Letter K is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letters 70-B and 70-C in the 4th Chronological Edition; Letters 20B and 20C in the first three editions. *Questions and answers have been combined into one text for easy reading.*

A.P. Sinnett's questions and comments to *H.P. Blavatsky* are printed in **bold** type. Master K.H.'s replies and responses to Sinnett's questions are printed in regular type.

**(25) I began to try to answer N.D.K.'s letter.
... But I soon got into a tangle.**

[Sinnett is referring here to a letter written by Navroji Dorabji Khandalavala. Mr. Khandalavala had written a letter to H.P. Blavatsky, Editor of *The Theosophist*, in which he asked Mme. Blavatsky?

What, then, is meant by the "useless portion of mankind" who, you suggest [in your editorial note to Eliphaz Levi's article], are annihilated by the millions? Are they a combination of less than seven principles?

That cannot be, for even the very wicked and depraved have them all. What, then, becomes of the

fourth, fifth, sixth and seventh principles in the case of the so-called “*useless portion of mankind*”?

Khandalavala is referring here to an essay titled “Death” written by the French Occultist Eliphas Levi with a long “Editor’s Note” *added by* H.P. Blavatsky, the editor of *The Theosophist*. Both Levi’s essay and HPB’s Note were published in *The Theosophist*, October, 1881. See a reprint of this material in Appendix 2, pp. 209-217 in this book. --- D.H.C.]

Of course we have received no information that distinctly covers the question now raised [by Mr. Khandalavala], though I suppose we ought to be able to combine bits into an answer.

The difficulty turns on giving the real explanation of Eliphas Levi's enigma in your [H.P.B.'s] note in the October [1881] Theosophist.

If he [Eliphas Levi] refers to the fate of this, at present existing race of mankind his statement that the intermediate majority of Egos are ejected from nature or annihilated, would be in direct conflict with K.H.'s teaching.

They do not die without remembrance, if they retain remembrance in Devachan and again recover remembrance (even of past personalities as of a book's pages) at the period of full individual consciousness preceding that of absolute consciousness in Pari-Nirvana.

But it occurred to me that E.L. may have been dealing with humanity as a whole, not merely with the fourth round men. Great numbers of fifth round personalities are destined to perish I understand, and these might be his intermediate useless portion of mankind.

But then the individual spiritual monads, as I understand the matter, do not perish whatever happens, and if a monad reaches the fifth round with all his previous personalities preserved in the pages of his book awaiting future perusal, *he* would not be ejected and annihilated because some of his fifth round pages were "unfit for publication."

So again there is a difficulty in reconciling the two statements.

(25) Except in so far, that he constantly uses the terms "God" and "Christ" which taken in their esoteric sense simply mean "Good" --- in its dual aspect of the abstract and the *concrete* and nothing more dogmatic, Eliphas Levi is not in any *direct* conflict with our teachings.

...*Most* of those, whom you may call, if you like, candidates for *Devachan* --- die and are reborn in the Kama-Loka "without remembrance"; though (and just because) they do get some of it back in the *Devachan*.

Nor can we call it a full, but only a *partial* remembrance. You would hardly call "remembrance" a dream of yours; some particular scene or scenes, within whose narrow limits you would find enclosed a

few persons --- those whom you loved best, with an undying love, that holy feeling that alone survives, and --- not the slightest recollection of any other events or scenes?

Love and Hatred are the only *immortal* feelings, the only survivors from the wreck of *Ye-damma*, or the phenomenal world.

Imagine yourself then, in Devachan with those you may have loved with such immortal love; with the familiar, shadowy scenes connected with them for a background and --- a perfect blank for everything else relating to your interior, social, political, literary and social life. And then, in the face of that spiritual, purely cogitative existence, of that unalloyed felicity which, in proportion with the intensity of the feelings that *created* it, last from a few to several thousand years, --- call it the "personal remembrance of A. P. Sinnett" --- if you can.

Dreadfully monotonous! --- you may think. --- Not in the least -- I answer.

Have you experienced monotony during --- say --- that moment which you considered *then* and *now* so consider it --- as the moment of the highest bliss you have ever felt? --- Of course not. --- Well no more will you experience it there, in that passage through the Eternity in which a million of years is no longer than a second.

There, where there is no consciousness of an external world there can be no discernment to mark

differences, hence, --- no perception of contrasts of monotony or variety; nothing in short, outside that immortal feeling of love and sympathetic attraction whose seeds are planted in the fifth, whose plants blossom luxuriantly in and around the fourth, but whose roots have to penetrate deep into the sixth principle, if it would survive the lower groups.

...remember, both, that we *create* ourselves our *devachan* as our *avitchi* while yet on earth, and mostly during the latter days and even moments of our intellectual, sentient lives. That feeling which is the strongest in us at that supreme hour; when, as in a dream, the events of a long life, to their minutest details, are marshalled in the greatest order in a few seconds in our vision...--- that feeling will become the fashioner of our bliss or woe, the *life principle* of our future existence.

That vision takes place when a person is already proclaimed dead. The brain is the last organ that dies.

In the latter we have no substantial being, but only a present and momentary existence, --- whose duration has no bearing upon, as no effect, or relation to its being --- which as every other effect of a transitory cause will be as fleeting, and in its turn will vanish and cease to be.

The real full remembrance of our lives will come but at the end of the minor cycle --- not before.

In Kama Loka those who retain their remembrance, will not enjoy it at the supreme hour of recollection. ---

Those who *know* they are dead in their physical body - --- can only be either adepts or --- sorcerers; and these two are the exceptions to the *general rule*.

Both having been "co-workers with nature," the former for *good*, the latter --- for *bad*, in her work of creation and in that of destruction, they are the only ones who may be called *immortal* --- in the Kabalistic and the esoteric sense of course.

Complete or true immortality, --- which means an unlimited *sentient* existence, can have no breaks and stoppages, no arrest of *Self*-consciousness.

And even the *shells* of those good men whose page will not be found missing in the great Book of Lives at the threshold of the Great Nirvana, even they will regain their remembrance and an appearance of Self-consciousness, only after the sixth and seventh principles with the essence of the 5th (the latter having to furnish the material for even that partial recollection of personality which is necessary for the object in Devachan) --- have gone to their gestation period, *not before*.

Even in the case of suicides and those who have perished by violent death, even in their case, consciousness requires a certain time to establish its new centre of gravity, and evolve...its "perception proper" henceforth to remain distinct from "sensation proper."

Thus, when man dies, his "Soul" (fifth prin[ciple].) 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.

When life has retired from the last particle in the brain matter, his perceptive faculties become extinct forever, his spiritual powers of cogitation and volition --- (all those faculties in short, which are neither inherent in, nor acquirable by organic matter) --- for the time being.

His *Mayavi rupa* ["illusive form" or apparition] may be often thrown into objectivity, as in the cases of apparitions after death; but, unless it is projected with...knowledge...(whether latent or potential), or, owing to the intensity of the desire to see or appear to someone, shooting through the dying brain, the apparition will be simply --- automatical; it will not be due to any sympathetic attraction, or to any act of volition, and no more than the reflection of a person passing unconsciously near a mirror, is due to the desire of the latter.

Having thus explained the position, I will sum up and ask again why it should be maintained that what is given by Eliphas Levi and expounded by H.P.B., is "in direct conflict" with my teaching?

E.L. is an Occultist, and a Kabalist, and writing for those who are supposed to know the rudiments of the Kabalistic tenets, uses the peculiar phraseology of his doctrine, and H.P.B. follows suit.

The only omission she was guilty of, was not to add the word "Western" between the two words "Occult" and doctrine (see third line of [H.P.B.'s] *Editor's note*)

As [I have] remarked on the margin of the October *Theosophist* --- the word "immortality" has for the initiates and occultists quite a different meaning.

[A copy of Eliphas Levi's above-mentioned essay and HPB's editorial notes (as printed in *The Theosophist*) is preserved among the Mahatma Papers in the British Library in London. This copy has *handwritten annotations and remarks added by Master K.H.* See a reprint of this material in Appendix 2, pp. 209-217 of this book. --- D.H.C.]

We call "immortal" but the one *Life* in its universal collectivity and entire or Absolute Abstraction; that which has neither beginning nor end, nor any break in its continuity.

Does the term [immortal] apply to anything else? Certainly it does not.

Therefore the earliest Chaldeans had several prefixes to the word "immortality," one of which is the Greek, rarely-used term --- *panaeonic* immortality, i.e. beginning with the *manvantara* and ending with the

pralaya of our Solar Universe. It lasts the aeon, or "period" of our *pan* or "all nature." Immortal then is he, in the *panaeonic* immortality whose distinct consciousness and perception of *Self under whatever form* --- undergoes no disjunction at any time not for one second, during the period of his *Egoship*.

Those periods are several in number, each having its distinct name in the secret doctrines of the Chaldeans, Greeks, Egyptians and Aryans....

Suffice for you, for the present to know, that a man, an *Ego* like yours or mine, may be immortal from one to the other Round.

Let us say I begin my immortality at the present fourth Round, i.e., having become a *full adept* (which unhappily I am not) I arrest the hand of Death at will, and when finally obliged to submit to it, my knowledge of the secrets of nature puts me in a position to retain my consciousness and distinct perception of Self as an object to my own reflective consciousness and cognition; and thus avoiding all such dismemberments of principles, that as *a rule* take place after the physical death of average humanity, I remain as Koothoomi in my *Ego* throughout the whole series of births and lives across the seven worlds and *Arupa-lokas* until finally I land again on this earth among the fifth race men of the full fifth Round beings.

I would have been, in such a case --- "immortal" for an inconceivable (to you) long period, embracing

many milliards of years. And yet am "I" *truly* immortal for all that?

Unless I make the same efforts as I do now, to secure for myself another such furlough from Nature's Law, Koothoomi will vanish and may become a Mr. Smith...when his leave expires.

There are men who become such mighty beings, there are men among us who may become immortal during the remainder of the Rounds, and then take their appointed place among the highest [Dhyan] Chohans, the Planetary *conscious* "Ego-Spirits."

Of course the Monad [Atma-Buddhi] "never perishes whatever happens," but Eliphas speaks of the *personal* [Egos] not of the Spiritual Egos....

(26) But again is it conceivable that a spiritual monad though surviving the rejection of its third and fourth round pages, cannot survive the rejection of fifth and sixth round pages. That failure to lead good lives in these rounds means the annihilation of the whole individual who will never then get to the seventh round at all.

(26) It is certainly *inconceivable*, therefore, there is no mortal use to discuss the subject.

(27) But on the other hand if that were so the Eliphas Levi case would not be met by such a hypothesis, for long before then the individuals who

had become co-workers with nature for evil would have been themselves annihilated by the obscuration of the planet between the fifth and sixth rounds --- if not by the obscuration between the fourth and the fifth, for to every round there is one obscuration we are told.

(27) You misconceived the teaching, because you were not aware of what you are now told: (a) who are the true *co-workers* with nature; and (b) that it is by no means *all* the evil co-workers, who drop into the eighth sphere and are annihilated.

Annihilated *suddenly* as *human Egos* and *personalities*, lasting in that world of pure matter under various material forms an inconceivable length of time before they can return to primeval matter.

The potency for *evil* is as great in man --- aye -- - greater --- than the potentiality for *good*. An exception to the rule of nature, that exception, which in the case of adepts and sorcerers becomes in its turn a *rule*, has again its own exceptions.

Read carefully the passage...on pp. 352-353, *Isis* Volume I, Para. 3.

...the case mentioned relates but to those powerful sorcerers whose co-partnership with nature for evil affords to them the means of forcing her hand, and thus accord them also panaeonic immortality. But oh, what kind of immortality, and how preferable is annihilation to their lives!...

(28) There is another difficulty here because some fifth rounders being here already it is not clear when the obscuration comes on. Will it be behind the *avant couriers* of the fifth round, who will not count as commencing the fifth, that epoch only really beginning after the existing race has totally decayed out --- but this idea will not work.

(28) The "obscuration" comes on only when the last man of whatever Round has passed into the sphere of effects. Nature is too well, too mathematically adjusted to cause mistakes to happen in the exercise of her functions. The obscuration of the planet on which are now evolving the races of the fifth Round men --- will, of course "be behind the few *avant couriers*" who are now here....

Unless a man *loves* well or *hates* as well, he will be neither in Devachan nor in Avitchi.

"Nature spews the luke-warm out of her mouth" means only that she annihilates their *personal* Egos (not the shells, nor yet the sixth principle) in the Kama Loka and the Devachan. This does not prevent them from being immediately reborn --- and, if their lives were not very *very* bad, --- there is no reason why the eternal Monad should not find the page of that life intact in the Book of Life.

Exceptional Cases

Letter L

from Master Koot Hoomi

Letter L is extracted from *The Mahatma Letters to A.P. Sinnett*, Letter 71 in the 4th Chronological Edition; Letter 19 in the first three editions.

During this period of time, A.P. Sinnett had written two articles titled “Letters on Theosophy” based on some of the teachings that he had recently been given by Master K.H. on the subject of life after death. These letters/articles were being sent to London where they would appear in the pages of *Light*, a well-known spiritualistic magazine of the day. In the meantime Sinnett had sent the Master proof copies.

Letter L consists of Master’s K.H.’s two comments attached to the proof copy of one of these articles.

(29) [Sinnett in his article writes about:

“...the occult doctrine, (the actual state of the facts, that is to say, as *known* to the adepts and affirmed by them with as much confidence as the motions of the planets are affirmed by astronomers to be what they are). . . .”

At this point, K.H. comments:]

Yes; verily *known* and as confidently *affirmed*
by the adepts from whom --

"No curtain hides the spheres Elysian,
Nor these poor shells of half transparent dust;
For all that blinds the spirit's vision
Is pride and hate and lust."
(Not for publication)

(30) [Sinnett in his article also makes this
observation:

“...Now, the victims of accident and suicide
can communicate with us through mediums, and that
which communicates is the real entity of the once
living man. They have to remain in the earth's
atmosphere (in most cases), for those affinities are not
yet established which would carry them beyond it, and
divide their essential attributes one from another in the
natural manner. In other words, that particular wave of
live-evolution which developed their existence must
run on to its shore. But the less they are disturbed
during this period of waiting, the better for them....”]

[To these words, Master K.H. comments:]

Exceptional cases, my friend.

Suicides *can* and generally do [communicate],
but not so with the others.

The good and pure sleep a quiet blissful sleep, full of happy visions of earth-life and have no consciousness of being already forever beyond that life.

Those who were neither good nor bad, will sleep a dreamless, still a quiet sleep; while the wicked will in proportion to their grossness suffer the pangs of a nightmare lasting years: their thoughts become living things, their wicked passions --- real substance, and they receive back on their heads all the misery they have heaped upon others.

Reality and *fact* if described would yield a far more terrible *Inferno* than even Dante had imagined!

Within Man *No Abiding Principle*

Letter M

from Master Koot Hoomi

Letter M is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 72 in the 4th Chronological Edition; Letter 127 in the first three editions.

Master K.H. is writing either to Mr. Sinnett or Mr. Hume.

One of your letters begins with a quotation from one of my own [letters].... [See Letter H, page 87 from K.H. in this book.]

"Remember that there is within man no abiding principle"

--- which sentence I find followed by a remark of yours

"How about the sixth and seventh principles?"

To this I answer, neither Atma nor Buddhi ever were *within* man, --- a little metaphysical axiom that

you can study with advantage in Plutarch and Anaxagoras.

The latter made his ...[*nous autochrates*] the spirit self-potent, the *nous* that alone recognised *noumena* while the former taught on the authority of Plato and Pythagoras that...this *nous* always remained without the body; that it floated and overshadowed so to say the extreme part of the man's head, it is only the vulgar who think it is within them.

Says Buddha:

"You have to get rid entirely of all the subjects of impermanence composing the body that your body should become permanent. The permanent never merges with the impermanent although the two are one. But it is only when all outward appearances are gone that there is left that one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two but above beneath and everywhere --- (Parinirvana Sutra Kiouen XXXIX).

More on Suicides & Victims of Accident

Letter N

from Master Koot Hoomi

Letter N is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 76 in the 4th Chronological Edition; Letter 21 in the first three editions.

Questions and answers have been combined into one text for easy reading.

A.P. Sinnett's questions and comments are printed in **bold** type. Master K.H.'s replies and responses are printed in regular type.

[Sinnett writes to Koot Hoomi]:

(31) I am afraid the present letters on Theosophy are not worth much, for I have worked on too literal an acceptance of some passages in your long letter about Devachan.

[These "present letters" written by Sinnett are titled "Letters on Theosophy." See previous Letter L in this book where KH commented on some of Sinnett's text in one these letters/articles. --- D.H.C.]

The bearing of that seemed to be that the "accidents" as well as the suicides, were in danger from the attraction of the seance room.

You wrote: --

"But there is another kind of spirit we have lost sight of, --- the suicides and those killed by accidents. Both kinds can communicate and both have to pay dearly for such visits. . . ."

[To the last paragraph above, Koot Hoomi writes]:

(31) Correct.

[Sinnett continues his letter to Koot Hoomi]:

(32) And later on after speaking of the case of the suicides in detail you say: ---

"As to the victims of accident these fare still worse . . . unhappy shades . . . cut off in the full flush of earthly passions . . . they are the pisachas etc. . . ." They not only ruin their victims etc. . . ."

[Koot Hoomi answers:]

(32) Again correct. Bear in mind that the exceptions enforce the rule.

[Sinnett also quotes the following statement previously written by the Master:]

(33) And if they are neither very good nor very bad the "victims of accident or violence," derive a new set of skandhas from the medium who attracts them.

[To this, Koot Hoomi comments:]

(33) I have explained the situation on the margin of proofs. See note.

[KH is referring here to his *marginal note* (30) in previous Letter L, page 120-121 of this book. --- D.H.C.]

[Sinnett continues writing to Koot Hoomi:]

(34) It was on this text that I have been working.

If this is not to be maintained or if in some way that as yet I cannot understand the words bear a different signification from that which seems to belong to them, it might be better to cancel these two letters altogether or hold them over for

complete alteration. The warning is delivered in too solemn a tone and the danger is made too much of if it is merely to apply to suicides, and in the last slip of the proof the elimination of "the accidents and" makes the rest rather ridiculous because then we are dividing *suicides only* into the *very pure and elevated!* and the medium people etc.

It seems to me that it would hardly do to let even Letter 1 stand alone, --- though it does not include the mistake, for it would have no *raison d'etre* unless followed up by Letter 2.

Both letters have gone...[to London] to Stainton Moses for transmission to [and publication in] *Light* [a London spiritualistic magazine] --- the first [letter] by the mail from here of July 21, the second [letter] by last mail --- yesterday.

[These *two* "letters" or articles written by Sinnett are titled "Letters on Theosophy." See previous Letter L in this book where KH commented on some of Sinnett's text in one these letters. --- D.H.C.]

Now if you decide that it is better to stop and cancel them I shall just be in time to telegraph home to Stainton Moses to that effect, and will do this directly I receive a telegram from you or from ...[Mme. Blavatsky] to that effect.

If nothing is done they will appear in *Light* as written --- i.e. as the MS. sent with the present

proof stood barring a few little mistakes which I see my wife has made in copying them out.

It is altogether a very awkward tangle. I was precipitate apparently in sending them home, but I thought I had followed the statements of your long devachan letter so faithfully. Awaiting orders

[To the above, Koot Hoomi replies:]

(34) On margin I said "rarely" but I have not pronounced the word "*never*."

[K.H. is referring here to *note (30)*, pp. 120-121 in previous Letter L of this book. --- D.H.C.]

Accidents occur under the most various circumstances; and men are not only killed *accidentally*, or die as *suicides* but are also *murdered* -- something we have not even touched upon.

I can well understand your perplexity but can hardly help you. Bear always in mind that there are exceptions to every rule, and to these again and other side exceptions, and be always prepared to learn something new. I can easily understand we are accused of *contradictions* and *inconsistencies* --- aye, even to writing one thing to-day and denying it to-morrow.

What you were taught is the RULE.

Good and pure "accidents" sleep in the Akasa, ignorant of their change; very wicked and impure --- suffer all the tortures of a horrible nightmare.

The majority --- neither very good nor very bad, the victims of accident *or violence* (including murder) --- some *sleep*, others become *Nature pisachas*, and while a small minority may fall *victims* to mediums and derive a new set of skandhas from the medium who attracts them. Small as their number may be, their fate is to be the most deplored.

What I said in my [marginal] notes on your ["Letter on Theosophy"] MSS. was in reply to Mr. Hume's statistical calculations which led him to infer that "there were more Spirits than shells in the seance rooms" in such a case.

[See K.H.'s **marginal note (30)**, pp. 120-121 in previous Letter L of this book. --- D.H.C.]

You have much to learn --- and we have much to teach nor do we refuse to go to the very end. But we must really beg that you should not jump at hasty conclusions....

Your [two] letters to London can do no harm, and are sure, on the contrary to do good. They are admirably written and the *exceptions* may be mentioned and the whole ground covered in one of the future letters.

...Only be careful, and do not forget your details and exceptions whenever you explain your rules. Remember still: even in the case of suicides there are many who will never allow themselves to be drawn into the vortex of mediumship, and pray do not

accuse me of "inconsistency" or *contradiction* when we come to that point.

Could you but know *how* I write my letters and the time I am enabled to give to them, perchance you would feel less critical if not exacting.

“Isis Unveiled” & Reincarnation

Letter O

from Master Koot Hoomi

Letter O is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 81 in the 4th Chronological Edition; Letter 52 in the first three editions.

...In *reality*, there is no contradiction between that passage [about reincarnation] in *Isis* [*Unveiled*, Vol. I, pp. 351-352] and our later teaching [as given in these letters]....

To anyone, who never heard of the *seven* principles --- constantly referred to in *Isis* as a trinity [of body, soul, and spirit], without any more explanation --- there certainly appeared to be as good a contradiction as could be.

"You will write so and so, give *so far*, and no more" --- she [H.P.B.] was constantly told by us, when writing her book [*Isis Unveiled* in 1875-1877].

It was at the very beginning of a new cycle, in days when neither Christians nor Spiritualists ever thought of, let alone mentioned, more than two

principles in man --- *body* and *Soul*, which they called Spirit. If you had time to refer to the spiritualistic literature of that day, you would find that with the phenomenologists as with the Christians, *Soul* and *Spirit* were synonymous.

It was H.P.B., who...was the first to explain in the *Spiritualist* [magazine of London] the difference there was between *psyche* and *nous*, *nefesh* and *ruach* -- Soul and Spirit. She had to bring the whole arsenal of proofs with her, quotations from Paul and Plato, from Plutarch and *James*, etc. before the Spiritualists admitted that the theosophists were right. . . .

And, as there happened such a war over it, endless polemics and objections to the effect that *there could not be in man two souls* --- we thought it was premature to give the public more than they could possibly assimilate, and before they had digested the "two souls"; --- and thus the further sub-division of the trinity into 7 principles was left unmentioned in *Isis*....

[The] clumsy paragraph [from *Isis Unveiled*, Vol. I, p. 351-352] ... that insisted upon *non-reincarnation*...had reference but to the *animal* soul, not Spirit, to the astral, not the Spiritual monad....

[See Glossary under **Reincarnation** entry, pp. 300-302 in this book, for passage from *Isis Unveiled* mentioned and commented on by Master K.H. --- D.H.C.]

More Contradictions??

Letter P

from Master Koot Hoomi

Letter P is excerpted from The Mahatma Letters to A.P. Sinnett, Letters 85A and 85B in the 4th Chronological Edition; Letters 24A and 24B in the first three editions. Questions and answers have been combined into one text for easy reading.

A.P. Sinnett's questions and comments are printed in **bold** type. Master K.H.'s replies and responses to these questions are printed in regular type.

(35) I hope you will give me great credit for obedience in having laboriously and against my inclination endeavoured to compile a case for the plaintiff...[concerning] the alleged contradictions. As I have said elsewhere these appear to me not much worth worrying about; though for the present they leave me cloudy in my ideas about Devachan and the victims of accident....

(35) Nor do they fret me --- particularly. But as they furnish our mutual friend [A.O. Hume] with a good handle against us, which he is likely to use any day in that nasty way, so pre-eminently his own, I rather explain them once more --- with your kind permission.

(36) Hume has been inclined to trace contradictions in some letters referring to the evolution of man, but in conversation with him I have always contended that these are not contradictions at all, --- merely due to a confusion about rounds and races --- a matter of language.

Then he has pretended to think that you have built up the philosophy as you have gone on, and got out of the difficulty by inventing a great many more races than were contemplated at first, which hypothesis I have always ridiculed as absurd.

(36) Of course, of course; it is our usual way of getting out of difficulties. Having been "invented" ourselves, we repay the inventors by inventing imaginary races....

(37) I have not re-copied here the passages about victims of accident quoted in my letter of the 12th August and in apparent conflict with the corrections on the proof of my *Letter on Theosophy*.

(37) And because I admit the superficial or apparent inconsistency --- and even that in the case only of one who is so thoroughly unacquainted with our doctrines as you are --- is that a reason why they should be regarded as conflicting in reality?...

(38) You have already said apropos to these quotations . . . --

“I can easily understand we are accused of contradictions and inconsistencies aye even to writing one thing to-day and denying it to-morrow. Could you but know how I write my letters and the time I am enabled to give to them perchance you would feel less critical if not exacting ----”

This passage it was which led me to think it might be that some of the earlier letters had been perhaps the "victim of accident" itself.

(38) Writing my letters, then, as I do, a few lines now and a few words two hours later; having to catch up the thread of the same subject, perhaps with a dozen or more interruptions between the beginning and the end, I cannot promise you anything like western accuracy. *Ergo* --- the only "victim of accident" in this case is myself....

(39) But to go on with the case for the plaintiff: ---

[Sinnett then quotes a previous statement by KH which apparently seemed contradictory:]

Most of those whom you may call, if you like, candidates for Devachan die and are reborn in the Kama loka without

remembrance. . . . You can hardly call remembrance a dream of yours, some particular scene or scenes within whose narrow limits you would find enclosed a few persons. . . etc., call it the personal remembrance of A. P. Sinnett if you can."
Notes on back of mine to Old Lady.

[In response, KH replied:]

(39) Every just disembodied *four-fold* entity --- whether it died a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad, or indifferent --- loses at the instant of death all recollection, it is mentally --- *annihilated*; it sleeps it's akasic sleep in the Kama-loka. This state lasts from a few hours, (rarely less) days, weeks, months --- sometimes to several years.

All this according to the entity, to its mental status at the moment of death, to the character of its death, etc. That remembrance will return slowly and gradually toward the end of the gestation (to the entity or Ego), still more slowly but far more imperfectly and *incompletely* to the *shell*, and *fully* to the Ego at the moment of its entrance into the Devachan.

And now the latter being a state determined and brought by its past life, the Ego does not fall headlong but sinks into it gradually and by easy stages. With the first dawn of that state appears that life (or rather *is once more lived over* by the Ego) from its first day of consciousness to its last.

From the most important down to the most trifling event, all are marshalled before the spiritual eye of the Ego; only, unlike the events of real life, those of them remain only that are chosen by the new *liver* (pardon the word) clinging to certain scenes and actors, these remain *permanently* --- while all the others fade away to disappear forever, or to return to their creator --- *the shell*. Now try to understand this highly important, because so highly just and retributive law, in its effects.

Out of the resurrected Past *nothing* remains but what the Ego has felt *spiritually* --- that was evolved by and through, and lived over by his spiritual faculties -- they be *love* or *hatred*.

All that I am now trying to describe is in truth -- - indescribable. As no two men, not even two photographs of the same person, nor yet two leaves resemble line for line each other, so no two states in Devachan are like. Unless he be an adept, who can realize such a state in his *periodical* Devachan --- how can one be expected to form a correct picture of the same?

[Again Sinnett quotes a previous statement by KH which apparently seemed contradictory:]

(40) "Certainly, the new Ego, once that it is reborn in the Devachan retains for a certain time proportionate to its Earth life, a 'complete

recollection of his spiritual life on Earth.' *Long Devachan letter.*

[In response, KH replied:]

(40) Therefore, there is no contradiction in saying, that the ego once reborn in the Devachan, "retains for a certain time proportionate to its earth life a *complete recollection* of his (Spiritual) life on earth." Here again the omission of the word "Spiritual" alone, produced a misunderstanding!

[Again Sinnett quotes a previous statement by KH which apparently seemed contradictory:]

(41) All those who have not slipped down into the mire of unredeemable sin and bestiality --- go to the Devachan, *ibid.*

[In response, KH replied:]

(41) All those that do not slip down into the 8th sphere --- *go to the Devachan.* Where's the point made or the contradiction?

[Once again Sinnett quotes a previous statement by KH which apparently seemed contradictory:]

(42) It (Devachan) is an ideated paradise in each case of the Ego's own making and by him

filled with the scenery crowded with the incidents and thronged with the people he would expect to find in such a sphere of compensative bliss. *Ibid.*

[In response, KH replied:]

(42) The Devachan *State*, I repeat, can be as little described or explained, by giving a however minute and graphic description of the state of one ego taken at random, as all the human lives collectively could be described by the "Life of Napoleon" or that of any other man.

There are millions of various states of happiness and misery, *emotional* states having their source in the *physical* as well as the *spiritual* faculties and senses, and only the latter surviving. An honest labourer will feel differently from an honest *millionaire*. Miss Nightingale's *state* will differ considerably from that of a young bride who dies before the consummation of what she regards as happiness.

The two former love their families; the philanthropist --- humanity; the girl centres the whole world in her future husband; the *melomaniac* knows of no *higher* state of bliss and happiness than music --- the most divine and *spiritual* of arts.

The devachan merges from its highest into its lowest degree --- by insensible gradations; while from the last step of *devachan*, the Ego will often find itself in *Avitcha's* faintest state, which, towards the end of the "spiritual selection" of events may become a *bona fide* "Avitcha." Remember, every feeling is relative.

There is neither *good* nor *evil*, *happiness* nor *misery* *per se*.

The transcendent, evanescent bliss of an adulterer, who by his act murders the happiness of a husband, is no less spiritually born for its criminal nature. If a remorse of conscience (the latter proceeding always from the Sixth Principle) has only once been felt during the period of bliss and really spiritual love, born in the sixth and fifth, however polluted by the desires of the fourth, or Kamarupa, --- then this remorse must survive and will accompany incessantly the scenes of pure love....

Search in the depths of your conscience and memory, and try to see what are the scenes that are likely to take their firm hold upon you; when once more in their presence you find yourself *living them over* again; and that, ensnared, you will have forgotten all the rest --- this letter among other things, since in the course of events it will come far later on in the panorama of your resurrected life. I have *no right* to look into your *past* life.

Whenever I may have caught glimpses of it, I have invariably turned my eyes away, for I have to deal with the *present* A. P. Sinnett --- (also and by far more "a new invention" than the ex A.P.S.) --- not with the ancient man.

Yes; *Love* and *Hatred* are the only immortal feelings; but the gradations of tones along the seven by seven scales of the whole key-board of life, are

numberless. And, since it is those two feelings --- (or, to be correct, shall I risk being misunderstood again and say those two poles of man's "Soul" which is a unity?) --- that mould the future state of man, whether for *devachan* or *Avitcha* then the variety of such states must also be inexhaustible....

[Sinnett again quotes a previous statement by KH which apparently seemed contradictory:]

(43) Nor can we call it a full but only a partial remembrance. Love and hatred are the only immortal feelings, the only survivors from the wreck of the Ye-damma or phenomenal world. Imagine yourself in Devachan then, with those you may have loved with such immortal love, with the familiar shadowy scenes connected with them for a background, and a perfect blank for everything else relating to your interior social political and literary life --- *Former letter: i.e. Notes.*

[In response, KH replied:]

(43) ...having eliminated from your past life [the memories of] the Ratigans and Reeds [*i.e.*, various people Sinnett had known and was acquainted with] who with you have never transcended beyond the boundaries of the lower portion of your fifth principle with its vehicle --- the *kama* --- what is it but the "partial remembrance" of a life?

...For how can you dispute the fact that music and harmony are for a Wagner, a Paganini, the King of Bavaria and so many other *true* artists and melomans [lovers of music], an object of the profoundest spiritual love and veneration?

With your permission I will not change one word [of mine in Quotation 43]....

[Sinnott again quotes a previous statement by KH which apparently seemed contradictory:]

(44) Since the conscious perception of one's personality on Earth is but an evanescent dream, that sense will be equally that of a dream in the Devachan --- *only a hundred fold intensified.*" Long Devachan letter.

[In response, KH replied:]

(44) Pity you have not followed your quotations with personal commentaries. I fail to comprehend in what respect you object to the word "dream"? Of course both bliss and misery are but a dream; and as they are purely spiritual they are "intensified."

[Sinnott again quotes a previous statement by KH which apparently seemed contradictory:]

(45) ". . . . a connoisseur who passes aeons in the rapt delight of listening to divine symphonies by imaginary angelic choirs and orchestras." *Long letter.*

[In response, KH replied:]

(45) Answered.... See my note [43 above]...about Wagner etc.

[Sinnott again quotes *two previous statements* by KH which apparently seemed contradictory:]

(46) You say:

"In no case then, with the exception of suicides and shells is there any possibility for any other to be attracted to a seance room."...

"On margin I said rarely but I have not pronounced the word *never*."...

[In response, KH replied:]

(46) Had I but written, --- when answering Mr. Hume's objections, who...maintained that...spiritualists were right and the majority of seance rooms spooks *were* "Spirits" ---

"In no case then, with the exception of suicides and shells" --- *and those accidents who die full*

of some engrossing earthly passion --- is there any possibility for any other, etc., etc."

I would have been perfectly right....

To think that, eager as you are to accept doctrines that contradict in some most important points physical science from first to last --- you should have consented at Mr. Hume's suggestion to split hairs over a simple omission! My dear friend, permit me to remark that simple common sense ought to have whispered you that one who says one day: "*in no case then etc.:*" and a few days later denies having ever pronounced the word *never* --- is not only *no adept* but must be either suffering from softening of the brain or some other "accident."

"On margin I said rarely but I have not pronounced the word *never*" --- refers to the margin of the proof of your letter [on Theosophy] N[umber] II; that margin --- or rather to avoid a fresh accusation --- the piece of paper I had written upon some remarks referring to the subject and glued to the margin of your proof --- you have cut out as well as the four lines of poetry.

....But the word *never* refers to that margin....

[See K.H.'s marginal note (30) in previous Letter L, pp. 120-121 of this book. --- D.H.C.]

More About Reincarnation

Letter Q

from Master Koot Hoomi

Letter Q is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 85B in the 4th Chronological Edition; Letter 24B in the first three editions.

Master K.H. writes more about the subject of “reincarnation” and what was said about this topic by Madame Blavatsky in 1877 in *Isis Unveiled* and later by her in 1882 in the pages of *The Theosophist*.

Nor was I ignorant of the fact that M[orya] had written to you previously upon the subject, since it was in one of his letters...in which he touched upon the subject of “races” for the first [time] and spoke of reincarnations.

[Master K.H. may be thinking here of Morya’s letter labeled as Letter B, pp. 31-40 in the current volume. --- D.H.C.]

If M. told you to beware trusting *Isis* too implicitly, it was because he was *teaching you truth and fact* --- and that at the time the passage [in *Isis Unveiled*, Vol. I, p. 351] was written we had not yet decided upon teaching the public indiscriminately. He

gave you several such instances --- if you will but re-read his letter --- adding that were such and such sentences written in such a way they would explain facts now merely hinted upon, far better.

...Many are the subjects treated upon in *Isis* that even H.P.B. was not allowed to become thoroughly acquainted with; yet they are not contradictory if --- “misleading.”

To make her [H.P.B.] say [in her Editorial Note in *The Theosophist*] --- as she was made by me to say -- that the passage criticized [in *Isis Unveiled*] was “incomplete, chaotic, vague . . . clumsy as many more passages in that work” was a sufficiently “frank admission” I should think, to satisfy the most crotchety critic.

To admit “that the passage was wrong,” on the other hand, would have amounted to a useless falsehood, for *I maintain* that it is *not* wrong; since if it conceals the *whole* truth, it does not distort it in the fragments of that truth as given in *Isis*....

I am sorry you do not find *her* answer written under my direct inspiration “very satisfactory,” for it proves to me only that up to this you have not yet grasped very firmly the difference between the sixth and seventh and the fifth, or the *immortal* and the *astral* or *personal* “Monads = Egos.”

...No doubt the “*real Ego* inheres in the higher principles which are reincarnated” periodically every one, two, or three or more thousands of years. But the

immortal Ego the “Individual Monad,” is not the *personal* monad which is the 5th [principle]; and the passage in *Isis* [Vol. I, p. 351] did not answer Eastern reincarnationists, who maintain in that same *Isis* --- had you but read the whole of it --- that the *individuality* or the immortal “*Ego*” *has to re-appear in every cycle* --- but the Western, especially the French reincarnationists, who teach that it is the *personal*, or *astral* monad,...the *manas*, or the intellectual mind, the 5th principle in short, that is reincarnated each time....

The “astral monad” *is* the “personal Ego,” and therefore, it *never* reincarnates, as the French Spiritists will have it, but under “exceptional circumstances;” in which case, reincarnating, *it does not become a shell* but, if successful in its *second* reincarnation will become one, and then gradually lose its personality, after being so to say *emptied* of its best and highest spiritual attributes by the immortal monad or the “*Spiritual Ego*,” during the last and supreme struggle....

[See Glossary under **Reincarnation** entry, pp. 300-302 in this book, for passage from *Isis Unveiled* mentioned and commented on by Master K.H. --- D. H.C.]

*Former Lives, Panoramic
Vision at Death,
Shells & Other Information*

Letter R

from Master Koot Hoomi

Letter R is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letters 93A and 93B in the 4th Chronological Edition; Letters 23A and 23B in the first three editions.

Questions and answers have been combined into one text for easy reading.

A.P. Sinnett's questions and comments are printed in **bold** type. Master K.H.'s replies and responses to these questions are printed in regular type.

Herewith --- apologizing for their number, I send a few notes of interrogation. Perhaps you will be so kind as to take them up from time to time and answer them by ones and twos as leisure and time allow....

(47) There is a very interesting allusion in your last, when speaking of Hume you speak of certain characteristics he brought back with him *from his last incarnation.*

(47) All of us, we bring some characteristics from our previous incarnations. It is *unavoidable*.

(48) Have you the power of looking back to the former lives of persons now living, and identifying them?

(48) Unfortunately, some of us have. I, for one do not like to exercise it.

(49) In that case would it be improper personal curiosity --- to ask for any particulars of my own?

(49) "Man know thyself," saith the Delphian oracle. There is nothing "improper" --- certainly in such a curiosity. Only would it not be still more proper to study our own present personality before attempting to learn anything of its *creator*, --- predecessor, and fashioner, --- the man *that was*? Well, some day I may treat you to a little story --- no time now --- only I promise no details; a simple sketch, and a hint or two to test your intuitional powers.

(50) When you wrote "Have you experienced monotony during that moment which you considered then and now so consider it, --- as the moment of the highest bliss you have ever felt?"

Did you refer to any specific moment and any specific event in my life, or were you merely referring to an X quantity --- the happiest moment whatever it might have been?

(50) No, good friend; I am not as indiscreet as all that, I left you simply to your own reminiscences. Every mortal creature, even the less favoured by Fortune, has such moments of relative happiness at some time of his life. Why shouldn't you?

Yes, it was an X quantity I referred to.

(51) You say: --- "Remember we create ourselves, our Devachan, and our Avitchi and mostly during the latter days and even moments of our sentient lives."

(51) It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, viz. --- that our last desire may not be unfavourable to our future progress --- that we have to watch our actions and control our passions and desires throughout our whole earthly career.

(52) But do the thoughts on which the mind may be engaged at the last moment *necessarily* hinge on to the predominant character of its past life? Otherwise it would seem as if the character of a person's Devachan or Avitchi might be capriciously and unjustly determined by the chance which brought some special thought uppermost at last?

(52) It *cannot* be otherwise. The experience of dying men --- by drowning and other accidents --- brought back to life, has corroborated our doctrine in almost every case. Such thoughts are *involuntary* and we have no more control over them than we would over the eye's retina to prevent it perceiving that colour which affects it most. At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners picture after picture, one event after the other.

The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity. That impression and thought which was the strongest naturally becomes the most vivid and survives so to say all the rest which now vanish and disappear forever, to reappear but in Devachan....

No man dies insane or unconscious --- as some physiologists assert. Even a *madman*, or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say

so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body --- the *brain thinks* and the *Ego* lives over in those few brief seconds his whole life over again.

Speak in whispers, ye, who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting on its reflection upon the Veil of the Future.

(53) "The full remembrance of our lives will come but at the end of the "*minor cycle*."

Does "minor cycle" here mean one round, or the whole Manvantara of our planetary chain?

That is, do we remember our past lives in the Devachan of world Z at the end of each round, or only at the end of the seventh round?

(53) Yes; the "full" remembrance of our lives (*collective* lives) will return back at the end of *all the seven Rounds*, at the threshold of the long, long Nirvana that awaits us after we leave Globe Z. At the end of isolated Rounds, we remember but the sum total of our last impressions, those we had selected, or that have rather *forced* themselves upon us and followed us

in *Devachan*. Those are all "probationary" lives with large indulgences and new trials afforded us with every new life.

But at the close of the minor cycle, after the completion of all the seven Rounds, there awaits *us no other* mercy but the cup of good deeds, of *merit*, outweighing that of *evil* deeds and *demerit* in the scales of Retributive Justice. Bad, irretrievably bad must be that *Ego* that yields no mite from its fifth Principle, and *has* to be annihilated, to disappear in the *Eighth Sphere*. A mite, as I say, collected from the Personal Ego suffices to save him from the dreary Fate.

Not so after the completion of the great cycle: either a long Nirvana of Bliss (unconscious though it be in the, and according to, your crude conceptions); after which --- life as a Dhyan Chohan for a whole Manvantara, or else "*Avitchi Nirvana*" and a Manvantara of misery and Horror as a ----- you *must not* hear the word nor I --- pronounce or write it.

But "those" have nought to do with the mortals who pass through the seven spheres. The *collective* Karma of a future Planetary is as lovely as the collective Karma of a ----- is terrible. Enough. I have said too much already.

(54) You say "And even the shells of those good men whose pages will not be found missing in the great book of lives: --- even they will regain

their remembrance and an appearance of self consciousness only after the sixth and seventh principles with the essence of the fifth have gone to their gestation period."

(54) Verily so. Until the struggle between the higher and middle duad begins --- (*with the exception of suicides who are not dead but have only killed their physical triad, and whose Elemental parasites, therefore, are not naturally separated from the Ego as in real death*) --- until that struggle, I say, has not begun and ended, no shell can realize its position.

When the sixth and seventh principles are gone, carrying off with them the finer, spiritual portions of that, which once was the *personal* consciousness of the fifth, then only does the shell gradually develop a kind of hazy consciousness of its own from what remains in the shadow of personality. No contradiction here, my dear friend, --- only haziness in your own perceptions.

(55) A little later on [you write] : --- "Whether the personal Ego was good, bad or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick --- his *perceptive faculties* become extinct forever."

(55) Well? can a physical brain *once dead* retain its perceptive faculties: that which will perceive in the shell is something that perceives with a borrowed or reflected light....

All that which pertains to the materio-psychological attributes and sensations of the five lower skandhas; all that which will be thrown off as a refuse by the newly born Ego in the Devachan, as unworthy of, and not sufficiently related to the *purely* spiritual perceptions, emotions and feelings of the sixth, strengthened, and so to say, *cemented* by a portion of the fifth, that portion which is necessary in the devachan for the retention of a divine spiritualized notion of the "I" in the *Monad* --- which would otherwise, have no consciousness in relation to object and subject at all --- all this "becomes *extinct forever*": namely at the moment of physical death, to return once more, marshalling before the eye of the new Ego at the threshold of Devachan and to be rejected by It.

It will return for the *third* time *fully* at the end of the minor cycle, after the completion of the seven Rounds when the *sum total* of collective existences is weighed --- "merit" --- in one cup, "demerit" in the other cup of the scales.

But in that individual, in the Ego --- "good, bad, or indifferent" in the isolated *personality*, --- consciousness leaves as suddenly as "the flame leaves the wick." Blow out your candle, good friend. The flame has left *that* candle "forever"; but are the particles that moved, their motion producing the *objective* flame annihilated or dispersed for all that? *Never*. Relight the candle and the same particles drawn by mutual affinity will return to the wick. Place a long row of candles on your table. Light one and blow it out; then light the other and do the same; a third and

fourth, and so on. The same matter, the same gaseous particles --- representing in our case the *Karma* of the personality --- will be called forth by the conditions given them by your match, to produce a new luminosity; but can we say that candle No. 1 has not had its flame extinct forever?

Not even in the case of the "failures of nature," of the *immediate* reincarnation of children and congenital idiots, etc.,...can we call them the *identical* ex-personalities; *though the whole of the same life-principle and identically the same* MANAS (fifth principle) *re-enters a new body* and may be truly called a "reincarnation of the *personality*" --- whereas, in the rebirth of the Egos from *devachans* and *avitchis* into Karmic life it is only the spiritual attributes of the Monad and its Buddhi that are reborn.

All we can say of the reincarnated "failures" is, that they are the reincarnated *Manas*, the fifth principle of Mr. Smith or Miss Grey, but not certainly that these are the reincarnations of Mr. S. and Miss G....

(56) Then what is the nature of the remembrance and self-consciousness of the shell? This touches on a matter I have often thought about --- wishing for further explanation --- the extent of personal identity in elementaries.

(56) But what is then "the nature of the remembrance and self-consciousness of the shell?" you ask.

As I said [above in Answer (55), the nature of the remembrance and self-consciousness of the shell is]...no better than a reflected or borrowed light.

"Memory" is one thing, and "perceptive faculties" quite another. A madman may remember very clearly some portions of his past life; yet he is unable to perceive anything in its true light for the higher portion of his *Manas* and his *Buddhi* are paralysed in him, have left him.

Could an animal --- a dog, for instance --- speak, he would prove you that his memory in direct relation to his canine personality, is as fresh as yours; nevertheless his memory and instinct cannot be called "perceptive faculties." A dog remembers that his master thrashed him when the latter gets hold of his stick --- at all other times he has no remembrance of it.

Thus with a shell; once in the aura of a medium, all he perceives through the borrowed organs of the medium and of those in magnetic sympathy with the latter, he will perceive very clearly --- but *not further* than what the shell can find in the perceptive faculties and memories of *circle* and medium --- hence often the rational and at times highly intelligent answers; hence also a complete oblivion of things known to all but that medium and circle.

The shell of a highly intelligent, learned, but utterly unspiritual man who died natural death, will last longer and the *shadow* of his own memory helping --- that shadow which is the refuse of the sixth

principle left in the fifth --- he may deliver discourses through trance speakers and repeat parrot-like that which he knew of and thought much over it, during his life-time.

But find me *one single* instance in the annals of Spiritualism where a returning shell...said one word more than it knew during its life-time. Where is that scientific shell, that ever gave evidence of that, which is claimed on behalf of the "disembodied *Spirit*" --- namely, that a free Soul, the Spirit disenthralled from its body's fetters perceives and sees that which is concealed from living mortal eyes?

Challenge the Spiritualists fearlessly, I say! Defy the best, the most reliable of mediums --- Stainton Moses for one --- to give you through that high disembodied shell, that he mistakes for the "Imperator" of the early days of his mediumship, to tell you what you will have hidden in your box, if S.M. does not know it; or to repeat to you a line from a Sanskrit manuscript unknown to his medium, or anything of that kind.

...*Spirits* they call them? Spirits with *personal* remembrances?

As well call personal remembrances the sentences screeched out by a parrot....

Let the "Spirit" of Zollner --- now that he is in the "fourth dimension of space," and has put up an appearance already with several mediums --- tell them

the last word of his discovery, complete his astro-physical philosophy.

No; Zollner when lecturing through an intelligent medium, surrounded with persons who read his works, are interested in them --- will repeat on various tones that which is known to others (not even that which *he alone* knew, most probably), the credulous, ignorant public confounding the *post-hoc* with the *propter-hoc* and firmly convinced of the *Spirit's* identity....

Yes; personal consciousness does leave everyone at death; and when even the centre of memory is re-established in the shell, it will remember and speak out its recollections but through the brain of some *living* human being. Hence --- a more or less complete, still dim recollection of its personality, and of its purely *physical* life. As in the cases of complete insanity the final severance of the two higher duads (7th 6th and 5th 4th) at the moment of the former going into gestation, digs an impassable gulf between the two....The *Manas* shorn of its finest attributes, becomes like a flower from which all the aroma has suddenly departed, a rose crushed, and having been made to yield all its oil for the *attar* manufacture purposes; what is left behind is but the smell of decaying grass, earth and rottenness....

(57) The spiritual Ego goes circling through the worlds, retaining what it possesses of identity

and self-consciousness, always neither more nor less. But it is continually evolving personalities, in which at all events the sense of identity while it remains united with them is very complete.

(57) The Spiritual *Ego* goes on evolving personalities, in which "the sense of identity" is *very complete* while living. After their separation from the *physical Ego*, that sense returns very dim, and belongs wholly to the recollections of the *physical* man....

(58) Now these personalities I understand to be absolutely new evolutions in each case. A. P. Sinnett is, for what it is worth, --- absolutely a new invention. Now it will leave a shell behind which will survive for a time assuming that the spiritual monad temporarily engaged in this incarnation will find enough decent material in the fifth to lay hold of.

(58) An error. A. P. Sinnett is *not* "an absolutely *new* invention." He is the child and creation of his antecedent personal self; the *Karmic* progeny for all he knows, of Nonius Asprena, Consul of the Emperor Domitian --- (94 A.D.) together with Arricinius Clementus, and friend of the *Flamen Dealis* of that day (the high priest of Jupiter and chief of the *Flamenes*) or of that *Flamens* himself --- which would account for A.P. Sinnett's suddenly developed love for mysticism.

A.P.S....will go to *Devachan*; and A.P.S., [the shell] ...identifying himself by mentioning an usually covered mole or scar, --- will, perhaps, be ...[talking] through a medium to some old friend in California or London.

It [the spiritual monad] will find "enough decent material" and to spare. ...

(59) That shell will have no consciousness directly after death, because "it requires a certain time to establish its new centre of gravity and evolve its perception proper."

(59) Perfectly correctly defined.

(60) *How much consciousness will it have when it has done this?*

(60) As much as there is of the *personality* --- in A.P.S.'s reflection in the looking glass --- of the real, living A.P.S.

(61) Will it still *be* A. P. Sinnett of which the spiritual Ego, will think, even at the last, as of a person it had known --- or will it be conscious that the individuality is gone? Will it be able to reason about itself at all, and to remember anything of its once higher interests. Will it remember the name it bore? Or is it only inflated with recollections of this

sort in mediumistic presence, remaining asleep at other times?

(61) The Spiritual Ego will not think of the A.P.S. *the shell*, any more than it will think of the last suit of clothes it wore; nor will it be conscious that the individuality is gone, since that only *individuality* and *Spiritual personality* it will then behold in itself alone.

Nosce te ipsum [Know yourself] is a direct command of the oracle to the *Spiritual monad* in *Devachan*; and the "heresy of Individuality" is a doctrine propounded by *Tathagatha* [the Buddha] with an eye to the Shell.

The latter [the shell] ...when reminded that it *is* A.P.S. --- will echo out: "Of course, no doubt, hand me over some preserved peaches I devoured with such an appetite for breakfast, and a glass of claret!" --- and who after this who knew A.P.S....will dare doubt his identity?

And, when left alone for one short instant by some disturbance in the circle, or the thought of the medium wandering for a moment to some other person --- that shell will begin to hesitate in its *thoughts* whether it is A.P.S. ...[or some other person] and end by assuring itself it is Julius Caesar...--- and by finally "remaining asleep."

(62) And is it [the shell] conscious of losing

anything that feels like life as it gradually disintegrates?

(62) No; it is not conscious of this loss of cohesion. Besides, such a feeling in a shell being quite useless for nature's purposes, it could hardly realize something that could be never even dreamed by a medium or its affinities. It is dimly conscious of its own physical death --- after a prolonged period of time though --- that's all. The few exceptions to this rule --- cases of half successful sorcerers, of very wicked persons passionately attached to Self --- offer a real danger to the living. These very material shells, whose last dying thought was Self, --- Self, --- Self --- and to live, to live! will often feel it instinctively. So do some suicides --- though not all.

What happens then is terrible....The shell will cling so tenaciously to its semblance of life that it will seek refuge in a new organism in any beast --- in a dog, a hyæna, a bird when no human organism is close at hand --- rather than submit to annihilation.

(63) What is the nature of the life that goes on in the "Planet of Death?" Is it a physical reincarnation with remembrance of past personality, or an astral existence as in Kama Loka?

Is it an existence with birth, maturity and decay, or a uniform prolongation of the old personality of this earth under penal conditions?

(63) A question I have no right to answer.

(64) You say: -- it may happen -- "that the spiritual spoil from the fifth will prove too weak to be reborn in Devachan, in which case *its* sixth will then and there reclothe itself in a new body --- and enter upon a new earth existence, whether upon this or any other planet."

This seems to want further elucidation.

Are these exceptional cases in which two earth lives of the same spiritual monad may occur closer together than the thousand years indicated by some previous letters as the almost inevitable limit of such successive lives?

(64) . . . "in which case *it*" --- the "it" relates to the sixth and seventh principles, not to the fifth, for the *manas* will have to remain a shell in each case; only in the one in hand it will have no time to visit mediums: for it begins sinking down to the eighth sphere almost immediately.

"Then and there" in the eternity may be a mighty long period. It means only that the monad having no *Karmic* body to guide its rebirth falls into *non-being* for a certain period and then reincarnates --- certainly not earlier than a thousand or two thousand years.

No, it is not an "exceptional case." Save a few exceptional cases in the case of the initiated...no monad gets ever reincarnated before its appointed cycle.

(65) The reference to the case of Guiteau is puzzling. I can understand his being in a state in which the crime he committed is ever present to his imagination, but how does he "toss into confusion and shuffle the destinies of millions of persons?"

(65) "How does he toss into confusion." . . . If instead of doing to-day something you have to do you put it off till the next day --- does not even this --- invisibly and imperceptibly at first, yet as forcibly --- throw into confusion many a thing, and in some cases even shuffle the destinies of millions of persons, for good, for evil, or simply in connection with a change, -- may be unimportant in itself --- still a *change*?

And do you mean to say that such an unexpected, horrid murder has not influenced the destinies of millions?

(66) Obscurations are a subject at present wrapped in obscurity.

They take place after the last man of any given round has passed on to the next planet.

But I want to make out how the next superior round forms are evolved. When the fifth round spiritual monads arrive what fleshly habitations are ready for them?

Going back to the only former letter in which you have dealt with obscurations I find: --

(a) "We have traced man out of a round into the Nirvanic state between Z and A. 'A' was left in the last round dead. . . . As the new round begins it catches the new influx of life, reawakens to vitality, and begets all its kingdoms of a superior order to the last."

(66) ...take into consideration the following facts and put them together, if you can.

(a) The individual units of mankind remain 100 times longer in the transitory spheres of *effects* than on the globes;

(b) The few men of the fifth Round do not beget children of the fifth but of your fourth Round.

(c) That the "obscurations" are not *Pralayas*, and that they last in a proportion of 1 to 10, i.e., ...the period during which the seven Root races have to develop and reach their last appearance upon a globe during *that* Round --- lasts say 10 millions of years, (of course it lasts far longer) then the "obscurations" will last no longer than *one* million.

When our globe having got rid of its last fourth Round men and a few, very few of the fifth, goes to sleep, during the period of its rest the fifth Round men will be resting in their devachans and Spiritual lokas -- - far longer at any rate than the fourth Round "angels" in theirs since they are *far more perfect*....

"I want to make out how the next superior Round forms are evolved."

My friend, try to understand that you are putting me questions pertaining to the highest initiations. That I can give you a *general* view, but that I dare not nor will I enter upon details --- though I would if I could satisfy you. Do not you feel that it is one of the *highest mysteries* than which there is no higher one

(67) . . . What is the good of the whole cyclic process if spirit only emerges at the end of all things pure and impersonal as it was at first before its descent into matter? . . .

(67) ...What emerges at the end of all things is not only "pure and impersonal spirit," but the collective "personal" remembrances skimmed off every new fifth principle in the long series of being. And, if at the end of all things --- say in some million of millions years hence, Spirit will have to rest in its pure, *impersonal non-existence*, as the ONE or the absolute, still there must be "*some good*" in the cyclic process, since every purified *Ego* has the chance in the long *interims* between objective being upon the planets

to *exist* as a Dhyān Chohan --- from the lowest "Devachanee" to the highest Planetary, enjoying the fruits of its collective lives.

But what is "Spirit" pure and impersonal *per se*? Is it possible that you should not have realized yet our meaning? why, such a *Spirit* is a nonentity, a pure abstraction, an absolute blank to our senses --- even to the most spiritual. It becomes *something* only in union with matter --- hence it is always *something* since matter is infinite and indestructible and *non-existent* without Spirit which, in matter is *Life*. Separated from matter it becomes the absolute negation of *life* and *being*, whereas matter is inseparable from it.

Ask those who offer the objection, whether they know anything of "life" and "consciousness" beyond what they now feel on earth. What conception can they have --- unless natural born seers --- of the state and consciousness of one's individuality after it has separated itself from gross earthly body?

What is the good of the whole process of life on earth --- you may ask them, in your turn --- if, we are as good as "pure" *unconscious* entities before birth, during sleep, and, at the end of our career? Is not death, according to the teachings of Science, followed by the same state of unconsciousness as the one before *birth*? Does not life when it quits our body become as *impersonal* as it was before it animated the foetus?

Life, after all, --- the greatest problem within the ken of human conception, is a mystery that the

greatest of your men of Science will never solve. In order to be correctly comprehended, it has to be studied in the entire series of its manifestations, otherwise it can never be, not only fathomed, but even comprehended in its easiest form --- life, as a state of *being* on this earth. It can never be grasped so long as it is studied separately and apart from universal life. To solve the great problem one has to become an occultist; to analyze and experience with it personally, in all its phases, as life on earth, life beyond the limit of physical death, mineral, vegetable, animal and spiritual life; life in conjunction with concrete matter as well as life present in the imponderable atom....

More on Devachan

Letter S

from Master Koot Hoomi

Letter S is excerpted from *The Mahatma Letters to A.P. Sinnett*, Letter 104 in the 4th Chronological Edition; Letter 25 in the first three editions.

This letter consists of Master K.H.'s replies and comments to seven questions from Sinnett. Unfortunately, Sinnett's questions are *not* available.

(68) Why should it be supposed that *devachan* is a monotonous condition only because some one moment of earthly sensation is indefinitely perpetuated --- stretched, so to say, throughout aeons? It is not, it *cannot* be so. This would be contrary to all analogies and antagonistic to the law of effects under which results are proportioned to antecedent energies.

To make it clear you must keep in mind that there are two fields of causal manifestation, to wit: the objective and subjective. So the grosser energies, those which operate in the heavier or denser conditions of matter manifest objectively in physical life, their outcome being the new personality of each birth included within the grand cycle of the evolving individuality. The moral and spiritual activities find their sphere of effects in "devachan."

For example: the vices, physical attractions, etc. --- say, of a philosopher may result in the birth of a new philosopher, a king, a merchant, a rich Epicurean, or any other personality whose make-up was inevitable from the preponderating proclivities of the being in the next preceding birth. Bacon... whom a poet called ---

"The greatest, wisest, *meanest* of mankind" --

might reappear in his next incarnation as a greedy money-getter, with extraordinary intellectual capacities. But the moral and spiritual qualities of the previous Bacon would also have to find a field in which their energies could expand themselves.

Devachan is such field. Hence --- all the great plans of moral reform of intellectual and spiritual research into abstract principles of nature, all the divine aspirations, would, in devachan come to fruition, and the abstract entity previously known as the great Chancellor would occupy itself in this inner world of its own preparation, living, if not quite what one would call a *conscious* existence, at least a dream of such realistic vividness that none of the life-realities could ever match it.

And this "dream" lasts --- until Karma is satisfied in that direction, the ripple of force reaches the edge of its cyclic basin, and the being moves into the next area of causes. This, it may find in the same world as before, or another, according to his or her stage of progression through the necessary rings and rounds of human development.

Then --- how can you think that "but one moment of earthly sensation *only* is selected for perpetuation"?

Very true, that "moment" lasts from the first to last; but then it lasts but as the key-note of the whole harmony, a definite tone of appreciable pitch, around which cluster and develop in progressive variations of melody and as endless variations on a theme, all the aspirations, desires, hopes, dreams, which, in connection with that particular "moment" had ever crossed the *dreamer's* brain during his life-time, without having ever found their realization on earth, and which he now finds fully realized in all their vividness in devachan, without ever suspecting that all that blissful reality is but the progeny begotten by his own fancy, the effects of the mental causes produced by himself.

That particular one *moment* which will be most intense and uppermost in the thoughts of his dying brain at the time of dissolution will of course regulate all the other "moments"; still the latter --- minor and less vivid though they be --- will be there also, having their appointed plan in this phantasmagoric marshalling of past dreams, and must give variety to the whole. No man on earth, but has some decided predilection if not a domineering passion; no person, however humble and poor --- and often because of all that --- but indulges in dreams and desires unsatisfied though these be. Is this monotony?

Would you call such variations *ad infinitum* on the one theme, and that theme modelling itself, on, and taking colour and its definite shape from, that group of desires which was the most intense during life "a blank destitution of all knowledge in the devachanic mind" -- - seeming "in a measure *ignoble*"?

Then verily, either you have failed, as you say, to take in my meaning, or it is I who am to blame. I must have sorely failed to convey the right meaning, and have to confess my inability to describe the --- *indescribable*. The latter is a difficult task, good friend.

Unless the intuitive perceptions of a trained chela come to the rescue, no amount of description --- however graphic --- will help. Indeed, --- no adequate words to express the difference between a state of mind on earth, and one outside of its sphere of action....

You are right. Not only "ordinary people" --- your readers --- but even...idealists and highly intellectual [persons]...will fail, I am afraid, to seize the true idea, will *never* fathom it to its very depths....

Only read Mr. Roden Noel's disquisitions and diatribes in *Light* [the London spiritualistic magazine]!
....

[Mr. Noel writes:]

"A man in the way to learn something of the mysteries of nature seems in a higher state of existence to begin with on earth than that which

nature apparently provides for him as a reward for his best deeds."

Perhaps "apparently" --- not so in *reality*. When the *modus operandus* of nature is correctly understood.

Then that other misconception [by Mr. Noel]:

"The more merit, the longer period of Devachan. But then in Devachan . . . all sense of the lapse of time is lost: a minute is as a thousand years . . . *a quoi bon* [what's the point] then, etc."

This remark and such ways of looking at things might as well apply to the whole of Eternity, to Nirvana, Pralaya, and what not. Say, at once that the whole system of being, of existence separate and collective, of nature objective and subjective are but idiotic, aimless facts, a gigantic fraud of that nature...

...even *you* fail to take in the whole magnitude of our philosophy, or to even embrace at one scope a small corner --- the devachan --- of those sublime and infinite horizons of "after life."

I do not want to discourage you. I would only draw your attention to the formidable difficulties encountered by us in every attempt we make to explain our metaphysics to Western minds, even among the most intelligent....

No; there are no clocks, no timepieces in devachan, my esteemed chela, though the whole

Cosmos is a gigantic chronometer in one sense. Nor do we, mortals...take much, if any, cognizance of *time* during periods of happiness and bliss, and find them ever too short; a fact that does not in the least prevent us from enjoying that happiness all the same --- when it does come.

Have you ever given a thought to this little possibility that, perhaps, it is because their cup of bliss is full to its brim, that the "devachanee" loses "all sense of the lapse of time" and that it is something that those who land in *Avitchi* do not, though as much as the *devachanee*, the *Avitchee* has no cognizance of time --- i.e., of our earthly calculations of periods of time?

I may also remind you in this connection that *time is something created entirely by ourselves*; that while one short second of intense agony may appear, even on earth, as an eternity to one man, to another, more fortunate, hours, days, and sometimes whole years may seem to flit like one brief moment; and that finally, of all the sentient and conscious beings on earth, man is the only animal that takes any cognizance of time, although it makes him neither happier nor wiser. How then, can I explain to you that which you *cannot* feel, since you seem unable to comprehend it?

Finite similes are unfit to express the abstract and the infinite; nor can the objective ever mirror the subjective. To realize the bliss in *devachan*, or the woes in *Avitchi*, you have to assimilate them --- as we [adepts] do.

Western critical idealism (as shown in Mr. Roden Noel's attacks) has still to learn the difference that exists between the *real being* of super-sensible objects, and the shadowy subjectivity of the ideas it has reduced them to. *Time* is not a predicate conception and can, therefore, neither be proved nor analysed, according to the methods of superficial philosophy.

And, unless we learn to counteract the negative results of that method of drawing our conclusions agreeably to the teachings of the so-called "system of pure reason," and to distinguish between the matter and the form of our knowledge of sensible objects, we can never arrive at correct, definite conclusions. The case in hand, as defended by me against your (very natural) misconception is a good proof of the shallowness and even fallacy of that "system of pure (materialistic) reason."

Space and time may be --- as Kant has it --- not the product but the regulators of the sensations, but only so far, as our sensations on *earth* are concerned, not those in devachan. There we do not find the *a priori* ideas of those "space and time" controlling the perceptions of the denizen of devachan in respect to the objects of *his* sense; but, on the contrary, we discover that it is the *devachanee* himself who absolutely creates both and annihilates them at the same time.

Thus, the "after [death] states" so called, can never be correctly judged by practical reason since the

latter can have active being only in the sphere of *final* causes or ends, and can hardly be regarded with...as the highest spiritual power in man, having for its sphere that WILL.

...In a plainer language, I will now tell you the following, and, it will be no fault of mine if you still fail to comprehend its full meaning.

As physical existence has its cumulative intensity from infancy to prime, and its diminishing energy thenceforward to dotage and death, so the dream-life of devachan is lived correspondentially. Hence you are right in saying that the "Soul" can never awake to its mistake and find itself "cheated by nature" --- the more so, as strictly speaking, the whole of the human life and its boasted realities, are no better than such "cheating."

But you are wrong in pandering to the prejudices and preconceptions of the Western readers...when you add that "there is a sense of *unreality* about the whole affair which is painful to the mind," since you are the first one to feel that, it is no doubt due much more to "an imperfect grasp of the nature of the existence" in devachan --- than to any defect in our system....

Nature cheats no more the *devachanee* than she does the living, physical man. Nature provides for him far more *real* bliss and happiness *there*, than she does *here*, where all the conditions of evil and chance are against him, and his inherent helplessness --- that of a

straw violently blown hither and thither by every remorseless wind --- has made unalloyed happiness on this earth an utter impossibility for the human being, whatever his chances and condition may be. Rather call this life an ugly, horrid nightmare, and you will be right.

To call the devachan existence a "dream" in any other sense but that of a conventional term, well suited to our languages all full of misnomers --- is to renounce forever the knowledge of the esoteric doctrine --- the sole custodian of truth. Let me then try once more to explain to you a few of the many states in Devachan and --- Avitchi.

As in actual earth-life, so there is for the Ego in devachan --- the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into semi-unconsciousness, gradual oblivion and lethargy, total oblivion and --- not death but birth: birth into another personality, and the resumption of action which daily begets new congeries of causes, that must be worked out in another term of Devachan, and still another physical rebirth as a new personality.

What the lives in *devachan* and upon Earth shall be respectively in each instance is determined by Karma. And this weary round of birth upon birth must be ever and ever run through, until the being reaches the end of the seventh round, or --- attains in the interim the wisdom...of a Buddha and thus gets relieved for a round or two, --- having learned how to

burst through the vicious circles --- and to pass periodically into the Paranirvana.

But suppose it is not a question of a Bacon, a Goethe, a Shelley...but of some hum-drum person, some colourless, flaxless personality, who never impinged upon the world enough to make himself felt: what then? Simply that his devachanic state is as colourless and feeble as was his personality. How could it be otherwise since cause and effect are equal.

But suppose a case of a monster of wickedness, sensuality, ambition, avarice, pride, deceit, etc.: but who nevertheless has a germ or germs of something better, flashes of a more divine nature --- where is he to go?

The said spark smouldering under a heap of dirt will counteract, nevertheless, the attraction of the eighth sphere, whither fall but absolute *nonentities*; "failures of nature" to be remodelled entirely, whose divine monad separated itself from the five principles during their life-time, (whether in the next preceding or several preceding births, since such cases are also on our records), and who have lived as *soulless* human beings....

These persons whose sixth principle has left them (while the seventh having lost its *vahan* (or vehicle) can exist *independently* no longer) their fifth or animal Soul of course goes down "the bottomless pit." This will perhaps make Eliphas Levi's hints still more clear to you, if you read over what he says, and

my remarks on the margin thereon (see *Theosophist*, October, 1881, Article "Death") [See Appendix 2 in this book, pp. 209-217.] and reflect upon the words used: such as *drones*, etc.

Well, the first named entity then, cannot, with all its wickedness go to the eighth sphere --- since his wickedness *is of a too spiritual, refined nature*. He is a *monster* --- not a mere *Soulless* brute. He must not be simply *annihilated* but PUNISHED; for, annihilation, i.e. total oblivion, and the fact of being *snuffed* out of conscious existence, constitutes *per se* no punishment....

Here is...a strong, positive, maleficent energy, fed and developed by circumstances, some of which may have really been beyond his control. There must be for such a nature a state corresponding to Devachan, and this is found in *Avitchi* --- the perfect antithesis of *devachan* --- vulgarized by the Western nations into Hell and Heaven....

Remember:

"To be immortal in good one must identify himself with Good (or God); to be immortal in evil --- with evil (or Satan)."

Misconceptions of the true value of such terms as "Spirit," "Soul," "individuality," "personality," and "immortality" (especially) --- provoke wordy wars between a great number of idealistic debaters....

Having explained the situation sufficiently I may now answer your query No. 1 directly.

Yes, certainly there *is* "a change of occupation," a continual change in Devachan, just as much --- and far more --- as there is in the life of any man or woman who happens to follow his or *her whole life* one sole occupation whatever it may be; with that difference, that to the *Devachanee* his special occupation is always pleasant and fills *his* life with rapture. Change then there must be, for that dream-life is but the fruition, the harvest-time of those psychic seed-germs dropped from the tree of physical existence in our moments of dreams and hopes, fancy-glimpses of bliss and happiness stifled in an ungrateful social soil, blooming in the rosy dawn of Devachan, and ripening under its ever fructifying sky.

No failures *there*, no disappointments! If man had but *one* single moment of ideal happiness and experience during his life --- as you think --- even then, if Devachan exists, --- it could not be as you erroneously suppose, the indefinite prolongation of that "single moment," but the infinite developments, the various incidents and events, based upon, and outflowing from, that one "single moment" or moments, as the case may be; all in short that would suggest itself to the "dreamer's" fancy.

That one note, as I said, struck from the lyre of life, would form but the Key-note of the being's subjective state, and work out into numberless harmonic tones and semi-tones of psychic

phantasmagoria. There --- all unrealized hopes, aspirations, dreams, become fully realized, and the *dreams* of the objective become the *realities* of the subjective existence.

And there behind the curtain of Maya its vapours and deceptive appearances are perceived by the adept, who has learnt the great secret how to penetrate thus deeply into the Arcana of being.

Doubtless my question whether you had experienced monotony during what you consider the happiest moment of your life has entirely misled you....

(69) What cycle is meant? The "minor cycle" meant is, of course, the completion of the seventh *Round*. ...Besides that at the end of each of the seven rounds come a *less* "full" remembrance; only of the devachanic experiences taking place between the numerous births at the end of each *personal* life. But the complete recollection of all the lives --- (earthly and devachanic) *omniscience* --- in short --- comes but at the great end of the full seven Rounds (unless one had become in the interim a Bodhisatwa, an Arhat) --- the "threshold" of Nirvana meaning an indefinite period.

Naturally a man, a *Seventh-rounder* (who completes his earthly migrations at the beginning of the last race...) will have to wait longer at that threshold than one of the very last of those Rounds.

That *Life* of the Elect between the minor Pralaya and Nirvana --- or rather *before* the Pralaya is the *Great Reward*, the grandest, in fact, since it makes of the Ego (though he may never have been an adept, but simply a worthy virtuous man in *most* of his existences) --- virtually a God, an omniscient, conscious being, a candidate --- for eternities of aeons --- for a Dhyān Chohan

But what has NIRVANA to do with the recollections of objective existences? That is a state still higher and in which all things objective are forgotten. It is a State of absolute Rest and assimilation with Parabrahm --- it is Parabrahm itself....

(70) You postulate an intercourse of entities in devachan which applies only to the mutual relationship of physical existence. Two sympathetic souls will each work out its own devachanic sensations making the other a sharer in its subjective bliss, but yet each is dissociated from the other as regards actual mutual intercourse. For what companionship could there be between two subjective entities which are not even as material as that ethereal body-shadow --- the *Mayavirupa*?

(71) Devachan is a state, not a locality. Rupa Loka, Arupa-Loka, and Kama-Loka are the three spheres of ascending spirituality in which the several groups of subjective entities find their attractions.

In the Kama-Loka (semi-physical sphere) dwell the shells, the victims and suicides; and this sphere is divided into innumerable regions and sub-regions corresponding to the mental states of ...[persons] at their hour of death.

This is the glorious "Summer-land" of the Spiritualists, to whose horizons is limited the vision of their best seers --- vision imperfect and deceptive because untrained and non-guided by *Alaya Vinyana* (hidden knowledge).

Who in the West knows anything of true *Sahalo-Kadhatu*, the mysterious Chiliocosm out of the many regions of which but three can be given out to the outside world, the *Tribuvana* (three worlds) namely: Kama, Rupa, and Arupa-Lokas.

[“Sahaloka-dhātu is a Sanskrit term defined as the ‘world inhabited by men, earth.’ Chiliocosm is a Buddhist term. A collection of 1000 solar systems are called Sahashri Loka Dhatu or small chiliocosm, and it is often related to the milky way.” Quoted from: Theosophy.wiki --- D.H.C.]

...Roden Noel...says...that, theosophists are endowing "shells" with *simulated* consciousness....If the word "assimilated" instead of "simulated" had been written the true idea would have been conveyed that the shells' consciousness is *assimilated* from the medium and living persons present [at the séance]....

...From Kama Loka then in the great Chiliocosm, --- once awakened from their post-mortem

torpor, the newly translated "Souls" go all (*but the shells*) according to their attractions, either to Devachan or Avitchi. And those two *states* are again differentiating *ad infinitum* --- their ascending degrees of spirituality deriving their names from the lokas in which they are induced.

For instance: the sensations, perceptions and ideation of a *devachanee* in *Rupa-Loka*, will, of course, be of a less subjective nature than they would be in *Arupa-Loka*, in both of which the devachanic experiences will vary in their presentation to the subject-entity, not only as regards form, colour, and substance, but also in their formative potentialities. But not even the most exalted experience of a monad in the highest devachanic state in *Arupa-Loka* (the last of the seven states) --- is comparable to that perfectly subjective condition of pure spirituality from which the monad emerged to "descend into matter," and to which at the completion of the grand cycle it must return. Nor is Nirvana itself comparable to Para Nirvana.

(72) Reviving consciousness begins after the struggle in *Kama-Loka* at the door of devachan, and only *after* the "gestation period"....

(73) Your deductions as to the indefinite prolongation in Devachan of some one moment of earthly bliss [have]...been unwarranted....

The stay in Devachan is proportioned to the unfinished psychic impulses originating in earth-life: those persons whose attractions were preponderatingly material will sooner be drawn back into rebirth by the force of *Tanha*.

...these subjects (metaphysical) are only partly for understanding. A higher faculty belonging to the higher life must see, --- and it is truly impossible to force it upon one's understanding --- merely in words. One must see with his spiritual eye, hear with his Dharmakayic ear, feel with the sensations of his *Ashtavijnytana* (spiritual "I") before he can comprehend this doctrine fully....

(74) The "reward provided by nature for men who are benevolent in a large, systematic way" and who have not focussed their affections upon an individual or speciality, is that --- if pure --- they pass the quicker for that through the Kama and Rupa Lokas into the higher sphere [Arupa-loka] of *Tribuvana*, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupants.

Personality is the synonym for limitation, and the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse. The social status of a being is, of course, a result of Karma; the law being that "like attracts like." The renascent being

is drawn into the gestative current with which the preponderating attractions coming over from the last birth make him assimilate.

Thus one who died a ryot [an Indian peasant or tenant farmer] may be reborn a king, and the dead sovereign may next see the light in a coolie's tent. This law of attraction asserts itself in a thousand "accidents of birth" --- than which there could be no more flagrant misnomer.

When you, realize, at least, the following --- that the *skandas* are the elements of limited existence then will you have realized also one of the conditions of Devachan....

Nor are your inferences (as regards the well-being and enjoyment of the upper classes being due to a better Karma) quite correct in their general application....

Even as a "broad rule" poverty and humble condition in life are less a cause of sorrow than wealth and high birth....

My answers are once more assuming the shape of a volume rather than the decent aspect of a letter....

Appendix 1

A. P. Sinnett Tells How His Correspondence with the Mahatmas Began

[Compiled and collated from
The Occult World (1881) by A.P. Sinnett.]

Owing to a train of fortunate circumstances,...I have come into some contact with persons [certain Adepts, Masters, Mahatmas] who are heirs of a greater knowledge concerning the mysteries of Nature and humanity than modern culture has yet evolved; and my present wish is to sketch the outlines of this knowledge...and the grounds there are for bestowing the most respectful consideration on the theories entertained by occult science concerning the constitution and destinies of the human soul....

The wisdom of the ancient world --- science and religion commingled, physics and metaphysics combined --- was a reality, and it still survives. It is that which will be spoken of in these pages as Occult Philosophy [or Occultism or Esoteric Science or Theosophy]. It was...a complete system of knowledge that had been cultivated in secret, and handed down to initiates for ages....

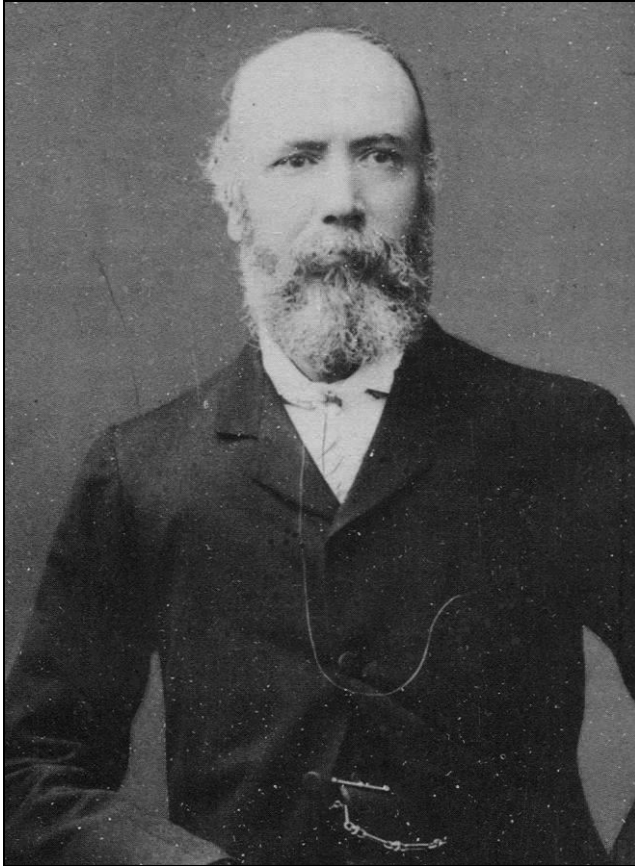
Adepts of occultism in the present day are capable of performing similar experiments, and of

exhibiting results that prove them immeasurably further advanced than ordinary modern science in a comprehension of the forces of Nature. Furthermore, they inherit from their great predecessors a science which deals not merely with physics, but with the constitution and capacities of the human soul and spirit.

Modern science has discovered the circulation of the blood; occult science understands the circulation of the life-principle. Modern physiology deals with the body only; occultism with the soul as well --- not as the subject of vague, religious rhapsodies; but it is an actual entity, with properties that can be examined in combination with, or apart from, those of the body.

...The identity of occultism as practised in all ages must be kept in view to account for the magnitude of its organization, and for the astounding discovery that secluded Orientals may understand more about electricity than Faraday, more about physics than Tyndall....

And during a career which has carried occultism in the domain of physical science far beyond the point we have reached, physical science has merely been an object for occultism of secondary importance. Its main strength has been devoted to metaphysical inquiry, and to the latent psychological faculties in man, faculties which, in their development, enable the occultist to obtain actual experimental knowledge concerning the soul's condition of extra-corporeal existence....



A. P. Sinnett

Occultism is not merely an isolated discovery showing humanity to be possessed of certain powers over Nature, which the narrower study of Nature from the merely materialistic standpoint has failed to develop; it is an illumination cast over all previous spiritual speculation worth anything, of a kind which knits together some apparently divergent systems. It is to spiritual philosophy much what Sanskrit was found to be to comparative philology; it is a common stock of philosophical roots. Judaism, Christianity, Buddhism and the Egyptian theology [as well as other religious systems worldwide] are thus brought into one family of ideas....

I have said that the startling importance of occult knowledge turns on the manner in which it affords exact and experimental knowledge concerning spiritual things which under all other systems must remain the subject of speculation or blind religious faith.

It may be further asserted that occultism shows that the harmony and smooth continuity of Nature observable in physics extend to those operations of Nature that are concerned with the phenomena of metaphysical existence.

Occult phenomena must not be confused with the phenomena of spiritualism. The latter, whatever they may be, are manifestations which mediums can neither control nor understand in a scientific sense. The former are achievements of a conscious, living

operator [the Adept] comprehending the laws with which he works.

If these achievements appear miraculous, that is the fault of the observer's ignorance.

The spiritualist knows perfectly well, in spite of ignorant mockery on the part of outsiders content to laugh without knowing what they are laughing at, that all kinds of [paranormal or psychic] occurrences distinctly outside the range of physical causation do constantly take place for inquirers who hunt them with sufficient diligence.

But he has never been able to do more than frame hypotheses in respect to the hidden laws of Nature by virtue of which they have been produced. He has taken up a certain hypothesis [*that the phenomena associated with mediums and Spiritualism can only be produced by or with the help of spirits of the dead*]...in the first instance, and working always on this idea, has constructed such an elaborate edifice of theory round the facts....

Broadly speaking, there is scarcely one of the phenomena of spiritualism that [living] adepts in occultism cannot reproduce by the force of their own will, supplemented by a comprehension of the resources of Nature...I have seen some of the most familiar phenomena of spiritualism produced by purely [living] human agency.

The old original spirit-rap [of the Fox sisters in America] which introduced the mightier phenomena of

spiritualism [to the world in 1848] has been manifested for my edification in a countless variety of ways, and under conditions which render the hypothesis of any spiritual[istic] agency in the matter wholly preposterous.

I have seen flowers fall from the blank ceiling of a room under circumstances that gave me a practical assurance that no spiritual[istic] agency was at work, though in a manner as absolutely "supernatural" [or superphysical] in the sense of being produced without the aid of any material [or trick] appliances, as any of the floral showers by which some spiritual mediums are attended.

I have over and over again received "direct writing," produced on paper in sealed envelopes of my own, which was created or precipitated by a living human correspondent. I have information...of a great variety of other familiar spiritual phenomena produced in the same way by human adepts in occultism.

But it is not my present task to make war on spiritualism. The announcements I have to make will, indeed, be probably received more readily among spiritualists than in the outer circles of the ordinary world, for the spiritualists are at all events aware, from their own experience, that the orthodox science of the day does not know the last word concerning mind and matter, while the orthodox [skeptical] outsider stupidly clings to a denial of facts when these are of a nature which he foresees himself unable to explain [in a materialistic way]....

...Although...the ordinary scientific mind will be reluctant to admit either the trustworthiness of my testimony or the conceivability of my explanations, it may allay some hostile prejudices to make clear at the onset that occult science deals with no guesswork concerning the post-mortem intervention of human beings in the affairs of this world.

Its methods are as precise, and its mental discipline as rigid, as those of the laboratory or the university lecture-room. Wedding with theosophic research, spiritualism itself might guard itself from all those hasty inferences which have done so much to turn large sections of the cultivated people against it, and if they will but take the trouble to approach the subject from the point of view of occult science, students of physical Nature will be enabled at last to handle the *phenomena* of spiritualism freely, to consider them apart from the [spiritualistic] theories to which they have prematurely given rise ; and thus relieved of the repugnance they feel for them at present, to bring them within the area of that which they at last will willingly recognise as true scientific generalizations....

The powers with which occultism invests its adepts include, to begin with, a control over various forces in Nature which ordinary science knows nothing about, and by means of which an adept can hold conversation with any other adept, whatever intervals on the earth's surface may lie between them.

This psychological telegraphy [or telepathy] is wholly independent of all mechanical conditions or appliances whatever. And the clairvoyant faculties of the adept are so perfect and complete that they amount to a species of omniscience as regards mundane affairs.

The body is the prison of the soul for ordinary mortals. We can see merely what comes before its windows; we can take cognisance only of what is brought within its bars. But the adept has found the key of his prison and can emerge from it at pleasure. It is no longer a prison for him --- merely a dwelling. In other words, the adept can project his soul out of his body to any place he pleases with the rapidity of thought.

I have said that the occultist can project his soul from his body. As an incidental discovery, it will be observed, he has thus ascertained beyond all shadow of doubt that he really has got a soul.

A comparison of myths has sometimes been called the science of religion. If there can really be a science of religion it must necessarily be occultism. On the surface, perhaps, it may not be obvious that religious truth must necessarily open out more completely to the soul as temporarily loosened from the body, than to the soul as taking cognisance of ideas through the medium of the physical senses.

But to ascend into a realm of immateriality, where cognition becomes a process of pure perception

while the intellectual faculties are in full play and centred in the immaterial man, must manifestly be conducive to an enlarged comprehension of religious truth.

I have just spoken of the "immaterial man" as distinguished from the body of the physical senses....Occult philosophy has ascertained that the inner ethereal self, which is the man as distinguished from his body, is itself the envelope of something more ethereal still --- is itself, in a subtle sense of the term, material.

The majority of civilized people believe that man has a soul which will somehow survive the dissolution of the body; but they have to confess that they do not *know* very much about it.

A good many of the most highly civilized have grave doubts on the subject, and some think that researches in physics...tend to establish the strong probability of the hypothesis that when the life of the body is destroyed nothing else survives. Occult philosophy does not speculate about the matter at all; it knows the state of the facts.

St. Paul, who was an occultist, speaks [in the New Testament] of man as constituted of body, soul, and spirit. The distinction is one that hardly fits in with the [common Christian] theory, that when a man dies his soul is translated to heaven or hell for ever. What then becomes of the spirit, and what is the spirit as different from the soul, on the ordinary hypothesis.

Orthodox [Christian] thinkers work out each some theory on the subject for himself. Either that the soul is the seat of the emotions and the spirit of the intellectual faculties, or *vice versa*. No one can put such conjectures on a solid foundation, not even on the basis of an alleged revelation.

But St. Paul was not indulging in vague fancies when he made use of the expression quoted. The spirit he was referring to may be described as the soul of the soul. With that for the moment we need not be concerned. The important point which occultism brings out is that the soul of man, while something enormously subtler and more ethereal and more lasting than the body, is itself a *material* reality...[but] not material as chemistry understands matter....

The soul is material, and inheres in the ordinarily more grossly material body; and it is this condition of things which enables the occultist to speak positively on the subject, for he can satisfy himself...that there is such a thing as a soul, and that it is material in its nature, by dissociating it from the body under some conditions, and restoring it again.

...When I say that the occultist *knows* he has a soul I refer to this power. He knows it just as another man knows he has a...coat. He can put it from him, and render it manifest as something separate from himself. But remember that to him, when the separation is effected, he *is* the soul and the thing put off is the body. And this is to attain nothing less than absolute certainty about the great problem of survival

after death. The adept does not rely on faith, or on metaphysical speculation, in regard to the possibilities of his existence apart from the body.

He experiences such an existence whenever he pleases, and although it may be allowed that the mere art of emancipating himself temporarily from the body would not necessarily inform him concerning his ultimate destinies after that emancipation should be final at death, it gives him, at all events, exact knowledge concerning the conditions under which he will start on his journey in the next world.

While his body lives, his soul is, so to speak, a captive balloon (though with a very long, elastic and imponderable cable). Captive ascents will not necessarily tell him whether the balloon will float when at last the machinery below breaks up, and he finds himself altogether adrift; but it is something to be an aeronaut already, before the journey begins, and to know definitely...that there are such things as balloons, for certain emergencies, to sail in.

There would be infinite grandeur in the faculty I have described alone, supposing that were the end of adeptship: but instead of being the end, it is more like the beginning....

Who are the adepts...of which I speak ?

There is reason to believe that such adepts have existed in all historic ages, and there are such adepts in India at this moment, or in adjacent countries. The identity of the knowledge they have inherited, with

that of ancient initiates in occultism, follows irresistibly from an examination of the views they hold and the faculties they exercise....

For the present let us consider the position of the adepts as they now exist.

They constitute a Brotherhood, or Secret Association, which ramifies all over the East, but the principal seat of which for the present I gather to be in Tibet. But India has not yet been deserted by the adepts, and from that country they still receive many recruits.

For the great fraternity is at once the least and the most exclusive organization in the world, and fresh recruits from any race or country are welcome, provided they possess the needed qualifications.

The door, as I have been told by one who is himself an adept, is always open to the right man who knocks, but the road that has to be travelled before the door is reached is one which none but very determined travellers can hope to pass.

It is manifestly impossible that I can describe its perils in any but very general terms, but it is not necessary to have learned any secrets of initiation to understand the character of the training through which a neophyte must pass before he attains the dignity of a proficient in occultism. The adept is not made: he becomes, as I have been constantly assured, and the process of becoming is mainly in his own hands....

Now, Madame Blavatsky is an initiate [of this Adept Brotherhood] --- [and she] is an adept to the extent of possessing this magnificent power of psychological telegraphy with her occult friends....

...After a course of occult study carried on for seven years in a Himalayan retreat, and crowning a devotion to occult pursuits extending over five-and-thirty or forty years, Madame Blavatsky reappeared in the world....

The guidance of [her adept] friends from whom, though she had left them behind in the Himalayas on her return to Europe, she was no longer in danger of separation, as we understand the term, induced her to visit America, and there, assisted by some other persons whose interest in the subject was kindled by occasional manifestations of her extraordinary powers, and notably by Colonel Olcott, its life-devoted President, she founded the Theosophical Society, the objects of which, as originally defined, were to explore the latent psychological powers of man, and the ancient Oriental literature in which the clue to these may be hidden, and in which the philosophy of occult science may be partly discovered.

The Society took root readily in America, while branches were also formed in England and elsewhere; but, leaving these to take care of themselves, Madame Blavatsky ultimately returned to India, to establish the Society ...among the natives, from whose natural hereditary sympathies with mysticism it was reasonable to expect an ardent sympathy with a

psychological enterprise which...appealed to their intuitive belief in the reality of *yoga vidya*....



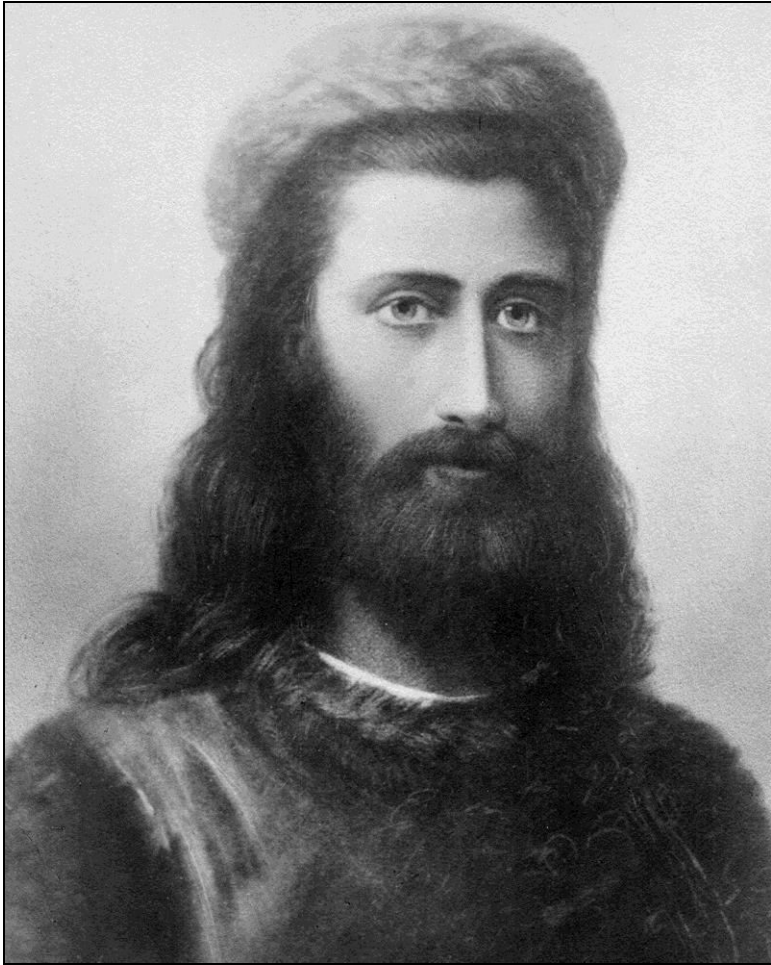
H.P. Blavatsky

It has been through my connection with the Theosophical Society and my acquaintance with Madame Blavatsky that I have obtained experiences in connection with occultism....

About the beginning of September, 1880, Madame Blavatsky came to Simla [India] as our guest. . . . One day...I asked Madame Blavatsky whether if I wrote a letter to one of the Brothers [Adepts or Masters]..., she could get it delivered for me. I hardly thought this was probable, as I knew how very unapproachable the Brothers generally are; but as she said that at any rate she would try, I wrote a letter, addressing it "to the Unknown Brother," and gave it to her to see if any result would ensue....

A day or two elapsed before I heard anything of the fate of my letter, but Madame Blavatsky then informed me that I was to have an answer. I afterwards learned that she had not been able at first to find a Brother willing to receive the communication. Those whom she first applied to declined to be troubled with the matter. At last her psychological telegraph brought her a favourable answer from one of the Brothers with whom she had not for some time been in communication. He would take the letter and reply to it....

A day or two after I found one evening on my writing-table the first letter sent me by my new correspondent.



Koot Hoomi

My correspondent is known to me as the Mahatma Koot Hoomi. This is his "Tibetan Mystic name" --- occultists, it would seem, taking new names on initiation....

I may here explain, what I learned afterwards, that he was a native of the Punjab who was attracted to occult studies from his earliest boyhood. He was sent to Europe while still a youth at the intervention of a relative --- himself an occultist --- to be educated in Western knowledge, and since then has been fully initiated in the greater knowledge of the East....

...[The next year 1881] it came to pass that in the progress of his own development it was necessary for Koot Hoomi to retire for a period of three months into absolute seclusion....

Under these circumstances one of the Brothers [Master Morya] with whom Koot Hoomi was especially associated, agreed...to...keep us going during Koot Hoomi's absence with a course of instruction in occult philosophy....

...It was a happy inspiration that induced me to...[begin this correspondence with the Mahatmas], for out of that small beginning has arisen the most interesting correspondence in which I have ever been privileged to engage....

For an overview and more information on Madame Blavatsky and the Masters, please consult:

The Esoteric World of Madame Blavatsky. Compiled by Daniel H. Caldwell. Quest Books, Wheaton, Illinois, U.S.A., 2001. Questbooks.com

Biographical Sketches

Alfred Percy Sinnett (1840-1921) was an English author, journalist, and editor of the newspaper *The Pioneer* (Allahabad, India). He wrote two well-known books on Theosophy and Madame Blavatsky: *The Occult World* (1881) and *Esoteric Buddhism* (1883). He played an important role in the early history of the Theosophical Society especially in India and later in London. He first met Madame Blavatsky in December, 1879 in Allahabad, India.

Allan Octavian Hume (1829-1912) was a English civil servant, political reformer, and ornithologist who lived and worked in British India from 1849 to 1894. He was the founder of the Indian National Congress. He first met Madame Blavatsky in 1879 in India.

Appendix 2

“Death”

by (the late) Eliphas Levi

[Reprinted from *The Theosophist* (Bombay, India),
October 1881, pp. 13-15.]

This appendix consists of an essay titled “Death” written by the French Occultist Eliphas Levi with 9 editorial “footnotes” and one long “Editor’s Note” *added by* H.P. Blavatsky, the editor of *The Theosophist*.

A copy of this printed *Theosophist* essay preserved among A.P. Sinnett’s papers has *handwritten annotations added by Master K.H.* These annotations have been added to the text below. **ALL bold text within square brackets [] are K.H.’s marginal comments that the Master added** to both Levi’s text and to Blavatsky’s editorial notes. Also ALL passages of the original essays with underlining added were underlined by Koot Hoomi -- D.H.C.

DEATH is the necessary dissolution of imperfect combinations **[of the 1. 2. 3d. 4. 5th]**. It is the re-absorption of the rough outline of individual **[the personality or the personal Ego]** life into the great work of universal life; only the perfect **[the 6th and 7th principles]** is immortal.

It is a bath in oblivion **[until the hour of remembrance]**. It is the fountain of youth where on

one side plunges old age, and whence on the other issues infancy. (1)

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring [**in the language of the Kabalist “Spring” means the beginning of that state when the *Ego* reaches its omniscience**].

The resurrection [**the Chaldean “resurrection in life eternal” borrowed by the Xtians means resurrection in Nirvana**] of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as they mount ever on the ladder of worlds; (2) the bad exemplars are broken, and their matter returned into the general mass. (3)

[Footnotes:]

(1) Rebirth of the *Ego* after death. The Eastern, and especially Buddhist doctrine of the evolution of the new, out of the old *Ego*. --- ED. *Theos*. [H.P. Blavatsky.]

(2) From one *lokka* to the other; from a positive world of causes and activity, to a negative world of effects and passivity. --- ED. *Theos*. [H.P. Blavatsky]

(3) Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, [**their Monad 6th and 7th principles**] or are annihilated, as the Eastern Kabalists say. --- ED. *Theos*. [H.P. Blavatsky.]

Our souls are as it were a music, of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary **[hence *spirit* cannot communicate]**; the immaterial can neither be conceived nor grasped.

Man in his present existence only retains certain predispositions from his past existences. **[Karma.]**

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature.
(4)

To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad. **[And to be in direct communication with the *intelligence* of Nature one must become an Adept.]**

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.

[Footnote:]

(4) To ardently desire to see a dead person is to *evoke* the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the *Past*. That is what is being partially done in the *I-rooms*. The Spiritualists are unconscious NECROMANCERS. --- ED. *Theos.* [H.P. Blavatsky.]

The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death, which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth (5) [**we never bury our dead. They are burnt or left above the earth.**]; nightmare, of hallucination, and fear, are but the wandering photographs of preserved corpses [**their reflections in the astral light**]. It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, colera, contagious diseases, sadness, and disgust of life. (6) Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when he says that the wicked shall be cast into *Gehenna*; signifying that dead souls will be treated as corpses.

[Footnotes:]

(5) To intensify these images in the astral or sidereal light. --- ED. *Theos.* [H.P. Blavatsky]

(6) People begin intuitively to divine the great truth, and societies for burning bodies and *crematories* are now started in many places in Europe. --- ED. *Theos.* [H.P. Blavatsky]

The Talmud says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality (7) **[in the Devachan the Ego sees and feels but that which he longed for. He who cares not for a continuation of sentient personal life after physical death will not have it. He will be reborn remaining unconscious as in the transition]**; science and reason can only affirm the general immortality.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal Hell is only the assertion of eternal free-will.

God precipitates no one into Hell. It is men who can go there freely, definitely and by their own choice.

[Footnote:]

(7) Faith and *will-power*. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist, only survives. He who appreciates but physical pleasures will not and *cannot* live in the hereafter as a self-conscious Entity. — ED. *Theos.* [H.P. Blavatsky]

Those who are in Hell, that is to say, amid the gloom of evil (8) and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This Hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational existence, but a necessary hypothesis.

Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to reason, Satan the hypothesis necessary to unreason asserting itself as free-will. [That which I have marked with red pencil are all *seeming contradictions* but they are not.]

To be immortal [As a rule the Hermetists, when using the word “immortality,” limit its duration from the beginning to the end of the minor cycle. The deficiencies of their respective languages cannot be visited upon them. One could not well say

[Footnote:]

(8) That is to say, they are reborn in a “lower world” which is neither “hell” nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the “circle of necessity” from which “there is no redemption, for there reigns *absolute* spiritual darkness” (“Book of Khiu-te”). --- ED. *Theos*. [H.P. Blavatsky]

a semi-immortality. The ancients called it “panaeonic eternity” from the words, (*pan*) --- all, or nature and (*aion*), a period of time which had no definite limit, except for the initiates. See dictionaries --- an aeon is the period of time during which a person lives, the period during which the universe endures, and also — *eternity*. It was a “mystery word” and was purposely *veiled*.] in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

Editor's Note. [added to Levi's essays by H.P. Blavatsky] ---

This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult [Western.] doctrine. Nature is dual; there is a physical and material side, as there is a spiritual and moral side to it; and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities — says the “Book of Khiute” volume xxxi, [**chapter III**] one must become a co-worker with nature, either for good or for bad, in her work of creation and reproduction, or in that of destruction. [**This sentence refers to the two kinds of the initiates — the adepts and the sorcerers.**] It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions [**one of her usual exaggerations**] as self-conscious entities

[two useless words]. Thus, while the good and the pure strive to reach *Nipang* (*Nirvana* or that state of *absolute* existence and *absolute* consciousness — which, in the world of finite perceptions, is *non*-existence and *non*-consciousness) — the wicked will seek, on the contrary, a series of lives as conscious, definite existences or beings, individuals to be ever suffering under the law of retributive justice [**Karma**] rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *Nirvana*, they cling to life in any form [**thro' mediums who have existed everywhere in every age**], rather than give up that “desire for life,” or *Tanha* which causes a new aggregation of *Skandas* or individuality to be reborn. [**Read note on pages attached.**] Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother Nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. [**Not during the aeon, if they but know how to force her. But it is a life of torture and eternal hatred. If you believe in us how can you disbelieve in them?**] There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. [**The Brothers of the shadow.**] The *Egos* of these may escape the law of final destruction or annihilation for ages to come. [**The majority have to go out of this planet into the eighth as she calls it. But the highest will live till the very threshold of the final Nirvana.**] That is what Eliphas Levi means by becoming “immortal in evil,” through identification with Satan. “I would thou wert *cold* or

hot,” says the vision of the *Revelation* to St. John (III. 15-16). “So then because thou art, *lukewarm* and neither cold nor hot, I will spue thee out of my mouth.” The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two “poles,” i.e. good and evil, *spirit* and *matter*. Nature *spues* the “lukewarm” or “the useless portion of mankind” out of her mouth i.e. annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under nominal [**normal**] conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns failed to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

Appendix 3

Letter from Mme. Blavatsky On Her Own Former Mediumship When She Was A Child

[Reprinted from *Hints on Esoteric Theosophy, No. 1*,
by A.O. Hume, Calcutta, Second edition, 1882, pp. 86-92.
This letter was probably written by Madame Blavatsky
to A.O. Hume in December 1881.]

Mr. [W.H. Terry]...lays great stress upon his own so-called mediumship, and so might I have done whilst I was similarly affected. He says that the fact of different handwritings being produced through *his own* automatic writing, is a proof of disembodied spirits. Surely very poor logic that. Then there is that venerable party who died 100 years ago, who always writes in the same handwriting, and always gives the same name!

For over six years, from the time I was eight or nine years old until I grew up to the age of fifteen, I had an old spirit (...[Madame Thekla Lebendorff] she called herself), who came every night to write through me, in the presence of my father, aunts and many other people, residents of Tiflis and Saratoff. She gave a detailed account of her life, stated where she was born (at Revel, Baltic Provinces), how she married, and gave the history of all her children, including a long and thrilling romance about her eldest daughter, Z.....,

and the suicide of her son F....., who also came at times and indulged in long rhapsodies about his sufferings as a suicide.

The old lady mentioned that she saw God and the Virgin Mary, and a host of angels, two of which bodiless creatures she introduced to our family, to the great joy of the latter, and who promised (all this through my handwritings) that they would watch over me, &c., &c., *tout comme il faut*.

She even described her own death, and gave the name and address of the Lutheran pastor who administered to her the last sacrament.

She gave a detailed account of a petition she had presented to the Emperor Nicholas, and wrote it out *verbatim* in her own handwriting through my child's hand.

Well, this lasted, as I said, nearly six years - my writings --- in her clear old-fashioned, peculiar handwriting and grammar, in German (a language I had never learnt to write and could not even speak well) and in Russian --- accumulating in these six years to a heap of MSS that would have filled ten volumes.

In those days this was not called spiritualism, but *possession*. But as our family priest was interested in the phenomena, he usually came and sat during our evening seance with holy water near him, and a *goupillon* (how do you call it in English?) and so we were all safe.

Meanwhile one of my uncles had gone to Revel, and had there ascertained that there had really been such an old lady, the rich Mrs. T..... L....., who, in consequence of her son's dissolute life, had been ruined and had gone away to some relations in Norway, where she had died. My uncle also heard that her son was said to have committed suicide at a small village on the Norway coast (all correct as given by "the Spirit").

In short all that could be verified, every detail and circumstance, was verified, and found to be in accordance with my, or rather "the Spirit's," account; her age, number and name of children, chronological details, in fact everything stated.

When my uncle returned to St. Petersburg he desired to ascertain, as the last and crucial test, whether a petition, such as I had written, had ever been sent to the Emperor. Owing to his friendship with influential people in the *Ministere de l'Interieur*, he obtained access to the Archives, and there, as he had the correct date and year of the petition, and even the number under which it had been filed, he soon found it, and comparing it with my version sent up to him by my aunt, he found the two to be *facsimiles*, even to a remark in pencil written by the late Emperor on the margin, which I had reproduced as exactly as any engraver or photographer could have done.

Well, was it the genuine spirit of Mrs. L..... who had guided my medium hand? Was it really the spirit of her son F..... who had produced through me

in *his* handwriting all those posthumous lamentations and wailings and gushing expressions of repentance?

Of course, any spiritualist would feel certain of the fact. What better identification, or proof of spirit identity; what better demonstration of the survival of man after death, and of his power to revisit earth and communicate with the living, could be hoped for or even conceived?

But it was nothing of the kind, and this experience of my own, which hundreds of persons in Russia can affirm --- all my own relations to begin with --- constitutes, as you will see, a most perfect answer to the spiritualists.

About one year after my uncle's visit to St. Petersburg, and when the excitement following this perfect verification had barely subsided, D....., an officer who had served in my father's regiment, came to Tiflis. He had known me as a child of hardly five years old, had played constantly with me, had shown me his family portraits, had allowed me to ransack his drawers, scatter his letters, &c., and, amongst other things, had often shown me a miniature upon ivory of an old lady in cap and white curls and green shawl, saying it was his old aunty, and teasing me, when I said she was old and ugly, by declaring that one day I should be just as old and ugly.

To go through the whole story would be tedious; to make matters short, let me say at once that D..... was Mrs. L.....'s nephew - her sister's son.

Well, he came to see us often (I was 14 then), and one day asked for us children to be allowed to visit him in the camp. We went with our Governess, and when there I saw upon his writing-table the old miniature of his aunt, *my spirit!* I had quite forgotten that I had ever seen it in my childhood. I only recognized her as the spirit who for nearly six years had almost nightly visited me and written through me, and I almost fainted. "It is, it is the spirit," I screamed; "it is Mrs. T..... L....."

"Of course, it is, my old aunt; but you don't mean to say that you have remembered all about your old play thing all these years?" said D..... who knew nothing about my spirit-writing. "I mean to say I see and have seen your dead aunt, if she is your aunt, every night for years; she comes to write through me." "Dead?" he laughed, "But she is *not* dead. I have only just received a letter from her from Norway," and he then proceeded to give full details as to where she was living and all about her.

That same day D..... was let into the secret by my aunts, and told of all that had transpired through my mediumship. Never was a man more astounded than was D....., and never were people more taken aback than were my venerable aunts, spiritualists, *sans le savoir*.

It then came out that not only was his aunt not dead, but that her son F....., the repentant suicide, *l'esprit souffrant*, had only attempted suicide, had been

cured of his wound, and was at the time, (and may be to this day), employed in a counting house in Berlin.

Well then, who or what was "the intelligence" writing through my hand, giving such accurate details, dictating correctly every word of her petition, &c., and yet romancing so readily about *her* death, *his* sufferings after death, &c., &c.? Clearly despite the full proofs of identity, *not* the spirits of the worthy Mrs. T..... L....., or her scapegrace son F....., since both these were still in the land of the living. "The evil one," said my pious aunts; "the Devil of course," bluntly said the Priest. Elementaries, some would suppose, but according to what ----- [one of the Mahatmas] has told me, it was all the work of my own mind.

I was a delicate child. I had hereditary tendencies to extra-normal exercise of mental faculties, though, of course, perfectly unconscious then of anything of the kind. Whilst I was playing with the miniature, the old lady's letters and other things, my fifth principle [*Manas*] (call it animal soul, physical intelligence, mind, or what you will,) was reading and seeing all about them in the astral light, just as does the mind of a clairvoyant when in sleep; what it so saw and read was faithfully recorded in my dormant memory, although, a mere babe as I was, I had no consciousness of this.

Years after, some chance circumstance, some trifling association of ideas, again put my mind in connection with these long forgotten, or rather I should

say never hitherto consciously recognized pictures, and it began one day to reproduce them. Little by little the mind, following these pictures into the astral light, was dragged as it were into the current of Mrs. L.....'s personal and individual associations and emanations, and then the mediumistic impulse given, there was nothing to arrest it, and I became a medium, not for the transmission of messages from the dead, not for the amusement of elementaries, but for the objective reproduction of what my own mind read and saw in the astral light.

It will be remembered that I was weak and sickly, and that I inherited capacities for such abnormal exercise of mind --- capacities which subsequent training might develop, but which at that age would have been of no avail, had not feebleness of physique, a looseness of attachment, if I may so phrase it, between the matter and spirit, of which we are all composed, abnormally, for the time, developed them. As it was, as I grew up, and gained health and strength, my mind became as closely prisoned in my physical frame as that of any other person, and all these phenomena ceased.

How, while so accurate as to so many points, my mind should have led me into killing both mother and son, and producing such orthodox lamentations by the latter over his wicked act of self-destruction, may be more difficult to explain.

But from the first all around me were impressed with the belief that the spirit possessing me must be

that of a dead person, and from this probably my mind took the impression. Who the Lutheran Pastor was who had performed the last sad rite, I never knew --- probably some name I had heard, or seen in some book, in connection with some deathbed scene, picked out of memory by the mind to fill a gap, in what it knew.

Of the son's attempt at suicide I must have heard in some of the mentally read letters, or have come across it or mention of it in the astral light, and must have concluded that death had followed, and since, young though I was, I knew well how sinful suicide was deemed, it is not difficult to understand how the mind worked out the apparently inevitable corollary. Of course, in a devout house like ours, God, the Virgin Mary and Angels were sure to play a part, as these had been ground into my mind from my cradle.

Of all this perception and deception, however, I was utterly unconscious. The fifth principle [*Manas*] worked as it listed; my sixth principle [*Buddhi*] or spiritual soul or consciousness was still dormant, and therefore for me the seventh principle [*Atman*] at that time may be said not to have existed.

...The most perfect proofs of spirit identity, I mean apparent proofs, are utterly fallacious, and that spiritualists, who base their theories on these supposed proofs, are truly building their house upon the sand.

Appendix 4

Psychic Visions and Knowledge

**16 Excerpts from the Writings of
H.P. Blavatsky & the Masters K.H. & M.**

Emanuel Swedenborg's Exuberant Fancy

Writing about Emanuel Swedenborg, "the great Swedish Theosophist," H.P. Blavatsky comments that he "claimed to pass at will into that state when the Inner Self frees itself entirely from every physical sense, and lives and breathes in a world where every secret of Nature is an open book to the Soul-eye."

But she adds:

"Unless one obtains exact information and the right method, one's visions, however correct and true in Soul-life, will ever fail to get photographed in our human memory, and certain cells of the brain are sure to play havoc with our remembrances." *The Secret Doctrine*, 1897, Vol. III, p. 425

Elsewhere, Madame Blavatsky states that Swedenborg's "clairvoyant powers . . . were very remarkable; but they did not go beyond this plane of matter; all that he says of subjective worlds and spiritual beings is evidently far more the outcome of

his exuberant fancy, than of his spiritual insight. . . ."
The Theosophical Glossary, entry on "Swedenborg"

H.P. Blavatsky gives more information on this topic in one of her *Esoteric Instructions*:

"Remember that with our physical senses alone at our command none of us can hope to see beyond gross matter. We can do so only through one or another of our seven *spiritual* senses, if these are trained, or if one is a born seer. Even with this capacity and when seeing in the astral light, unless one is an Adept, ignorance of the whole truth can only lead the most honest and sincere clairvoyant (as witness Swedenborg and several others) to mistake the denizens of such spheres, of which he may occasionally get a glimpse, for God or Angels...." *E.S. Instruction No. I*, 1890 ed., p. 17

Elsewhere Madame Blavatsky wrote:

". . . We find in the romances as in all the so-called scientific fictions and spiritistic revelations from moon, stars, and planets, merely fresh combinations or modifications of the men and things, the passions and forms of life with which we are familiar, when even on the other planets of our own system nature and life are entirely different from ours. Swedenborg was pre-eminent in inculcating such an erroneous belief. . . ."

"...For even great adepts (those initiated of course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets

and their inhabitants belonging to our solar system only. They know that almost all the planetary worlds are inhabited, but can have access to --- even in spirit -- only those of our system; and they are also aware how difficult it is, even for them, to put themselves into full rapport even with the planes of consciousness within our system, but differing from the states of consciousness possible on this globe. . . ."

"...Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other globes. But one and all, they give but some distorted copy of the drama of life around us. . . . So strong is this tendency that even great natural, though non-initiated seers, when untrained, fall a victim to it; witness Swedenborg, who goes so far as to dress the inhabitants of Mercury, whom he meets with in the spirit-world, in clothes such as are worn in Europe...."

H.P. Blavatsky

The Secret Doctrine, Vol. II, p. 701-702

Every Thought of Man

". . . 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. . . ."

Master Koot Hoomi

A. P. Sinnett, *The Occult World*, 1881 ed, pp. 131-132.

Foreign Influences & Living Entities

"Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents [elementals] around [the devotees of various religions]. . . .The unprogressed Planetaries [elementals]. . . delight in personating gods and sometimes well known characters who have lived on earth."

"There are Dhyan-Chohans and 'Chohans of Darkness,' not what they term devils but imperfect 'Intelligences' who have never been born on this or any other earth or sphere no more than the 'Dhyan Chohans' have and who will never belong to the 'builders of the Universe,' the pure Planetary Intelligences, who preside at every Manvantara while the Dark Chohans preside at the Pralayas. . . ."

"As all in this universe is contrast . . . so the light of the Dhyan Chohans and their pure intelligence is contrasted by the 'Ma-Mo Chohans' --- and their destructive intelligence. These are the gods the Hindus and Christians...and all others of bigoted religions and sects worship. . . ."

Master Morya

The Mahatma Letters, 2nd ed., Letter 134

They Have Disturbed But Bats....

"Vainly do your modern seers and their prophetesses, creep into every cleft and crevice without outlet or continuity they chance to see; and still more vainly, when once within do they lift up their voices and loudly cry: 'Eureka! We have gotten a Revelation from the Lord!' - - for verily have they nothing of the kind. They have disturbed but bats [elementals, unprogressed Planetaries?], less blind than their intruders; who, feeling them flying about, mistake them as often for angels --- as they too, have wings! Doubt not, my friend: it is but from the very top of those 'adamantine rocks' of ours, not at their foot, that one is ever enabled to perceive the whole Truth, by embracing the whole limitless horizon...."

Master Koot Hoomi

The Mahatma Letters, 2nd ed., Letter 48

Since Truth is One....

". . . You have heard of and read about a good many Seers, in the past and present centuries, such as Swedenborg, Boehme, and others. Not one among the number but thoroughly honest, sincere, and as intelligent, as well educated; aye, even learned. Each of them in addition to these qualities, has or had . . . a 'Guardian' and a Revelator --- under whatever 'mystery' and 'mystic name' --- whose mission it is --- or has been to spin out to his spiritual ward --- a new system embracing all the details of the world of Spirit. Tell me, my friend, do you know of two that agree? And why, since truth is one, and that putting entirely the question of discrepancies in details aside --- we do not find them agreeing even upon the most vital problems --- those that have either 'to be, or not to be' --- and of which there can be no two solutions?..."

Master Koot Hoomi

The Mahatma Letters, 2nd ed., Letter 48

Stanton Moses & His Spirit "Guide" Emperor

W. Stanton Moses, a "seer" and medium of the 1880s, wrote about his spirit "guide" Emperor:

". . . my inner spirit-sense is opened. Only yesterday...Imper[ator] . . . was clearly visible and audible to me...."

To this comment by Stainton Moses [S.M.], Master Koot Hoomi wrote:

". . . So is Jesus and John the Baptist [clearly visible and audible] to Edward Maitland; [who is] as true and as honest and sincere as S.M. . . . And does not E. Maitland see Hermes the first and second and Elijah, etc."

"Finally does not Mrs. [Anna] Kingsford feel as sure as S.M. with regard to ... [Imperator] that she saw and conversed with God!! . . . And who purer or more truthful than that woman or Maitland!"

"Mystery, mystery will you exclaim. IGNORANCE we answer; the creation of that we believe in and want to see. . . ."

Master Koot Hoomi
The Mahatma Letters, 2nd ed., Letter 90.

Rai Salig Ram: Absorbed in Misguided, Misdirected Mysticism

"[Rai Salig Ram is] --- a truly good man --- yet a devotee of another error. Not his guru's voice --- his own. The voice of a pure, unselfish, earnest soul, absorbed in misguided, misdirected mysticism. Add to it a chronic disorder in that portion of the brain which responds to clear vision and the secret is soon told: that disorder was developed by forced visions; by hatha

yoga and prolonged asceticism. S. Ram is the chief medium and at same time the principal magnetic factor, who spreads his disease by infection --- unconsciously to himself; who inoculates with his vision all the other disciples."

"There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and others who are unwillingly --- blind. Mediums belong to the former, sensitives to the latter."

"Unless regularly initiated and trained --- concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg . . . no self-tutored seer or clairaudient ever saw or heard quite correctly."

". . . [Rai Salig Ram and the other disciples] say and affirm that the one and only God of the Universe was incarnated in their [deceased] guru, and were such an individual to exist he would certainly be higher than any 'planetary' [spirit]. But they are idolators. . . . "

"Their guru was no initiate only a man of extraordinary purity of life and powers of endurance. He had never consented to give up his notions of a personal god and

even gods. . . . He was born an orthodox Hindu and died a self-reformed Hindu. . . . with no ambition to taint his bright soul. Many of us have regretted his self-delusion. . . ."

Master Morya

The Mahatma Letters, 2nd ed., Letter 40

Visions of Living Psychics & Revelations of Living Mediums

"Our Correspondent seems to have been misled as to the state of consciousness which entities experience in Kama-loka. He seems to have formed his conceptions on the visions of living psychics and the revelations of living mediums. But all conclusions drawn from such data are vitiated by the fact, that a living organism intervenes between the observer and the Kama-loka state per se. There can be no conscious meeting in Kama-loka, hence no grief. . . ."

"In dealing with the dicta of psychics and mediums, it must always be remembered that they translate, automatically and unconsciously, their experiences on any plane of consciousness, into the language and experience of our normal physical plane. And this confusion can only be avoided by the special study-training of occultism, which teaches how to trace and guide the passage of impressions from one plane to another and fix them on the memory...."

Your Vivid Creative Fancy Evokes Illusive Gurus & Chelas

"You cannot acquire psychic power until the causes of psychic debility are removed. . . . You have scarcely learned the elements of self-control in psychism. . . . Your vivid creative fancy [imagination] evokes illusive Gurus and chelas, and puts into their mouths words coined the instant before in the mint of your mind, unknown to yourself. The false appears as real, as the true, and you have no exact method of detection, since you are yet prone to force your communications to agree with your preconceptions...."

Master Koot Hoot
Mrs. Holloway and the Mahatmas, Letter 17

Contradictory Views of Three Mystics

"In reference to your wonder that the views of the three mystics 'are far from being identical,' what does the fact prove? Were they instructed by disembodied, pure, and wise Spirits --- even by those of one remove from our earth on the higher plane --- would not the teachings be identical? The question arising: 'May not Spirits as well as men differ in ideas?' Well, then their

teaching --- aye, of the highest of them since they are the 'guides' of the three great London Seers --- will not be more authoritative than those of mortal men. 'But, they may belong to different spheres?' Well; if in the different spheres contradictory doctrines are propounded, these doctrines cannot contain the Truth, for Truth is One, and cannot admit of diametrically opposite views; and pure Spirits who see it as it is, with the veil of matter entirely withdrawn from it --- cannot err...."

Master Koot Hoomi
The Mahatma Letters, 2nd ed., Letter 9

Hallucinations & Visions

"[Hallucination is 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 visions, especially when produced through mediumship, are preceded by a relaxation of the nervous system, in variably generating an abnormal magnetic condition which attracts to the sufferer waves of astral light. It is the latter that furnishes the various hallucinations. These, however, are not always what physicians would make them, 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. A Seer may, however, perceive objects and scenes (whether past, present, or

future) which have no relation whatever to himself, and also perceive several things entirely disconnected with each other at one and the same time, thus producing the most grotesque and absurd combinations."

"Both drunkard and Seer, medium and Adept, see their respective visions in the Astral Light; but while the drunkard, the madman, and the untrained medium, or one suffering from brain-fever, see, because they cannot help it, and evoke the jumbled visions unconsciously to themselves, 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 want 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 representations of that which he wills to come within the focus of his perception."

H.P. Blavatsky

The Theosophical Glossary, entry on "Hallucination"

Anna Kingsford Not an Initiate

"No doubt, Mrs. [Anna] Kingsford, the gifted author of *The Perfect Way*, is the most competent person in all Europe --- I say it advisedly and unhesitatingly --- to reveal the hidden mysteries of real Christianity. But, no more than Mr. Sinnett is she an initiate, and cannot, therefore, know anything about a doctrine, the real and correct meaning of which no amount of natural seership can reveal, as it lies altogether beyond the regions accessible to untrained seers. If revealed, its secrets would, for long years, remain utterly incomprehensible even to the highest physical sciences."

H.P. Blavatsky

Collected Writings, Vol. VI, pp. 132-133

Two Kinds of Seership

"There are two kinds of seership --- that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind . . . is the sentient soul, inseparable from our

physical brain, which it holds in subjection, and is in its turn equally trammelled by it."

"This is the ego, the intellectual life-principle of man, his conscious entity. While it is yet within the material body, the clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul- essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, supersentient soul. That state is known in India as the Samadhi. . . .When the body is in the state of dharana --- a total catalepsy of the physical frame --- the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tinctured with the terrestrial perceptions of the objective world; the physical memory and fancy will be in the way of clear vision."

"But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and objective selves there are no obstructive

mediums. This is the real spiritual seership, in which, according to an expression of Plato, soul is raised above all inferior good. When we reach 'that which is supreme, which is simple, pure, and unchangeable, without form, color, or human qualities: the God --- our Nous.'"

"This is the state which such seers as Plotinus and Apollonius termed the 'Union to the Deity'. . . but this state is as far above modern clairvoyance as the stars above glow-worms. Plotinus, as is well known, was a clairvoyant-seer during his whole and daily life; and yet, he had been united to his God but six times during the sixty-six years of his existence, as he himself confessed to Porphyry...."

H.P. Blavatsky
Isis Unveiled, Vol. II, 590-591

The Highest Initiate Goes to Probe the Secrets of Being

"The world of force, is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no-one but such an initiate can know anything of these secrets. Guided by his Guru the chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have

become patent, and mystery and miracle have fled from his sight forever...."

Master Koot Hoomi
The Mahatma Letters, 2nd ed., Letter 22

Many Seers Subject to the Delusions of Isolation

"From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly initiated seers it must be remembered that we are dealing with a long --- an extraordinarily long --- series of persons who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things, and who constitute a vast organized body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusions, as far as they go, of any branch of physical science. Such initiates are in the position, as regards spiritual knowledge, that the regularly taught professor of a great university is in, as

regards literary knowledge, and anyone can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self- taught man. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them...."

H.P. Blavatsky

"Spiritualism And Occult Truth", *The Theosophist*,
Vol. III, February, 1882

No Vision of One Adept Was Accepted Till It Was Checked & Confirmed

"The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system....The facts...have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain....The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there....The [Theosophical-Esoteric] system...is no fancy of one or several isolated individuals....It is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify...the teachings of higher and exalted beings, who watched over the childhood of Humanity...."

"For long ages, the 'Wise Men' of the Fifth Race...had passed their lives...checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions --- so obtained as to stand as independent evidence --- of other adepts, and by centuries of experiences...."

H.P. Blavatsky

The Secret Doctrine, Vol. I, pp. 272-273

The Adept Lives in the Very Source of All Fundamental Truths

“There comes a moment in the life of an adept, when the hardships he has passed through are a thousandfold rewarded. In order to acquire further knowledge, he has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth....the adept sees and feels and lives in the very source of all fundamental truths --- the Universal Spiritual Essence of Nature....”

Master Koot Hoomi

The Mahatma Letters, Letter 17

Appendix 5

“Some Questions Concerning Reincarnation and the Fate of Victims of Accidents & Violence”

by Daniel H. Caldwell

“...a child may be born bearing the greatest resemblance and features to another person, thousands of miles off, no connexion to the mother, never seen by her, but whose floating image was impressed upon her soul-memory, during sleep or even waking hours, and reproduced upon the sensitized plate of living flesh she carries in her.”

Master Koot Hoomi, *The Mahatma Letters*,
2nd ed., Letter 49

Part I

The psychiatrist and parapsychologist Dr. Ian Stevenson is well known for his investigation and research of children who apparently remember previous lives. He has in his files more than 2,600 cases from around the world. Dr. Stevenson has written a number of books dealing with his findings in this area.

In his book *Children Who Remember Previous Lives*, Dr. Stevenson writes concerning these children who claim to remember previous lives:

“One of the most interesting, and *potentially most important*, of the recurrent features of the [reincarnation cases] is *the high incidence of violent death* among the previous personalities of the cases. We found that among 725 cases from six different cultures, 61 percent of the subjects remembered previous lives that ended in violent death. “ (First edition, p. 160) Italics added.

On p. 117, he also makes another interesting observation:

“...the interval between the previous personality’s death and the subject’s birth is usually less than three years...The median interval for 616 cases from ten different cultures was fifteen months...”

I briefly summarize below several of Dr. Stevenson’s “typical” cases.

(1) The Case of Kumkum Verma

Kumkum was born on March 14, 1955 in India. She remembered being a woman named Sunnary, who had died of a sudden, serious illness (possibly poisoned) in 1950.

The previous personality (Sunnary) was age 50 at the time of her death. The interval between incarnations was five years.

(2) The Case of Mounzer Haidar

Mounzer was born in Lebanon on Feb. 17, 1960. He remembered a life in which his name was Jamil Souki. Jamil had been killed in a battle in Lebanon's civil war in 1958. Mounzer had a birth mark in the area where he had been shot in the previous life.

In this case, the previous personality (Jamil) died as a young man, killed by a gunshot. The interval between incarnations was 19 months if we count from death to "re-birth".

(3) The Case of Gopal Gupta

Gopal was born in India on Aug. 26, 1956. Gopal remembered a previous life which matched the life of Shaktipal Sharma, who had been a married man and one of the owners of a business. Shaktipal was shot by his brother and died a few days later on May 27, 1948. In this case the previous personality (Shaktipal) died as an adult, killed by a gunshot.

The interval between incarnations was eight years.

(4) The Case of Bishen Chand Kapoor

Bishen Chand was born in India in 1921. He remembered a life in which his name had been Laxmi Narain. Laxmi died of natural causes at the age of 32.

In this case, the interval between incarnations was several years.

(5) The Case of Ma Tin Aung Myo

This Burmese girl was born on Dec. 26, 1953. 'During her pregnancy, the mother of Ma Tin Aung Myo had dreamed on three occasions that a Japanese soldier was following her and telling her that he would come to stay with her. When Ma Tin was between three and four years old, she started remembering a previous life in which she had been a Japanese soldier stationed in Nathul during World War II, when the Japanese army occupied Burma.

The Japanese soldier had been a cook and had been killed when an Allied plane strafed the village where he was staying. He had been married and lived somewhere in northern Japan. The soldier had been killed during the Japanese retreat from Burma. This would make 1945 the probable year of the soldier's death. Ma Tin could not remember the names either of the Japanese soldier or of the place in Japan where he had lived. Consequently, Dr. Stevenson could not trace a Japanese person corresponding to Ma Tin's statements. In this case, the previous personality died as an adult, killed in 1945.

The interval between incarnations was about 8 years.

The above five cases are fairly typical of the numerous cases investigated by Dr. Stevenson and his associates.

But the following case from Dr. Stevenson's files is more unusual.

(6) The Case of Jasbir Lal Jat

Jasbir lived in the Uttar Pradesh district of India. In the spring of 1954 at the age of three, the little boy contracted smallpox and apparently died. But the next day Jasbir showed signs of life. He recovered over a period of time but showed sudden changes of personality. Jasbir now claimed that he was a man later identified as Sobha Ram.

Over a period of time Jasbir expressed more and more the personality of Sobha. Subsequent investigation showed that Sobha had died as a result of a fall in May 1954 when Jasbir was three years old!

Dr. Stevenson briefly refers to other "cases with *anomalous dates* of death and birth":

"In a small number of cases [from Stevenson's files], the subject was born before the person whose life he remembered died. (The intervals vary between a day or two and several years.)"

"In a case of this kind, taken at face value, it would seem that the subject's body was fully made and presumably occupied by one personality before another one took it over."

"...The quickest way to rid oneself of such awkward cases is to suppose that errors have been made in recording the dates, and in some cases

vagueness about the exact dates supports this conclusion."

"I have satisfied myself, however, that in a least ten cases of this type we have obtained accurate dates and the anomaly remains."

Dr. Stevenson admits that such a case may actually be an apparent case of "possession" rather than of "reincarnation."

"We may be talking here about a type of body theft, often called 'possession.'...." *Children Who Remember Previous Lives*, p. 124

In considering Dr. Stevenson's cases, it should be noted that in many books on "New Age" subjects, books on hypnotic regressions to former lives, etc., one also gains the impression that "reincarnation" occurs fairly quickly, i.e., within a few months to several years to a number of decades after the death of the "previous person".

Part II

Dr. Stevenson's work on reincarnation has been hailed by many Theosophists as "proving" on an empirical level, or at least pointing toward, the truth of reincarnation, which is one of the basic tenets of the Theosophical philosophy.

The Theosophists Joseph Head and Sylvia Cranston have quoted Dr. Stevenson's work and findings in their three bestselling books on reincarnation.

And in another work *Reincarnation: A New Horizon in Science, Religion, and Society* (co-authored by Sylvia Cranston and Carey Williams), two chapters are again devoted to Dr. Stevenson's reincarnation research.

But I have wondered for some time how students of Theosophy might reconcile the above quoted findings of Dr. Stevenson with the teachings on reincarnation as found in the writings of the famous Theosophist H.P. Blavatsky and one of her Masters, Koot Hoomi.

In the writings of Madame Blavatsky and her Masters, we get a quite different picture involving the "dead" and *the length of their "stays"* in the after-death states of Kamaloka and Devachan before they are again reincarnated in new physical bodies.

For example, H.P. Blavatsky wrote:

"...The Re-incarnationists of the Allan Kardec School [French Spiritists] believe in an arbitrary and immediate re-incarnation. With them, the dead father can incarnate in his own unborn daughter, and so on. They have neither Devachan, Karma nor any philosophy that would warrant or prove the necessity of consecutive re-births...." *The Key to Theosophy*, 1889 edition, p. 191.

Elsewhere, Madame Blavatsky observed:

".....reincarnations in general take place after rather long periods passed in the intermediate and invisible spheres. So that if a Spiritist-Theosophist tells an Occultist-Theosophist that he is a reincarnation of Louis XV, or that Mrs X is a reincarnation of Joan of Arc, the Occultist would answer that according to his doctrine it is impossible. It is quite possible that he might be a reincarnation of Sesostris or of Semiramis, but the time period that has passed since the death of Louis XV and even of Joan of Arc is *too short* according to our calculations, which are mathematically correct...." H.P.B.'s *Collected Writings*, Vol. V, p, 45. Italics added.

In the above quoted *Key to Theosophy* (p. 145) in Chapter 9 "On the Kama-loka and Devachan," the question is asked:

"How long does the incarnating *Ego* remain in the Devachanic state [between death and the next life]?"

H.P.B. answered:

"This, we are taught, depends on the degree of spirituality and the merit or demerit of the last incarnation. The average time is from ten to fifteen centuries...."

Mahatma Koot Hoomi in his letters to A.P. Sinnett wrote:

"Every Spiritual Individuality has a gigantic evolutionary journey to perform a tremendous gyratory progress to accomplish. First --- at the very beginning of the great Mahamanvantaric rotation, from first to last of the man-bearing planets, as on each of them, the monad has to pass through seven successive races of man. From the dumb offshoot of the ape (the latter strongly differentiating from the now known specimens) up to the present *fifth* race, or rather variety, and through two more races, before he has done with this earth only; and then on to the next, higher and higher still..."

"With all that there is *no* reincarnation as taught by the London Seeress --- Mrs. A.K.[Anna Kingsford], as the intervals between the *re-births* are too immeasurably long to permit of any such fantastic ideas." *The Mahatma Letters*, 2nd. ed., Letter 18.

"...Let us take but one million of years --- suspected and now accepted by your science --- to represent man's entire term upon our earth in this Round; and allowing an average of a century for each life, we find that whereas he has passed in all his lives upon our planet (in this Round) but 77,700 years he has been in the subjective spheres 922,300 years. *Not much encouragement for the extreme modern reincarnationists who remember their several previous existences!*" *The Mahatma Letters*, 2nd. ed., Letter 14. Italics added.

And turning now to cases of suicides and victims of accident and violence which is very relevant

to Dr. Stevenson's cases, Master K.H. wrote about this subject in some detail and mentions *the "fate" of "earth-walkers"*.

In Mahatma Letter 16, the Master made the following statement:

“...suicides and those killed by accident...are an exception to the rule, as they have to remain within the earth's attraction, and in its atmosphere --- the Kama-Loka --- till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore.”

“But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life; a chance to overload their Karma, by tempting them into opened doors, viz., mediums and sensitives.... “

And later in the same letter, K.H. went over the same subject again:

“The rule is, that a person who dies a natural death will remain from 'a few hours to several years' within the earth's attraction, i. e., in the Kama-Loka.”

“But exceptions are, in the case of suicides and those who die a violent death in general.”

“Hence, one of such Egos, for instance, who was destined to live, say, 80 or 90 years, but who either killed himself or was killed by some accident,

let us suppose at the age of 20 --- would have to pass in the Kama Loka not a 'few years', but in his case 60 or 70 years, as an Elementary, or rather *an 'earth-walker'*; since he is not, unfortunately for him, even a 'shell'..... " Italics added.

If I understand what the Master is saying, a victim of suicide or of violence *must* "live" out the remainder of his normal life span in Kamaloka *before* the death struggle, the gestation and the Devachanic after-death states *commence*.

Furthermore, it is only *after* these "after-death states" *are completed* that the Atma-Buddhi-Manasic "individuality" *reincarnates again* in another "personality" and physical body.

Part III

Are there *real contradictions* between Dr. Stevenson's cases cited earlier in this paper and Mme. Blavatsky's and the Master K.H.'s teachings on the same subject?

Furthermore, are these cases from Dr. Stevenson's files *true* cases of reincarnation (as defined in HPB's and the Masters' writings) or is there some *better, alternative* explanation for these cases?

For example, was Ma Tin (see Case 5 mentioned earlier in this appendix) a *true* "reincarnation" of the Japanese soldier who was killed

or was Ma Tin (and her mother) mediumistic "victims" of the "earthwalker" whose body had been killed in 1945?

Is the Leininger Case a "real" case of reincarnation or do we have here a case of a young boy being "possessed" or "influenced" by an "earthwalker"?

To close this article, I want to present two alternative "views" proposed by John Hick and D. Scott Rogo to explain Dr. Stevenson's cases and ask the reader *to compare these explanations with the "earthwalker" scenario* given by the Master K.H.

In his 1976 book *Death and Eternal Life*, the philosopher John Hick proposed the "psychic husk" theory to explain Stevenson's cases of children who claim to remember their previous lives:

"...Stevenson himself discusses several different hypotheses, other than reincarnation, each of which may apply to one or more of his own twenty cases, though he does not think that they can between them convincingly cover all of them. I should like to add one more to the list of possible *non-reincarnationist* explanations, making use of the psychic factor theory mentioned in chapter 7. This is the theory that after bodily death *a mental 'husk' or 'mask'* of the deceased person is left behind and is telepathically accessible under certain conditions to living persons. Such a 'husk' may consist of mere fragments of memory, emotion, habit --- analogous to

isolated pieces of a tape-recording --- or of a relatively coherent and cohesive body of such elements and may . . . become linked to the mind of a medium when in trance and be presented under the dramatic guise of a visitor from the spirit world. *This hypothesis can be extended to cover* the comparatively rare cases of an individual 'remembering' a supposed previous identity and life. It may be that he (or she) is *telepathically sensitive in the same sort of way as a medium*, and is being influenced by the psychic 'husk' of some deceased person and identifying himself with this."

"It is perhaps worth noting, as consistent with this possibility, that in most, or perhaps all, of the more impressive cases of reported memories of former lives --- including all of Ian Stevenson's twenty selected cases --- the remembered life was the most recent one, with a gap of no more than a few years between its end and the beginning of the reported memories. Likewise the 'spirits' who communicate through mediums have usually only fairly recently died. The recency of the material in each case might be expected if the phenomena have a common origin in persisting psychic traces or 'husks' which presumably gradually fade or decay with the passage of time." *Death and Eternal Life*, p. 376. Italics added.

And in 1985, D. Scott Rogo, a prolific writer on parapsychological subjects, published a book on reincarnation (*The Search for Yesterday: A Critical Examination of the Evidence for Reincarnation*) in which he gave the following "explanatory model" to explain the "apparent" cases of reincarnation:

"I believe that the human personality survives death, but this is not the same as positing the existence of an immortal soul. But just what is this 'personality' that survives? We cannot really speak about personality without also speaking about our memory, for personality is simply the sum of our memories and our behavioral dispositions. So what really survives death is a personalized network of memories. It is a moot point whether any spark of divinity (a 'soul') lies within this network. It probably retains its individuality and consciousness. During our lives after death we would probably be linked to our deceased relatives and friends in a huge interpersonal matrix. In time, we shed our individuality and merge totally into this more impersonal field, thereby experiencing a blissful annihilation."

"This general conception of the afterlife ties in mutually with the whole concept of reincarnation. A developing embryo can become linked with one or more of these surviving personality constellations...."

"Either *the craving of the constellation for existence drives it to attach itself to a new life*, or the developing consciousness [of the embryo] latches onto one or more of these personalities of its own accord. A case of the former might express itself in those [reincarnation] cases that look like 'possession,' in which the personality of the living person will temporarily transform into that of the donor. We saw this process at work in the case of Uttara Huddar [*The Search for Yesterday*, pp. 150-155], and to a lesser degree during the strange trances to which Kumkum

Verma [*The Search for Yesterday*, pp. 49-51] was prone. The outcome of the second process might be *a more passive expression*, in which the child *merely assimilates some of the memories* of the donor [deceased] personality."

"This linkage is *not really reincarnation*, since the developing life is only tapping the resources of the donor personality's surviving memories and dispositions. The infant's own spiritual essence is *not being taken over by, or emerging from, the donor in any real sense*. So we might sum this all up by saying that at birth, an infant is complete with its own burgeoning personality. But it is born with a psychic heritage based on its prenatal contact with 'the dead'."

"This theory can account for birthmark cases as well as for the emergence of past-life memories and phobias. *Because an unborn child has few psychological resources of its own, any surviving personality constellation with which it comes in contact is bound to exert a strong influence.*"

"*This general framework also helps explain why so many 'reincarnated' children recall violent past-life deaths. It may be that people who die violently shed particularly dynamic or tightly integrated memory constellations. They might especially strive for existence and might more readily attach themselves to a newly developing life or hold out a greater attraction to the developing infant.*"

"It is likely that we all harbor memories of our psychic heritage deep within our subconscious minds. It is not unthinkable that we can make contact with memory traces left by these links by digging deeply into the subconscious. This is why such [memory] traces would tend to emerge during hypnosis, as a result of an LSD session, or during intensive psychotherapy. Any procedure that temporarily places the conscious mind in abeyance could allow these memory traces to surface or to be tapped. If the traces left by these prenatal psychic contacts are able to form into a subsystem within the living person's mind, he or she would be endowed with some amazing abilities. He or she might be able to speak a foreign language never learned or display precocious artistic and mechanistic skills and other talents."

"So, in conclusion, do I 'believe' in reincarnation? Based on the evidence [examined in my book], I suppose that I should say that I do: but *not in reincarnation of the soul*, but in the fact that certain apparently vanished memories and traits of [a deceased] personality can actually be born again [in another living human being.]" Abridged and collated from *The Search for Yesterday*, pp. 215-218. Italics added.

It may be instructive here to compare these proposed explanations by Hick and Rogo with H.P. Blavatsky's own "psychic husk" theory which was called the "doctrine of shells" by her Adept-Teachers. H.P.B. wrote:

"The more I see of spiritist seances in this cradle and hotbed of Spiritism and mediums, the more clearly I see how dangerous they are for humanity. Poets speak of a *thin partition* between the two worlds. There is *no* partition whatever. Blind people have imagined obstacles of this kind because coarse organs of hearing, sight, and feeling do not allow the majority of people to penetrate the *difference* of being. Besides, Mother-Nature has done well in endowing us with *coarse* senses, for otherwise the individuality and personality of man would become impossible, because the dead would be continually mixing with the living, and the living would assimilate themselves with the dead. It would not be so bad if there were around us only spirits of the same kind as ourselves, the half-spiritual refuse of mortals who died without having reconciled themselves to the great necessity of death. Then we might submit to the inevitable."

"One way or another, we cannot help identifying ourselves physically and in a perfectly unconscious way with the dead, absorbing the constituent atoms of what lived before us: with every breath we inhale them, and breathe out that which nourishes the formless creatures, elementals floating in the air in the expectation of being transformed into living beings. This is not only a physical process, but partly a moral one. We assimilate those who preceded us, gradually absorbing their brain-molecules and exchanging mental auras --- which means thoughts, desires, and tendencies. This is an interchange common to the entire human race and to all that lives. A natural process, an outcome of the laws of the

economy of nature... It explains similarities, external and moral..."

"But there exists another absolute law, which manifests itself periodically and sporadically: this is a law, as it were, of artificial and compulsory assimilation. During epidemics of this kind the kingdom of the dead invades the region of the living, though fortunately *this kind of refuse* are bound by the ties of their former surroundings. And so, when evoked by mediums, they cannot break through the limits and boundaries in which they acted and lived... And the wider the doors are opened to them the further the necromantic epidemic is spread; the more unanimous the mediums and the spiritists in spreading the magnetic fluid of their evocations, the more power and vitality are acquired by the glamour."

"...It stands to reason that *this mere earthly refuse*, irresistibly drawn to the earth, cannot follow the soul and spirit --- these highest principles of man's being. With horror and disgust I often observed how *a reanimated shadow of this kind* separated itself from the inside of the medium; how, separating itself from his astral body and clad in someone else's vesture, it pretended to be someone's relation, causing the person to go into ecstasies and making people open wide their hearts and their embraces to *these shadows* whom they sincerely believed to be their dear fathers and brothers, resuscitated to convince them of life eternal, as well as to see them... Oh, if they only knew the truth, if they only believed! If they saw, as I have often seen, a monstrous, bodiless creature seizing hold of someone

present at these spiritistic sorceries! It wraps the man as if with a black shroud, and slowly disappears in him as if drawn into his body by each of his living pores." Quoted from "Letters of H.P. Blavatsky to Her Family in Russia, Part III." See <http://blavatskyarchives.com>. Italics added.

Further Reading on Life After Death and Psychism

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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.

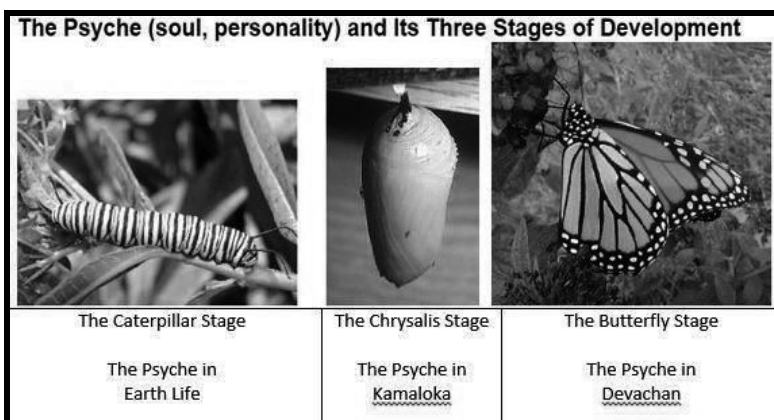
	SANSKRIT TERMS	EXOTERIC MEANING	EXPLANATORY
LOWER QUATERNARY	(a) Rupa, or Sthula-Sarira.	(a) Physical body.	(a) Is the vehicle of all the other "principles" during life.
	(b) Prana.	(b) Life, or Vital principle.	(b) Necessary only to a, c, d, and the functions of the lower <i>Manas</i> , which embrace 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 Kama rupa, 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:

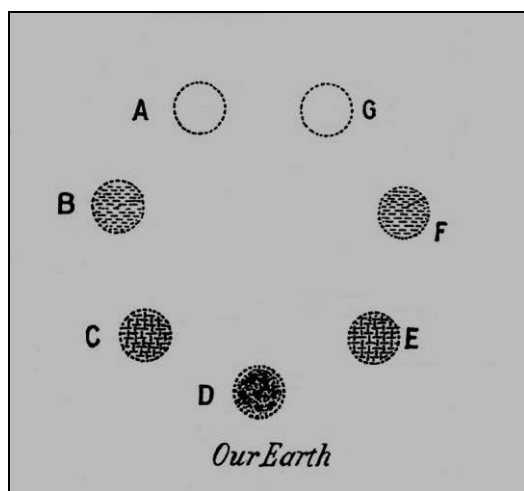
“1. Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion globes....The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven Rounds or Seven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

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
<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.	Mayavi-rupa may appear to loved one
<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).	with the living, even through a medium during this period.
<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. Consciously slowly returns. An epitome of personal memory retained.	
<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 Devachanes can, by raising their consciousness, feel to be "communicating" with them.
<i>Rebirth</i>	Ego goes unconscious at end of Devachan period prior to re-birth.	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.

Reproduced from Geoffrey A. Farthing's *WHEN WE DIE*, first edition (1967).

