

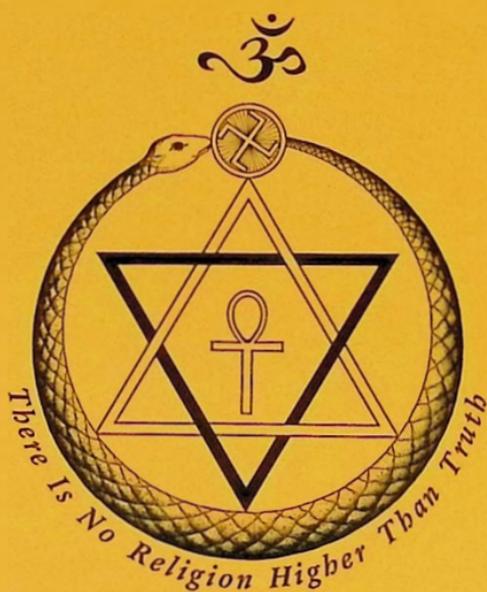
# STATES OF CONSCIOUSNESS

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# STATES OF CONSCIOUSNESS



# STATES OF CONSCIOUSNESS

*Blessed is the austerity of those who live in concord.*

BUDDHA



## THEOSOPHICAL TEXTS

GENERAL EDITOR

RAGHAVAN IYER

Theosophical Texts are aids to the creative imagination, fusing metaphysics and ethics, arousing spiritual intuition and awakening soul-memory. *Gupta Vidya* is the hidden golden thread behind *Philosophia Perennis*, the accumulated wisdom of the ages. Enshrined in the language of glyph and symbol, *sutra* and *mantra*, in the secluded sanctuaries of the time-honoured Mysteries, it provided a powerful stimulus to a galaxy of fabled, forgotten and surviving civilizations around the globe. The founders of the modern Theosophical Movement, H.P. Blavatsky and W.Q. Judge, brought the sacred inheritance of humanity within the reach of intrepid seekers of wisdom in our own time. With the dawn of the Aquarian Age there is a fresh concern with secular monasticism and a way of life based upon authentic use of ancient wisdom as noetic theurgy, of *Gupta Vidya* as *Brahma Vach*. The thoughtful essays in this series of volumes are invaluable for those seeking the path of spiritual self-regeneration in the service of humanity.



# **THEOSOPHICAL TEXTS**

**THEOSOPHICAL TENETS**

**UNIVERSAL UNITY AND CAUSATION**

**HUMAN SOLIDARITY**

**KARMA**

**REINCARNATION**

**DEATH AND IMMORTALITY**

**STATES OF CONSCIOUSNESS**

**RAJA YOGA**

**THE MYSTERY OF THE AVATAR**

## STATES OF CONSCIOUSNESS

*States of Consciousness* examines the fundamental nature of consciousness in the cosmos and in man. Beginning with a philosophical distinction between absolute transcendental consciousness and relative differentiated consciousness, it outlines the ancient system of states and planes of existence encompassing all of visible and invisible life. Within this universal scheme of conscious Nature, derived from a single Self — the *Atman* — it intimates the vast array of potentialities and capacities hidden within human awareness. Taking continuity of self-consciousness as central to spiritual life, it sets forth the ethical and psychological requirements for the recovery and strengthening of this continuity in daily life, through sleep and dreams, and between lifetimes. Stressing the central importance of meditation to the true awakening of noetic consciousness, it places the discipline of individual meditation within the broader context of universal human evolution and enlightenment through self-emancipation.



# STATES OF CONSCIOUSNESS

All self-conscious spiritual growth is a function of continuity and discontinuity of consciousness, associated with the phenomena of birth, death and rebirth.

HERMES



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*For our doctrines to practically react on the so-called moral code, or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual and determined purpose of attaining Nirvana — the culmination of all knowledge and absolute wisdom, which is after all only an exalted and glorious selfishness — but the self-sacrificing pursuit of the best means to lead on the right path our neighbour, to cause to benefit by it as many of our fellow creatures as we possibly can, which constitutes the true Theosophist.*

*The intellectual portion of mankind seems to be fast dividing into two classes: the one unconsciously preparing for itself long periods of temporary annihilation or states of non-consciousness, owing to the deliberate surrender of intellect and its imprisonment in the narrow grooves of bigotry and superstition — a process which cannot fail to lead to the utter deformation of the intellectual principle; the other unrestrainedly indulging its animal propensities with the deliberate intention of submitting to annihilation pure and simple, in case of failure, and to millenniums of degradation after physical dissolution. Those intellectual classes reacting upon the ignorant masses — which they attract, and which look up to them as noble and fit examples to be followed — degrade and morally ruin those they ought to protect and guide. Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet.*

*It is time that Theosophy should enter the arena.*

THE MAHA CHOHAN



ॐ



*Embued with pure discrimination, restraining himself with resolution, having rejected the charms of sound and other objects of the senses, and casting off attachment and dislike; dwelling in secluded places, eating little, with speech, body, and mind controlled, engaging in constant meditation and unwaveringly fixed in dispassion; abandoning egotism, arrogance, violence, vanity, desire, anger, pride, and possession, with calmness ever present, a man is fitted to be the Supreme Being.*

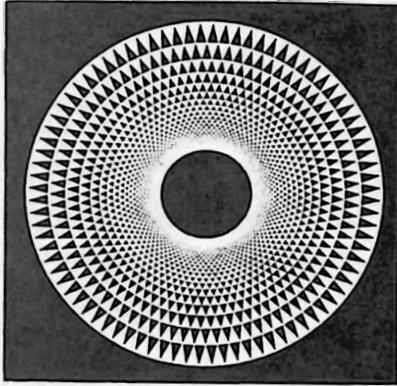
SHRI KRISHNA





# I

## CONSCIOUSNESS





# CONSCIOUSNESS ABSOLUTE AND RELATIVE

## STANZA I

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE  
BOSOM OF DURATION (*a*).

(*a*) Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change — or the same — for the billionth part of a second: and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past." No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past — present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way

from one eternity to another: and these two constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there.

3. . . . UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (celestial beings) TO CONTAIN (hence to manifest) IT (*a*).

(*a*) Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane and memory is in abeyance; thus for the time-being "Mind is not," because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropriate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the "UNIVERSAL MIND" remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation. The AH-HI (Dhyan-Chohans) are the collective hosts of spiritual beings — the Angelic Hosts of Christianity, the Elohim and "Messengers" of the Jews — who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her "laws," while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not "the personifications" of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army — a "Host," truly — by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.

4. THE SEVEN WAYS TO BLISS (Moksha\* or Nirvana) WERE

\* Nippang in China; Neibban in Burmah; or Moksha in India.

NOT (a). THE GREAT CAUSES OF MISERY (Nidana\* and Maya) WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM (b).

(a) There are seven "Paths" or "Ways" to the bliss of Non-Existence, which is absolute Being, Existence, and Consciousness. They were not, because the Universe was, so far, empty, and existed only in the Divine Thought. For it is . . .

(b) The twelve Nidanas or causes of being. Each is the effect of its antecedent cause, and a cause, in its turn, to its successor; the sum total of the Nidanas being based on the four truths, a doctrine especially characteristic of the Hinayana System.† They belong to the theory of the stream of catenated law which produces merit and demerit, and finally brings Karma into full sway. It is based upon the great truth that re-incarnation is to be dreaded, as existence in this world only entails upon man suffering, misery and pain; Death itself being unable to deliver man from it, since death is merely the door through which he passes to another life on earth after a little rest on its threshold — Devachan. The Hinayana System, or School of the "Little Vehicle," is of very ancient growth; while the Mahayana is of a later period, having originated after the death of Buddha. Yet the tenets of the latter are as old as the hills that have contained such schools from time immemorial, and the Hinayana and Mahayana Schools (the latter, that of the "Great Vehicle") both teach the same doctrine in reality. *Yana*, or Vehicle (in Sanskrit, *Vahan*) is a mystic expression, both "vehicles" inculcating that man may escape the sufferings of rebirths and even the false bliss of Devachan, by obtaining Wisdom and Knowledge, which alone can dispel the Fruits of Illusion and Ignorance.

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a

\* The "12" Nidanas (in Tibetan *Ten-brel chug-nyi*) the chief causes of existence, effects generated by a concatenation of causes produced (see Comment. II).

† See Wassilief on Buddhism, pp. 97-950.

landscape. Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyān-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

## STANZA II

2. . . . WHERE WAS SILENCE? WHERE WERE THE EARS TO SENSE IT? NO! THERE WAS NEITHER SILENCE, NOR SOUND (*a*). NAUGHT SAVE CEASELESS, ETERNAL BREATH (*Motion*) WHICH KNOWS ITSELF NOT (*b*).

(*a*) The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature to realise which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one, some arguing that since they are found again when the water is decomposed they must be there all the while; others contending that as they actually turn into something totally different they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become

something else and yet has not ceased to be itself. Existence as water may be said to be, for Oxygen and Hydrogen, a state of Non-being which is "more real being" than their existence as gases; and it may faintly symbolise the condition of the Universe when it goes to sleep, or ceases to be, during the "Nights of Brahmā" — to awaken or reappear again, when the dawn of the new Manvantara recalls it to what we call existence.

(b) The "Breath" of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane — Motion. The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are — endless *duration*, primordial (hence indestructible) *matter*, and *motion* — absolute "perpetual motion" which is the "breath" of the "One" Element. This breath, as seen, can never cease, not even during the Pralayaic eternities. (See "*Chaos, Theos, Kosmos*," in Part II.)

But the "Breath of the One Existence" does not, all the same, apply to the *One Causeless Cause* or the "All Be-ness" (in contradistinction to All-Being, which is Brahmā, or the Universe). Brahmā (or Hari) the four-faced god who, after lifting the Earth out of the waters, "accomplished the Creation," is held to be only the instrumental, and not, as clearly implied, the ideal Cause. No Orientalist, so far, seems to have thoroughly comprehended the real sense of the verses in the Purana, that treat of "creation."

Therein Brahmā is the cause of the potencies that are to be generated subsequently for the work of "creation." When a translator says, "And from him proceed the potencies to be created, after they had become the real cause": "and from IT proceed the potencies that will create as they become the real cause" (on the material plane) would perhaps be more correct? Save that one (causeless) ideal cause there is no other to which the universe can be referred. "Worthiest of ascetics! through its potency — *i.e.*, through the potency of that cause — every created thing comes by its inherent or proper nature." If, in the Vedanta and Nyaya, *nimitta* is the efficient cause, as contrasted with *upadana*, the material cause, (and in the Sankhya, *pradhana* implies the functions of both); in the Esoteric philosophy, which reconciles all these systems, and the nearest exponent of which is the Vedanta as expounded by the Advaita Vedantists, none but the *upadana* can be speculated upon; that which is in the minds of the

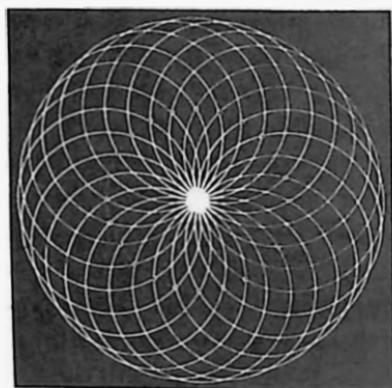
Vaishnavas (the Vasishta-dvaita) as the ideal in contradistinction to the real — or Parabrahm and Isvara — can find no room in published speculations, since that ideal even is a misnomer, when applied to that of which no human reason, even that of an adept, can conceive.

To know itself or oneself, necessitates consciousness and perception (both limited faculties in relation to any subject except Parabrahm), to be cognized. Hence the “Eternal Breath which knows itself not.” Infinity cannot comprehend Finiteness. The Boundless can have no relation to the bounded and the conditioned. In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being *Absolute* Consciousness and *Absolute* Motion — to the limited senses of those who describe this indescribable — it is unconsciousness and immoveableness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water — wetness being its own attribute and the cause of the wet quality in other things. Consciousness implies limitations and qualifications: something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*. No man is conscious of more than that portion of his knowledge that happens to have been recalled to his mind at any particular time, yet such is the poverty of language that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with not to remember. How much greater must be the difficulty of finding terms to describe, and to distinguish between, abstract metaphysical facts or differences. It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call absolute consciousness “unconsciousness,” because it seems to us that it must necessarily be so, just as we call the Absolute, “Darkness,” because to our finite understanding it appears quite impenetrable, yet we recognize fully that our perception of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between unconscious absolute consciousness, and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind

of consciousness that we can manage to distinguish from what appears to us as unconsciousness.

*The Secret Doctrine*, i 37-40, 54-56

H. P. BLAVATSKY





## THE THREE PLANES OF HUMAN LIFE

JAGRAT, SVAPNA, SUSHUPTI:  
WAKING, DREAMING, DREAMLESS SLEEP

I speak of ordinary men. The Adept, the Master, the Yogi, the Mahatma, the Buddha, each lives in more than three states while incarnated upon this world, and they are fully conscious of them all, while the ordinary man is only conscious of the first — the waking-life, as the word conscious is now understood.

Every theosophist who is in earnest ought to know the importance of these three states, and especially how essential it is that one should not lose in Svapna the memory of experiences in Sushupti, nor in Jagrat those of Svapna, and *vice versa*.

Jagrat, our waking state, is the one in which we must be regenerated; where we must come to a full consciousness of the Self within, for in no other is salvation possible.

When a man dies he goes either to the Supreme Condition from which no return against his will is possible, or to other states — heaven, hell, avichi, devachan, what not — from which return to incarnation is inevitable. But he cannot go to the Supreme State unless he has perfected and regenerated himself, unless the wonderful and shining heights on which the Masters stand have been reached while he is in a body. This consummation, so devoutly desired, cannot be secured unless at some period in his evolution the being takes the steps that lead to the final attainment. These steps can and must be taken. In the very first is contained the possibility of the last, for causes once put in motion eternally produce their natural results.

Among those steps are an acquaintance with and understanding of the three states first spoken of.

Jagrat acts on Svapna, producing dreams and suggestions, and either disturbs the instructions that come down from the higher state or aids the person through waking calmness and concentration, which tend to lessen the distortions of the mental experiences of dream life. Svapna again in its turn acts on the waking state (Jagrat) by the good

or bad suggestions made to him in dreams. All experience and all religions are full of proofs of this. In the fabled Garden of Eden the wily serpent whispered in the ear of the sleeping mortal to the end that when awake he should violate the command. In *Job* it is said that God instructeth man in sleep, in dreams, and in visions of the night. And the common introspective and dream life of the most ordinary people needs no proof. Many cases are within my knowledge where the man was led to commit acts against which his better nature rebelled, the suggestion for the act coming to him in dream. It was because the unholy state of his waking thoughts infected his dreams, and laid him open to evil influences. By natural action and reaction he poisoned both Jagrat and Svapna.

It is therefore our duty to purify and keep clear these two planes.

The third state common to all is *Sushupti*, which has been translated "*dreamless sleep*." The translation is inadequate, for, while it is dreamless, it is also a state in which even criminals commune through the higher nature with spiritual beings and enter into the spiritual plane. It is the great spiritual reservoir by means of which the tremendous momentum toward evil living is held in check. And because it is involuntary with them, it is constantly salutary in its effect.

In order to understand the subject better, it is well to consider a little in detail what happens when one falls asleep, has dreams, and then enters Sushupti. As his outer senses are dulled the brain begins to throw up images, the reproductions of waking acts and thoughts, and soon he is asleep. He has then entered a plane of experience which is as real as that just quitted, only that it is of a different sort. We may roughly divide this from the waking life by an imaginary partition on the one side, and from Sushupti by another partition on the other. In this region he wanders until he begins to rise beyond it into the higher. There no disturbances come from the brain action, and the being is a partaker to the extent his nature permits of the "banquet of the gods." But he has to return to waking state, and he can get back by no other road than the one he came upon, for, as Sushupti extends in every direction and Svapna under it also in every direction, there is no possibility of emerging at once from Sushupti into Jagrat. And this is true even though on returning no memory of any dream is retained.

Now the ordinary non-concentrated man, by reason of the want of focus due to multitudinous and confused thought, has put his Svapna

field or state into confusion, and in passing through it the useful and elevating experiences of Sushupti become mixed up and distorted, not resulting in the benefit to him as a waking person which is his right as well as his duty to have. Here again is seen the lasting effect, either prejudicial or the opposite, of the conduct and thoughts when awake.

So it appears, then, that what he should try to accomplish is such a clearing up and vivification of the Svapna state as shall result in removing the confusion and distortion existing there, in order that upon emerging into waking life he may retain a wider and brighter memory of what occurred in Sushupti. This is done by an increase of concentration upon high thoughts, upon noble purposes, upon all that is best and most spiritual in him while awake. The best result cannot be accomplished in a week or a year, perhaps not in a life, but, once begun, it will lead to the perfection of spiritual cultivation in some incarnation hereafter.

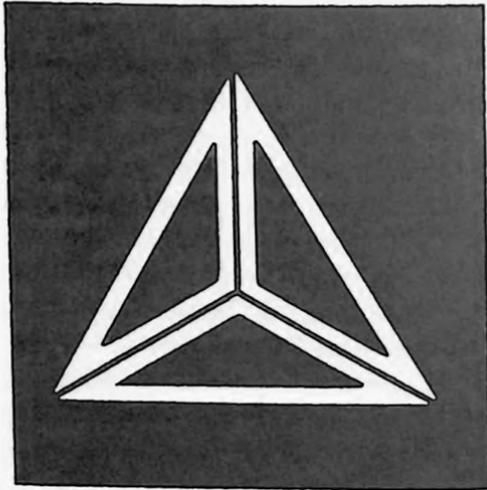
By this course a center of attraction is set up in him while awake, and to that all his energies flow, so that it may be figured to ourselves as a focus in the waking man. To this focal point — looking at it from that plane — converge the rays from the whole waking man toward Svapna, carrying him into dream-state with greater clearness. By reaction this creates another focus in Svapna, through which he can emerge into Sushupti in a collected condition. Returning he goes by means of these points through Svapna, and there, the confusion being lessened, he enters into his usual waking state the possessor, to some extent at least, of the benefits and knowledge of Sushupti. The difference between the man who is not concentrated and the one who is, consists in this, that the first passes from one state to the other through the imaginary partitions postulated above, just as sand does through a sieve; while the concentrated man passes from one to the other similarly to water through a pipe or the rays of the sun through a lens. In the first case each stream of sand is a different experience, a different set of confused and irregular thoughts, whereas the collected man goes and returns the owner of regular and clear experience.

These thoughts are not intended to be exhaustive, but so far as they go it is believed they are correct. The subject is one of enormous extent as well as great importance, and theosophists are urged to purify, elevate, and concentrate the thoughts and acts of their waking hours so that they shall not continually and aimlessly, night after night and day succeeding day, go into and return from these natural

and wisely appointed states, no wiser, no better able to help their fellow men. For by this way, as by the spider's small thread, we may gain the free space of spiritual life.

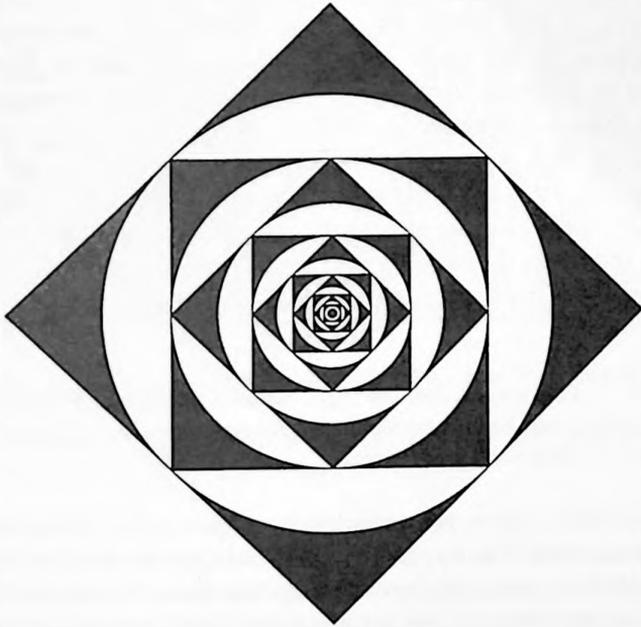
*The Path*, August 1888

W. Q. JUDGE



## II

# THE HIDDEN SELF





## THE MYSTERY OF THE EGO

ENQUIRER. I perceive in the quotation you brought forward a little while ago from the *Buddhist Catechism* a discrepancy that I would like to hear explained. It is there stated that the Skandhas — memory included — change with every new incarnation. And yet, it is asserted that the reflection of the past lives, which, we are told, are entirely made up of Skandhas, “must survive.” At the present moment I am not quite clear in my mind as to what it is precisely that survives, and I would like to have it explained. What is it? Is it only that “reflection,” or those Skandhas, or always that same EGO, the Manas?

THEOSOPHIST. I have just explained that the re-incarnating Principle, or that which we call the *divine* man, is indestructible throughout the life cycle: indestructible as a thinking *Entity*, and even as an ethereal form. The “reflection” is only the spiritualised *remembrance*, during the Devachanic period, of the *ex-personality*, Mr. A. or Mrs. B. — with which the *Ego* identifies itself during that period. Since the latter is but the continuation of the earth-life, so to say, the very acme and pitch, in an unbroken series, of the few happy moments in that now past existence, the *Ego* has to identify itself with the *personal* consciousness of that life, if anything shall remain of it.

ENQUIRER. This means that the *Ego*, notwithstanding its divine nature, passes every such period between two incarnations in a state of mental obscuration, or temporary insanity.

THEOSOPHIST. You may regard it as you like. Believing that, outside the ONE Reality, nothing is better than a passing illusion — the whole Universe included — we do not view it as insanity, but as a very natural sequence or development of the terrestrial life. What is life? A bundle of the most varied experiences, of daily changing ideas, emotions, and opinions. In our youth we are often enthusiastically devoted to an ideal, to some hero or heroine whom we try to follow and revive; a few years later, when the freshness of our youthful feelings has faded out and sobered down, we are the first to laugh at our fancies. And yet there was a day when we had

so thoroughly identified our own personality with that of the ideal in our mind — especially if it was that of a living being — that the former was entirely merged and lost in the latter. Can it be said of a man of fifty that he is the same being that he was at twenty? The *inner* man is the same; the outward living personality is completely transformed and changed. Would you also call these changes in the human mental states insanity?

ENQUIRER. How would *you* name them, and especially how would you explain the permanence of one and the evanescence of the other?

THEOSOPHIST. We have our own doctrine ready, and to us it offers no difficulty. The clue lies in the double consciousness of our mind, and also, in the dual nature of the mental “principle.” There is a spiritual consciousness, the Manasic mind illumined by the light of Buddhi, that which subjectively perceives abstractions; and the sentient consciousness (the lower *Manasic* light), inseparable from our physical brain and senses. This latter consciousness is held in subjection by the brain and physical senses, and, being in its turn equally dependent on them, must of course fade out and finally die with the disappearance of the brain and physical senses. It is only the former kind of consciousness, whose root lies in eternity, which survives and lives for ever, and may, therefore, be regarded as immortal. Everything else belongs to passing illusions.

ENQUIRER. What do you really understand by illusion in this case?

THEOSOPHIST. It is very well described in the just-mentioned essay on “The Higher Self.” Says its author:

The theory we are considering (the interchange of ideas between the *Higher Ego* and the lower self) harmonizes very well with the treatment of this world in which we live as a phenomenal world of illusion, the spiritual plans of nature being on the other hand the noumenal world or plane of reality. That region of nature in which, so to speak, the permanent soul is rooted is more real than that in which its transitory blossoms appear for a brief space to wither and fall to pieces, while the plant recovers energy for sending forth a fresh flower. Supposing flowers only were perceptible

to ordinary senses, and their roots existed in a state of Nature intangible and invisible to us, philosophers in such a world who divined that there were such things as roots in another plane of existence would be apt to say of the flowers, 'These are not the real plants; they are of no relative importance, merely illusive phenomena of the moment.'

This is what I mean. The world in which blossom the transitory and evanescent flowers of personal lives is not the real permanent world; but that one in which we find the root of consciousness, that root which is beyond illusion and dwells in the eternity.

ENQUIRER. What do you mean by the root dwelling in eternity?

THEOSOPHIST. I mean by this root the thinking entity, the Ego which incarnates, whether we regard it as an "Angel," "Spirit," or a Force. Of that which falls under our sensuous perceptions only what grows directly from, or is attached to this invisible root above, can partake of its immortal life. Hence every noble thought, idea and aspiration of the personality it informs, proceeding from and fed by this root, must become permanent. As to the physical consciousness, as it is a quality of the sentient but lower "principle," (Kama-rupa or animal instinct, illuminated by the lower *manasic* reflection), or the human Soul — it must disappear. That which displays activity, while the body is asleep or paralysed, is the higher consciousness, our memory registering but feebly and inaccurately — because automatically — such experiences, and often failing to be even slightly impressed by them.

ENQUIRER. But how is it that MANAS, although you call it *Nous*, a "God," is so weak during its incarnations, as to be actually conquered and fettered by its body?

THEOSOPHIST. I might retort with the same question and ask: "How is it that he, whom you regard as 'the God of Gods' and the One living God, *is so weak* as to allow evil (or the Devil) to have the best of *him* as much as of all his creatures, whether while he remains in Heaven, or during the time he was incarnated on this earth?" You are sure to reply again: "This is a Mystery; and we are forbidden to pry into the mysteries of God." Not being forbidden

to do so by our religious philosophy, I answer your question that, unless a God descends as an *Avatar*, no divine principle can be otherwise than cramped and paralysed by turbulent, animal matter. Heterogeneity will always have the upper hand over homogeneity, on this plane of illusions, and the nearer an essence is to its root-principle, Primordial Homogeneity, the more difficult it is for the latter to assert itself on earth. Spiritual and divine powers lie dormant in every human Being; and the wider the sweep of his spiritual vision the mightier will be the God within him. But as few men can feel that God, and since, as an average rule, deity is always bound and limited in our thought by earlier conceptions, those ideas that are inculcated in us from childhood, therefore, it is so difficult for you to understand our philosophy.

ENQUIRER. And is it this Ego of ours which is our God?

THEOSOPHIST. Not at all; "A God" is not the universal deity, but only a spark from the one ocean of Divine Fire. Our God *within* us, or "our Father in Secret" is what we call the "HIGHER SELF," *Atma*. Our incarnating Ego was a God in its origin, as were all the primeval emanations of the One Unknown Principle. But since its "fall into Matter," having to incarnate throughout the cycle, in succession, from first to last, it is no longer a free and happy god, but a poor pilgrim on his way to regain that which he has lost. I can answer you more fully by repeating what is said of the INNER MAN in *ISIS UNVEILED* (Vol. II, 593): —

From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man*. This inner entity was more or less divine, according to its proximity to the *crown*. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions*. They rejected fatalism, for fatalism implies a

blind course of some still blinder power. But they believed in *destiny* or *Karma*, which from birth to death every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh or the *personality*. Both these lead on MAN, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation and retribution* steps in and takes its course, following faithfully the fluctuating of the conflict. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

Such is the destiny of the MAN — the true Ego, not the Automaton, the *shell* that goes by that name. It is for him to become the conqueror over matter.

### THE COMPLEX NATURE OF MANAS

ENQUIRER. But you wanted to tell me something of the essential nature of Manas, and of the relation in which the Skandhas of physical man stand to it?

THEOSOPHIST. It is this nature, mysterious, Protean, beyond any grasp, and almost shadowy in its correlations with the other principles, that is most difficult to realise, and still more so to explain. Manas is a "principle," and yet it is an "Entity" and individuality or Ego. He is a "God," and yet he is doomed to an endless cycle of incarnations, for each of which he is made responsible, and for each of which he has to suffer. All this seems as contradictory as it is puzzling; nevertheless, there are hundreds of people, even in Europe, who realise all this perfectly, for they comprehend the Ego not only in its integrity but in its many aspects. Finally, if I would make myself comprehensible, I must

begin by the beginning and give you the genealogy of this Ego in a few lines.

ENQUIRER. Say on.

THEOSOPHIST. Try to imagine a "Spirit," a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be *one with the ALL*, and having, in order to achieve this, to so purify its nature as to finally gain that goal. It can do so only by passing *individually* and *personally*, *i.e.*, spiritually and physically, through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. In its very essence it is THOUGHT, and is, therefore, called in its plurality *Manasa putra*, "The Sons of the (Universal) mind." This *individualised* "Thought" is what we Theosophists call the *real* human EGO, the thinking Entity imprisoned in a case of flesh and bones. This is surely a Spiritual Entity, not *Matter*, and such Entities are the incarnating EGOS that inform the bundle of animal matter called mankind, and whose names are *Manasa* or "Minds." But once imprisoned, or incarnate, their essence becomes dual: that is to say, the *rays* of the eternal divine Mind, considered as individual entities, assume a two-fold attribute which is (*a*) their *essential* inherent characteristic, heaven-aspiring mind (higher *Manas*), and (*b*) the human quality of thinking, or animal cogitation, rationalised owing to the superiority of the human brain, the *Kama*-tending or lower *Manas*. One gravitates toward *Buddhi*, the other, tending downward, to the seat of passions and animal desires. The latter have no room in *Devachan*, nor can they associate with the divine triad which ascends as ONE into mental bliss. Yet it is the Ego, the Manasic Entity, which is held responsible for all the sins of the lower attributes, just as a parent is answerable for the transgressions of his child, so long as the latter remains irresponsible.

ENQUIRER. Is this "child" the "personality"?

THEOSOPHIST. It is. When, therefore, it is stated that the

“personality” dies with the body it does not state all. The body, which was only the objective symbol of Mr. A. or Mrs. B., fades away with all its material Skandhas, which are the visible expressions thereof. But all that which constituted during life the *spiritual* bundle of experiences, the noblest aspirations, undying affections, and *unselfish* nature of Mr. A. or Mrs. B. clings for the time of the Devachanic period to the EGO, which is identified with the spiritual portion of that terrestrial Entity, now passed away out of sight. The ACTOR is so imbued with the *role* just played by him that he dreams of it during the whole Devachanic night, which *vision* continues till the hour strikes for him to return to the stage of life to enact another part.

*The Key to Theosophy, 177-185*

H. P. BLAVATSKY





# PROOFS OF THE HIDDEN SELF

## THROUGH DREAMS

**T**he dream state is common to all people. Some persons say they never dream, but upon examination it will be found they have had one or two dreams and that they meant only to say their dreams were few. It is doubtful whether the person exists who never has had a dream. But it is said that dreams are not of importance; that they are due to blood pressure, or to indigestion, or to disease, or to various causes. They are supposed to be unimportant because, looking at them from the utilitarian view-point, no great use is seen to follow. Yet there are many who always make use of their dreams, and history, both secular and religious, is not without records of benefit, of warning, of instruction from the dream. The well-known case of Pharaoh's dream of lean and fat kine which enabled Joseph as interpreter to foresee and provide against a famine represents a class of dream not at all uncommon. But the utilitarian view is only one of many.

Dreams show conclusively that although the body and brain are asleep — for sleep begins primarily in the brain and is governed by it — there is still active a recollector and perceiver who watches the introspective experience of dreaming. Sorrow, joy, fear, anger, ambition, love, hate, and all possible emotions are felt and perceived in dreams. The utility of this on the waking plane has nothing to do with the fact of perception. All time is measured therein, not according to solar division but in respect to the effect produced upon the dreamer. And as the counting of this time is done at a vastly quicker rate than is possible for the brain, it follows that some person is counting. In all these dreams there is a recollection of the events perceived, and the memory of it is carried into the waking state. Reason and all the powers of intelligent waking man are used in dreams; and as emotion, reasoning, perception, and memory are all found to be even more active in dreams than in waking life, it must follow that the Hidden Self is the one who has and does all this.

The fanciful portion of dreams does not invalidate the position. Fancy is not peculiar to dreaming; it is also present in waking consciousness. In many people fancy is quite as usual and vivid as

with any dreamer. And we know that children have a strong development of fancy. Its presence in dream simply means that the thinker, being liberated temporarily, from the body and the set forms or grooves of the brain, expands that ordinary faculty. But passing beyond fancy we have the fact that dreams have prophecy of events not yet come. This could not be unless there exists the inner Hidden Self who sees plainly the future and the past in an ever present.

### IN CLAIRVOYANCE

Waking clairvoyance cannot now be denied. Students of Theosophy know it to be a faculty of man, and in America its prevalence is such as to call for no great proof. There is the clairvoyance of events past, of those to come, and of those taking place.

To perceive events that have taken place in which the clairvoyant had no part nor was informed about, means that some other instrument than the brain is used. This must be the Hidden Self. Seeing and reporting events that subsequently transpire gives the same conclusion. If the brain is the mind, it must have had a part in a past event which it now reports, either as actor or as hearer from another who was present, but as in the cases cited it had no such connection as actor, then it follows that it has received the report from some other perceiver. This other one is the Hidden Self, because the true clairvoyant case excludes any report by an eye-witness.

Then again, when the clairvoyant is dealing with an event presently proceeding at a distance, it is necessary that a perceiver who recollects must be present in order to make report. For the brain and its organs of sight and hearing are too far off. But as the clairvoyant does report correctly what is going on, it is the other Hidden Self who sees the event, bridges the gap between it and the brain, and impresses the picture upon the bodily organs.

### THE FEELING OF IDENTITY

If recollection is the basis for the feeling of identity continuous throughout life, and if brain is the only instrument for perception, then there is an inexplicable series of gaps to be accounted for or bridged over, but admitting the Hidden Self no gaps exist.

We are born feeling that we are ourself, without a name, but using a

name for convenience later on. We reply to challenge by saying "It is I" — the name following only for convenience to the other person. This personal identity remains although we fall asleep each night and thus far become unconscious. And we know that even when a long period is blotted out of memory by fall, blow, or other accidental injury, the same feeling of identity crosses that gap and continues the same identical "I" to where memory again acts. And although years of life with all their multiplicity of events and experience have passed, leaving but a small amount of recollection, we yet know ourselves as that unnamed person who came to life so many years before. We do not remember our birth nor our naming, and if we are but a bundle of material experience, a mere product of brain and recollection, then we should have no identity but constant confusion. The contrary being the case, and continuous personal identity being felt and perceived, the inevitable conclusion is that we are the Hidden Self and that Self is above and beyond both body and brain.

*The Path*, August 1894

W. Q. JUDGE





## SPIRITUAL GIFTS AND THEIR ATTAINMENT

One of the questions which a Theosophist is apt to ask, and to ask with some earnestness and intensity, is, How can I make progress in the higher life? How can I attain spiritual gifts? For the phrase "spiritual gifts," which is a rather loose-jointed expression, we are indebted to Paul, the Apostle and Adept, who thus wrote to the Corinthian Church: "Concerning spiritual gifts, brethren, I would not have you ignorant." Among the "gifts" which he goes on to enumerate are these, — wisdom, knowledge, faith, healing, the working of miracles, prophecy, discerning of spirits, the speaking of divers tongues, and the interpretation of tongues. And while the Apostle urges the Corinthians to "covet earnestly the best gifts," he yet proceeds to show them a more excellent way, namely the supreme law of love. "Now abideth," he says, "faith, hope, charity (or love), these three; but the greatest of these is charity." Spiritual gifts, then, however desirable their possession may be, are plainly not, in the opinion of this good Adept, on the highest plane, not the supreme object of human attainment, or the most excellent way of reaching human perfection. They may doubtless properly be regarded as evidences of advancement on the higher planes of thought and spiritual life, and may be coveted and used for the benefit of others; but they are not in themselves the chief object of human desire. For man's supreme aim should be to become God, and "God is love." (Above references to *I Corinthians*, xii and xiii.)

But let us look at the matter a little more closely. In the first place, what is a "gift"? What is the common acceptation of the word? Clearly something given to or bestowed upon a recipient, not something which a man already possesses, or which he may obtain by a process of growth or development. The latter, strictly speaking, would be a "fruit," not a gift. A tree which has been producing nothing but leaves and branches for many years finally breaks out into blossom and fruit. No new "gift" has been conferred upon it; it has simply reached a stage of development in its natural growth where certain powers, inherent in the tree from the beginning, have an opportunity to assert

themselves. In the same way the transcendental powers possessed by the Adepts are not gifts; but the natural result of growth in certain directions, and the necessary efflorescence, so to speak, of the profound development of their cases of those spiritual potentialities which are the birthright of all men.

Taking this view of the meaning of the word, I think most Theosophists will be ready to admit that the phrase "spiritual gifts" is a misnomer. There are and can be no gifts for man to receive. Whatever the student of the higher life is, he is as the result of his past labors. Whatever he may become in the future will be due to his own efforts. He may develop his latent faculties and in time become an Adept, or he may drift along the currents of life without aim or effort, till he finally sinks into oblivion. His destiny is in his own hands, and is in no way dependent upon "gifts."

Bearing in mind, however, the manifold nature of man, the subject may be looked at from another point of view. For all practical purposes man may be said to consist of body, soul, and spirit, the soul being the true ego, and the spirit one with the Supreme. And regarding these for the time as separate entities, it is perfectly true, as James, another apostle, puts it, that "every good gift and every perfect gift is from above." Every aspiration of the soul for spiritual things, every resolve of the man to lead a purer life, every helping outstretched hand to a weaker brother, every desire for the truth, all hungering and thirsting after righteousness: — these and like yearnings and strivings of the soul have first of all come from above, from the Divine within. In this sense they may be called "gifts," — gifts from the higher nature to the lower, from the spiritual to the human. And this action of the above upon the below is seen in those humane attributes, or qualities, or virtues — whatever one may be pleased to call them — which Paul in another place enumerates as the "fruits of the spirit, — love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance." (*Galatians*, v, 22-23)

Looked at from either of these points of view, how can we attain spiritual gifts? The answer would seem to depend upon what we are really striving for. If the extraordinary powers of the Adepts have captivated our fancy and fired our ambition, then we must possess our souls in patience. Few, if any, of us are at all fitted for a "forcing" process. We must be content to wait and work; to grow and develop; line upon line, precept upon precept, here a little and there a little, till,

ages hence perhaps, we come to the full stature of the perfect man. If, however, wisely recognizing our limitations, we strive instead after what may be termed the ordinary manifestations of the spirit, two obvious lines of conduct suggest themselves.

Every impulse from above, every prompting of the Divine within should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbor or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant. How can a bar of iron be permeated with the earth's magnetism if it is placed across instead of in line with the magnetic meridian? How can a man expect spiritual gifts or powers if he persists in ignoring spiritual conditions, in violating spiritual laws? To obtain the good, we must think good thoughts; we must be filled with good desires; in short, we must *be good*.

And this practical suggestion is to fulfill faithfully and conscientiously every known duty. It is in and through the incidents of daily life, in work well done, in duties thoroughly performed, that we today can most readily make progress in the higher life, — slow progress, it may be, but at any rate sure. These are stepping stones to better things. We advance most rapidly when we stop to help other wayfarers. We receive most when we sacrifice most. We attain to the largest measure of Divine love when we most unselfishly love the brethren. We become one with the Supreme most surely when we lose ourselves in work for Humanity.





## TRUE PERCEPTION

**T**he important question: What is Real Knowledge? should be answered. Many people confound physical seeing with knowledge. They do not think deeply enough to discover that one may *see* a thing and not *know* it, while he may know a thing and yet not see it.

True perception is true knowledge. Perception is the capacity of the soul; it is the sight of the higher intelligence whose vision never errs. And that can be best exercised in true serenity of mind, as Mahatma K.H. observes: "It is upon the serene and placid surface of the unruffled mind that visions gathered from the invisible, find a representation in the visible world." In short — as the Hindu allegory has it — "It is in the dead of night that Krishna is born."

In occultism, Krishna represents the Christ Principle; the Atma of the Vedantins, or the seventh principle; the Logos of the Christians — the Divine spirit, who is the manifested Son of the unmanifested Father. In the dead of night, that is, when there is complete physical and mental rest, when there is perfect quiet and peace of mind. It is only then that the individuality of man — his higher nature — becomes a fit vehicle for the manifestation of *The Word*. This is what is meant in the Bible where it says that we must try to obtain "redemption through Christ". The Divine Principle in man is indivisible; the human soul is universal. He who would live and enjoy eternal life must live in and unite the human soul with the Divine Principle. Therefore a sense of personal isolation brings on *death* and annihilation, while genuine unselfish philanthropy places the individual in touch with the Divine Spirit, and thus gives him eternal life.

The Divine Spirit is all-pervading, and those who put themselves *en rapport* with the Divine Spirit are necessarily *en rapport* with all other entities who are also *en rapport* with it. Hence, the Mahatmas, who are conscious of the Logos, are in constant magnetic relation to those who succeed in extricating themselves from the lower animal nature; and, by evolving the higher manas (the mind, the fifth principle of the occultist), to unite it permanently with buddhi and atma, the sixth and the seventh principles mentioned in the occult doctrine. It is by

this means that the Mahatmas must first be known. What is a Mahatma? Is it his physical body? No! The physical must perish, sooner or later. But the Mahatma lives in his higher individuality and, to know him truly, he must be known through that individuality in which he is centered. The body is merely a fulcrum of the lever through which physical results have to be produced. But, for him, the body is like a house. He inhabits it so long as it serves his purpose.

Knowledge increases in proportion to its use. That is to say, the more we teach, the more we learn. In the same manner, the more that an organ is exercised, the greater is its functional activity increased; provided, of course, that too much is not expected of it at once. So also is the will strengthened, the more it is exercised; and the more one meets with temptations — which can only be possible if he lives with his companions — the greater opportunities has he of exercising and thereby strengthening the will. In this process, there does come a time when the constitution of one is so changed as to incapacitate him for work on the physical plane. He must then work upon it, through higher planes into which he must retire. But until that time arrives he must be with humanity, and unselfishly work for their real progress and advancement. This alone can bring true happiness.

*The Word*, October 1904

D. K. MAVALANKAR



### III

## MEMORY AND REMINISCENCE





## MEMORY AND REMINISCENCE

### WHAT IS MEMORY ACCORDING TO THEOSOPHICAL TEACHING?

ENQUIRER. The most difficult thing for you to do, will be to explain and give reasonable grounds for such a belief. No Theosophist has ever yet succeeded in bringing forward a single valid proof to shake my scepticism. First of all, you have against this theory of re-incarnation, the fact that no single man has yet been found to remember that he has lived, least of all who he was, during his previous life.

THEOSOPHIST. Your argument, I see, tends to the same old objection; the loss of memory in each of us of our previous incarnation. You think it invalidates our doctrine? My answer is that it does not, and that at any rate such an objection cannot be final.

ENQUIRER. I would like to hear your arguments.

THEOSOPHIST. They are short and few. Yet when you take into consideration (a) the utter inability of the best modern psychologists to explain to the world the nature of *mind*; and (b) their complete ignorance of its potentialities, and higher states, you have to admit that this objection is based on an *a priori* conclusion drawn from *prima facie* and circumstantial evidence more than anything else. Now what is "memory" in your conception, pray?

ENQUIRER. That which is generally accepted: the faculty in our mind of remembering and of retaining the knowledge of previous thoughts, deeds and events.

THEOSOPHIST. Please add to it that there is a great difference between the three accepted forms of memory. Besides memory in general you have *Remembrance*, *Recollection* and *Reminiscence*, have you not? Have you ever thought over the difference? Memory, remember, is a generic name.

ENQUIRER. Yet, all these are only synonyms.

THEOSOPHIST. Indeed, they are not — not in philosophy, at all events. Memory is simply an innate power in thinking beings, and even in animals, of reproducing past impressions by an association of ideas principally suggested by objective things or by some action on our external sensory organs. Memory is a faculty depending entirely on the more or less healthy and normal functioning of our *physical* brain; and *remembrance* and *recollection* are the attributes and handmaidens of that memory. But *reminiscence* is an entirely different thing. “Reminiscence” is defined by the modern psychologist as something intermediate between *remembrance* and *recollection*, or “a conscious process of recalling past occurrences, but *without that full and varied reference* to particular things which characterises *recollection*.” Locke, speaking of recollection and remembrance, says: “When an *idea again* recurs without the operation of the like object on the external sensory, it is *remembrance*; if it be sought after by the mind, and with pain and endeavour found and brought again into view, it is *recollection*.” But even Locke leaves *reminiscence* without any clear definition, because it is no faculty or attribute of our *physical* memory, but an intuitional perception apart from and outside our physical brain; a perception which, covering as it does (being called into action by the ever-present knowledge of our spiritual Ego) all those visions in man which are regarded as *abnormal* — from the pictures suggested by genius to the *ravings* of fever and even madness — are classed by science as having no *existence* outside of our fancy. Occultism and Theosophy, however, regard *reminiscence* in an entirely different light. For us, while *memory* is physical and evanescent and depends on the physiological conditions of the brain — a fundamental proposition with all teachers of mnemonics, who have the researches of modern scientific psychologists to back them — we call *reminiscence* the *memory of the soul*. And it is *this* memory which gives the assurance to almost every human being, whether he understands it or not, of his having lived before and having to live again. Indeed, as Wordsworth has it:

Our birth is but a sleep and a forgetting,  
 The soul that rises with us, our life's star,  
 Hath elsewhere had its setting,  
 And cometh from afar.

ENQUIRER. If it is on this kind of memory — poetry and abnormal fancies, on your own confession — that you base your doctrine, then you will convince very few, I am afraid.

THEOSOPHIST. I did not “confess” it was a fancy. I simply said that physiologists and scientists in general regard such reminiscences as hallucinations and fancy, to which *learned* conclusion they are welcome. We do not deny that such visions of the past and glimpses far back into the corridors of time, are not abnormal, as contrasted with our normal daily life experience and physical memory. But we do maintain with Professor W. Knight, that “the absence of memory of any action done in a previous state cannot be a conclusive argument against our having lived through it.” And every fair-minded opponent must agree with what is said in Butler’s *Lectures on Platonic Philosophy* — “that the feeling of extravagance with which it (pre-existence) affects us has its secret source in materialistic or semi-materialistic prejudices.” Besides which we maintain that memory, as Olympiodorus called it, is simply *phantasy*, and the most unreliable thing in us.\* Ammonius Saccas asserted that the only faculty in man directly opposed to prognostication, or looking into futurity, is *memory*. Furthermore, remember that memory is one thing and mind or *thought* is another; one is a recording machine, a register which very easily gets out of order; the other (thoughts) are eternal and imperishable. Would you refuse to believe in the existence of certain things or men only because your physical eyes have not seen them? Would not the collective testimony of past generations who have seen him be a sufficient guarantee that Julius Caesar once lived? Why should not the same testimony of the psychic senses of the masses be taken into consideration?

ENQUIRER. But don’t you think that these are too fine distinctions to be

\* “The phantasy,” says Olympiodorus (in *Platonis Phaed.*), “is an impediment to our intellectual conceptions; and hence, when we are agitated by the inspiring influence of the Divinity, if the phantasy intervenes, the enthusiastic energy ceases: for enthusiasm and the ecstasy are contrary to each other. Should it be asked whether the soul is able to energise without the phantasy, we reply, that its perception of universals proves that it is able. It has perceptions, therefore, independent of the phantasy; at the same time, however, the phantasy attends in its energies, just as a storm pursues him who sails on the sea.”

accepted by the majority of mortals?

**THEOSOPHIST.** Say rather by the majority of materialists. And to them we say, behold: even in the short span of ordinary existence, memory is too weak to register all the events of a lifetime. How frequently do even most important events lie dormant in our memory until awakened by some association of ideas, or aroused to function and activity by some other link. This is especially the case with people of advanced age, who are always found suffering from feebleness of recollection. When, therefore, we remember that which we know about the physical and the spiritual principles in man, it is not the fact that our memory has failed to record our precedent life and lives that ought to surprise us, but the contrary, were it to happen.

#### WHY DO WE NOT REMEMBER OUR PAST LIVES?

**ENQUIRER.** You have given me a bird's eye view of the seven principles; now how do they account for our complete loss of any recollection of having lived before?

**THEOSOPHIST.** Very easily. Since those "principles" which we call physical, and none of which is denied by science, though it calls them by other names,\* are disintegrated after death with their constituent elements, *memory* along with its brain, this vanished memory of a vanished personality, can neither remember nor record anything in the subsequent reincarnation of the EGO. Reincarnation means that this Ego will be furnished with a *new* body, a *new* brain, and a *new* memory. Therefore it would be as absurd to expect this *memory* to remember that which it has never recorded as it would be idle to examine under a microscope a shirt never worn by a murderer, and seek on it for the stains of blood which are to be found only on the clothes he wore. It is not the clean shirt that we have to question, but the clothes worn during

\* Namely, the body, life, passionate and animal instincts, and the astral eidolon of every man (whether perceived in thought or our mind's eye, or objectively and separate from the physical body), which principles we call *Sthula sarira*, *Prana*, *Kama rupa*, and *Linga sarira* (*vide supra*).

the perpetration of the crime; and if these are burnt and destroyed, how can you get at them?

ENQUIRER. Aye! how can you get at the certainty that the crime was ever committed at all, or that the "man in the clean shirt" ever lived before?

THEOSOPHIST. Not by physical processes, most assuredly; nor by relying on the testimony of that which exists no longer. But there is such a thing as circumstantial evidence, since our wise laws accept it, more, perhaps, even than they should. To get convinced of the fact of re-incarnation and past lives, one must put oneself in *rapport* with one's real permanent Ego, not one's evanescent memory.

ENQUIRER. But how can people believe in that which they *do not know*, nor have ever seen, far less put themselves in *rapport* with it?

THEOSOPHIST. If people, and the most learned, will believe in the Gravity, Ether, Force, and what not of Science, abstractions "and working hypotheses," which they have neither seen, touched, smelt, heard, nor tasted — why should not other people believe, on the same principle, in one's permanent Ego, a far more logical and important "working hypothesis" than any other?

ENQUIRER. What is, finally, this mysterious eternal principle? Can you explain its nature so as to make it comprehensible to all?

THEOSOPHIST. The EGO which re-incarnates, the *individual* and immortal — not personal — "I"; the vehicle, in short, of the Atma-Buddhic MONAD, that which is rewarded in Devachan and punished on earth, and that, finally, to which the reflection only of the *Skandhas*, or attributes, of every incarnation attaches itself.\*

ENQUIRER. What do you mean by *Skandhas*?

THEOSOPHIST. Just what I said: "attributes," among which is

\* There are five *Skandhas* or attributes in the Buddhist teachings: "*Rupa* (form or body), material qualities; *Vedana*, sensation; *Sanna*, abstract ideas; *Samkhara*, tendencies of mind; *Vinnana*, mental powers. Of these we are formed; by them we are conscious of existence; and through them communicate with the world about us."

*memory*, all of which perish like a flower, leaving behind them only a feeble perfume. Here is another paragraph from H.S. Olcott's "Buddhist Catechism"\* which bears directly upon the subject. It deals with the question as follows: — "The aged man remembers the incidents of his youth, despite his being physically and mentally changed. Why, then, is not the recollection of past lives brought over by us from our last birth into the present birth? Because memory is included within the Skandhas, and the Skandhas having changed with the new existence, a memory, the record of that particular existence, develops. Yet the record or reflection of all the past lives must survive, for when Prince Siddhartha became Buddha, the full sequence of His previous births were seen by Him . . . and any one who attains to the state of *Jhana* can thus retrospectively trace the line of his lives." This proves to you that while the undying qualities of the personality — such as love, goodness, charity, etc. — attach themselves to the immortal Ego, photographing on it, so to speak, a permanent image of the divine aspect of the man who was, his material Skandhas (those which generate the most marked Karmic effects) are as evanescent as a flash of lightning, and cannot impress the new brain of the new personality; yet their failing to do so impairs in no way the identity of the re-incarnating Ego.

ENQUIRER. Do you mean to infer that that which survives is only the Soul-memory, as you call it, that Soul or Ego being one and the same, while nothing of the personality remains?

THEOSOPHIST. Not quite; something of each personality unless the latter was an *absolute* materialist with not even a chink in his nature for a spiritual ray to pass through, must survive, as it leaves its eternal impress on the incarnating permanent Self or Spiritual Ego.† (See *On post mortem* and *post natal* Consciousness.) The

\* By H.S. Olcott, President and Founder of the Theosophical Society. The accuracy of the teaching is sanctioned by the Rev. H. Sumangala, High Priest of the Sripada and Galle, and Principal of the *Widyodaya Parivena* (College) at Colombo, as being in agreement with the Canon of the Southern Buddhist Church.

† Or the *Spiritual*, in contradistinction to the personal *Self*. The student must not confuse this Spiritual Ego with the "HIGHER SELF" which is *Atma*, the God within us, and inseparable from the Universal Spirit.

personality with its Skandhas is ever changing with every new birth. It is, as said before, only the part played by the actor (the true Ego) for one night. This is why we preserve no memory on the physical plane of our past lives, though the *real* "Ego" has lived them over and knows them all.

ENQUIRER. Then how does it happen that the real or Spiritual man does not impress his new personal "I" with this knowledge?

THEOSOPHIST. How is it that the servant-girls in a poor farm-house could speak Hebrew and play the violin in their trance or somnambulatory state, and knew neither when in their normal condition? Because, as every genuine psychologist of the old, not your modern, school, will tell you, the Spiritual Ego can act only when the personal Ego is paralysed. The Spiritual "I" in man is omniscient and has every knowledge innate in it; while the personal self is the creature of its environment and the slave of the physical memory. Could the former manifest itself uninterruptedly, and without impediment, there would be no longer men on earth, but we should all be gods.

ENQUIRER. Still there ought to be exceptions, and some ought to remember.

THEOSOPHIST. And so there are. But who believes in their report? Such sensitives are generally regarded as hallucinated hysterics, as crack-brained enthusiasts, or humbugs, by modern materialism. Let them read, however, works on this subject, pre-eminently "Reincarnation, a Study of Forgotten Truth" by S.D. Walker, F.T.S., and see in it the mass of proofs which the able author brings to bear on this vexed question. One speaks to people of soul, and some ask "What is Soul?" "Have you ever proved its existence?" Of course it is useless to argue with those who are materialists. But even to them I would put the question: "Can you remember what you were or did when a baby? Have you preserved the smallest recollection of your life, thoughts, or deeds, or that you lived at all during the first eighteen months or two years of your existence? Then why not deny that you have ever lived as a babe, on the same principle?" When to all this we add that the reincarnating Ego, or *individuality*, retains during the Devachanic period merely the

essence of the experience of its past earth-life or personality, the whole physical experience involving into a state of *in potentia*, or being, so to speak, translated into spiritual formulae; when we remember further that the term between two rebirths is said to extend from ten to fifteen centuries, during which time the physical consciousness is totally and absolutely inactive, having no organs to act through, and therefore *no existence*, the reason for the absence of all remembrance in the purely physical memory is apparent.

ENQUIRER. You just said that the SPIRITUAL EGO was omniscient. Where, then, is that vaunted omniscience during his Devachanic life, as you call it?

THEOSOPHIST. During that time it is latent and potential, because, first of all, the Spiritual Ego (the compound of Buddhi-Manas) is *not* the Higher SELF, which being one with the Universal Soul or Mind is alone omniscient; and, secondly, because Devachan is the idealized continuation of the terrestrial life just left behind, a period of retributive adjustment, and a reward for unmerited wrongs and sufferings undergone in that special life. It is omniscient only *potentially* in Devachan, and *de facto* exclusively in Nirvana, when the Ego is merged in the Universal Mind-Soul. Yet it rebecomes *quasi* omniscient during those hours on earth when certain abnormal conditions and physiological changes in the body make the *Ego* free from the trammels of matter. Thus the examples cited above of somnambulists, a poor servant speaking Hebrew, and another playing the violin, give you an illustration of the case in point. This does not mean that the explanations of these two facts offered us by medical science have no truth in them, for one girl had, years before, heard her master, a clergyman, read Hebrew works aloud, and the other had heard an artist playing a violin at their farm. But neither could have done so as perfectly as they did had they not been ensouled by THAT which, owing to the sameness of its nature with the Universal Mind, is omniscient. Here the higher principle acted on the Skandhas and moved them; in the other, the personality being paralysed, the individuality manifested itself. Pray do not confuse the two.

## ON INDIVIDUALITY AND PERSONALITY\*

ENQUIRER. But what is the difference between the two? I confess that I am still in the dark. Indeed it is just that difference, then, that you cannot impress too much on our minds.

THEOSOPHIST. I try to; but alas, it is harder with some than to make them feel a reverence for childish impossibilities, only because they are *orthodox*, and because orthodoxy is respectable. To understand the idea well, you have to first study the dual sets of "principles": the *spiritual*, or those which belong to the imperishable Ego; and the *material*, or those principles which make up the ever-changing bodies or the series of personalities of that Ego. Let us fix permanent names to these, and say that: —

- I. *Atma*, the "*Higher Self*," is neither your Spirit nor mine, but like sunlight shines on all. It is the universally diffused "*divine*

\* Even in his *Buddhist Catechism*, Col. Olcott, forced to it by the logic of Esoteric philosophy, found himself obliged to correct the mistakes of previous Orientalists who made no such distinction, and gives the reader his reasons for it. Thus he says: "The successive appearances upon the earth, or 'descents into generation,' of the *tanhaically* coherent parts (Skandhas) of a certain being, are a succession of personalities. In each birth the PERSONALITY differs from that of a previous or next succeeding birth. Karma, the DEUS EX MACHINA, masks (or shall we say reflects?) itself now in the personality of a sage, again as an artisan, and so on throughout the string of births. But though personalities ever shift, the one line of life along which they are strung, like beads, runs unbroken; it is ever that *particular line*, never any other. It is therefore individual, an individual vital undulation, which began in Nirvana, or the subjective side of nature, as the light or heat undulation through aether began at its dynamic source; is careering through the objective side of nature under the impulse of Karma and the creative direction of *Tanha* (the unsatisfied desire for existence); and leads through many cyclic changes back to Nirvana. Mr. Rhys-Davids calls that which passes from personality to personality along the individual chain 'character,' or 'doing.' Since 'character' is not a mere metaphysical abstraction, but the sum of one's mental qualities and moral propensities, would it not help to dispel what Mr. Rhys-Davids calls 'the desperate expedient of a mystery' (*Buddhism*, p. 101) if we regarded the life-undulation as individuality, and each of its series of natal manifestations as a separate personality? The perfect individual, Buddhistically speaking, is a Buddha, I should say; for Buddha is but the rare flower of humanity, without the least supernatural admixture. And as countless generations ('four *asankheyyas* and a hundred thousand cycles,' Fauböll and Rhys-Davids' BUDDHIST BIRTH STORIES, p. 13) are required to develop a *man* into a Buddha, and *the iron will to become one* runs throughout all the successive births, what shall we call that which thus wills and perseveres? Character? One's individuality: an individuality but partly manifested in any one birth, but built up of fragments from all the births?" (*Bud. Cat.*, Appendix A. 137.)

*principle,"* and is inseparable from its one and absolute *Meta-Spirit*, as the sunbeam is inseparable from sunlight.

- II. *Buddhi* (the spiritual soul) is only its vehicle. Neither each separately, nor the two collectively, are of any more use to the body of man, than sunlight and its beams are for a mass of granite buried in the earth, *unless the divine Duad is assimilated by, and reflected in, some consciousness.* Neither Atma nor *Buddhi* are ever reached by Karma, because the former is the highest aspect of Karma, *its working agent of ITSELF* in one aspect, and the other is unconscious *on this plane.* This consciousness or mind is,
- III. *Manas,\** the derivation or product in a reflected form of *Ahamkara*, "the conception of I," or EGO-SHIP. It is, therefore, when inseparably united to the first two, called the SPIRITUAL EGO, and *Tajjasi* (the radiant). This is the real Individuality or the divine man. It is this Ego which — having originally incarnated in the *senseless* human form animated by, but unconscious (since it had no consciousness) of, the presence in itself of the dual monad — made of that human-like form *a real man.* It is that Ego, that "Causal Body," which overshadows every personality Karma forces it to incarnate into; and this Ego which is held responsible for all the sins committed through, and in, every new body or personality — the evanescent masks which hide the true Individual through the long series of rebirths.

ENQUIRER. But is this just? Why should this EGO receive punishment as the result of deeds which it has forgotten?

THEOSOPHIST. It has not forgotten them; it knows and remembers its misdeeds as well as you remember what you have done yesterday. Is it because the memory of that bundle of physical

\* MAHAT or the "Universal Mind" is the source of Manas. The latter is Mahat, *i.e.*, mind, in man. Manas is also called *Kshetrajna*, "embodied Spirit," because it is, according to our philosophy, the *Manasa-putras*, or "Sons of the Universal Mind," who *created*, or rather produced, the *thinking* man, "*manu*," by incarnating in the *third Race* mankind in our Round. It is Manas, therefore, which is the real incarnating and permanent *Spiritual Ego*, the INDIVIDUALITY, and our various and numberless personalities only its external masks.

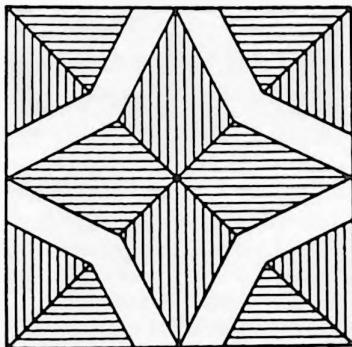
compounds called "body" does not recollect what its predecessor (the personality *that was*) did, that you imagine that the real Ego has forgotten them? As well say it is unjust that the new boots on the feet of a boy, who is flogged for stealing apples, should be punished for that which they know nothing of.

ENQUIRER. But are there no modes of communication between the Spiritual and human consciousness or memory?

THEOSOPHIST. Of course there are; but they have never been recognised by your scientific modern psychologists. To what do you attribute intuition, the "voice of the conscience," premonitions, vague undefined reminiscences, etc., etc., if not to such communications? Would that the majority of educated men, at least, had the fine spiritual perceptions of Coleridge, who shows how intuitional he is in some of his comments. Hear what he says with respect to the probability that "all thoughts are in themselves imperishable." "If the intelligent faculty (sudden 'revivals' of memory) should be rendered more comprehensive, it would require only a different and appropriate organization, the *body celestial* instead of the *body terrestrial*, to bring before every human soul *the collective experience of its whole past existence (existences, rather).*" And this *body celestial* is our Manasic EGO.

*The Key to Theosophy*, 123-137

H. P. BLAVATSKY





## POST-MORTEM AND ANTE-NATAL CONSCIOUSNESS

ENQUIRER. But if human self-consciousness survives death as a rule, why should there be exceptions?

THEOSOPHIST. In the fundamental principles of the spiritual world no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind.

ENQUIRER. Quite so, I understand. This is but an aberration of the blind man, who denies the existence of the sun because he does not see it. But after death his spiritual eyes will certainly compel him to see. Is this what you mean?

THEOSOPHIST. He will not be compelled, nor will he see anything. Having persistently denied during life the continuance of existence after death, he will be unable to see it, because his spiritual capacity having been stunted in life, it cannot develop after death, and he will remain blind. By insisting that he *must* see it, you evidently mean one thing and I another. You speak of the spirit from the spirit, or the flame from the flame — of Atma, in short — and you confuse it with the human soul — Manas. . . . You do not understand me; let me try to make it clear. The whole gist of your question is to know whether, in the case of a downright materialist, the complete loss of self-consciousness and self-perception after death is possible? Isn't it so? I answer, It is possible. Because, believing firmly in our Esoteric Doctrine, which refers to the *post-mortem* period, or the interval between two lives or births, as merely a transitory state, I say, whether that interval between two acts of the illusionary drama of life lasts one year or a million, that *post-mortem* state may, without any breach of the fundamental law, prove to be just the same state as that of a man who is in a dead faint.

ENQUIRER. But since you have just said that the fundamental laws of the after death state admit of no exceptions, how can this be?

THEOSOPHIST. Nor do I say that it does admit of an exception. But the spiritual law of continuity applies only to things which are truly real. To one who has read and understood *Mundakya Upanishad* and *Vedanta-Sara* all this becomes very clear. I will say more: it is sufficient to understand what we mean by *Buddhi* and the duality of *Manas* to gain a clear perception why the materialist may fail to have a self-conscious survival after death. Since *Manas*, in its lower aspect, is the seat of the terrestrial mind, it can, therefore, give only that perception of the Universe which is based on the evidence of that mind; it cannot give spiritual vision. It is said in the Eastern school, that between *Buddhi* and *Manas* (the *Ego*), or *Iswara* and *Pragna*\* there is in reality no more difference than *between a forest and its trees, a lake and its waters*, as the *Mundakya* teaches. One or hundreds of trees dead from loss of vitality, or uprooted, are yet incapable of preventing the forest from being still a forest.

ENQUIRER. But, as I understand it, *Buddhi* represents in this simile the forest, and *Manas-tajasi*† the trees. And if *Buddhi* is immortal, how can that which is similar to it, *i.e.*, *Manas-tajasi*, entirely lose its consciousness till the day of its new incarnation? I cannot understand it.

THEOSOPHIST. You cannot, because you will mix up an abstract representation of the whole with its casual changes of form. Remember that if it can be said of *Buddhi-Manas* that it is unconditionally immortal, the same cannot be said of the lower *Manas*, still less of *Tajasi*, which is merely an attribute. Neither of these, neither *Manas* nor *Tajasi*, can exist apart from *Buddhi*, the divine soul, because the first (*Manas*) is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second (*Tajasi*) is identical with the first, because it is the same *Manas* only with the light of *Buddhi* reflected on it. In its turn, *Buddhi*

\* *Iswara* is the collective consciousness of the manifested deity, *Brahmā*, *i.e.*, the collective consciousness of the Host of *Dhyān Chohans* (*vide* SECRET DOCTRINE); and *pragna* is their individual wisdom.

† *Tajasi* means the radiant in consequence of its union with *Buddhi*; *i.e.*, *Manas*, the human soul, illuminated by the radiance of the divine soul. Therefore, *Manas-tajasi* may be described as radiant mind; the human reason lit by the light of the spirit; and *Buddhi-Manas* is the revelation of the divine plus human intellect and self-consciousness.

would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe, *as it were something separate* from the universal soul for the whole period of the cycle of incarnation. Say rather that *Buddhi-Manas* can neither die nor lose its compound self-consciousness in Eternity, nor the recollection of its previous incarnations in which the two — *i.e.*, the spiritual and the human soul — had been closely linked together. But it is not so in the case of a materialist, whose human soul not only receives nothing from the divine soul, but even refuses to recognise its existence. You can hardly apply this axiom to the attributes and qualifications of the human soul, for it would be like saying that because your divine soul is immortal, therefore the bloom on your cheek must also be immortal; whereas this bloom, like *Taijasi*, is simply a transitory phenomenon.

ENQUIRER. Do I understand you to say that we must not mix in our minds the noumenon with the phenomenon, the cause with its effect?

THEOSOPHIST. I do say so, and I repeat that, limited to *Manas* or the human soul alone, the radiance of *Taijasi* itself becomes a mere question of time; because both immortality and consciousness after death become, for the terrestrial personality of man, simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul itself during the life of its body. Karma acts incessantly: we reap *in our after-life* only the fruit of that which we have ourselves sown in this.

ENQUIRER. But if my Ego can, after the destruction of my body, become plunged in a state of entire unconsciousness, then where can be the punishment for the sins of my past life?

THEOSOPHIST. Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its past incarnation. The whole punishment after death, even for the materialist, consists, therefore, in the absence of any reward, and the utter loss of the consciousness of one's bliss and rest. Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit

of all the thoughts and even motives of the spiritual "I"; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend. For the materialist, who, notwithstanding his materialism, was not a bad man, the interval between the two lives will be like the unbroken and placid sleep of a child, either entirely dreamless, or filled with pictures of which he will have no definite perception; while for the average mortal it will be a dream as vivid as life, and full of realistic bliss and visions.

ENQUIRER. Then the personal man must always go on suffering *blindly* the Karmic penalties which the Ego has incurred?

THEOSOPHIST. Not quite so. At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him.

ENQUIRER. Does this happen to everyone?

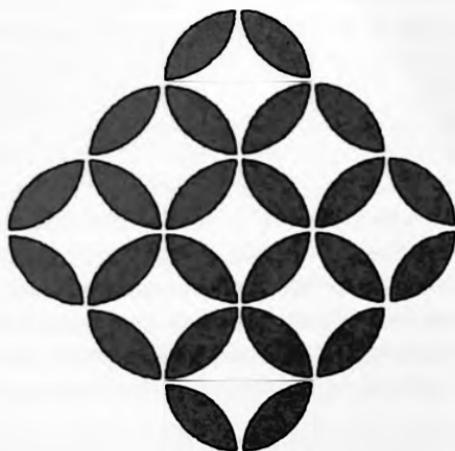
THEOSOPHIST. Without any exception. Very good and holy men see, we are taught, not only the life they are leaving, but even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognise the law of Karma in all its majesty and justice.

ENQUIRER. Is there anything corresponding to this before re-birth?

THEOSOPHIST. There is. As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn on to earth, the *Ego*, awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the *Ego*, regains his full *manasic* consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The "golden thread" sees all its "pearls" and misses not one of them.

*The Key to Theosophy*, 157-163

H. P. BLAVATSKY





## MEMORY IN THE DYING

**W**e find in a very old letter from a MASTER, written years ago to a member of the Theosophical Society, the following suggestive lines on the mental state of a dying man:

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 that has been 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 for ever, but to reappear 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, 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, in these 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 ye 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 its reflection upon the veil of the Future. . . .

The above statement has been more than once strenuously opposed by materialists; Biology and (Scientific) Psychology, it was urged, were both against the idea, and while the latter had no well demonstrated data to go upon in such a *hypothesis*, the former dismissed the idea as an empty "superstition." Meanwhile, even biology is bound to progress, and this is what we learn of its latest achievements. Dr. Ferré has communicated quite recently to the Biological Society of Paris a very curious note on the mental state of

the dying, which corroborates marvellously the above lines. For, it is to the special phenomenon of life-reminiscences, and that sudden re-emerging on the blank walls of memory, from all its long neglected and forgotten "nooks and corners," of "picture after picture" that Dr. Ferré draws the special attention of biologists.

We need notice but two among the numerous instances given by this Scientist in his *Rapport*, to show how scientifically correct are the teachings we receive from our Eastern Masters.

The first instance is that of a moribund consumptive whose disease was developed in consequence of a spinal affection. Already consciousness had left the man, when, recalled to life by two successive injections of a gramme of ether, the patient slightly lifted his head and began talking rapidly in Flemish, a language no one around him, nor yet himself, understood. Offered a pencil and a piece of white cardboard, he wrote with great rapidity several lines in that language — very correctly, as was ascertained later on — fell back, and died. When translated — the writing was found to refer to a very prosaic affair. He had suddenly recollected, he wrote, that he owed a certain man a sum of fifteen francs since 1868 — hence more than twenty years — and desired it to be paid.

But why write his last wish in Flemish? The defunct was a native of Antwerp, but had left his country in childhood, without ever knowing the language, and having passed all his life in Paris, could speak and write only in French. Evidently his returning consciousness, that last flash of memory that displayed before him, as in a retrospective panorama, all his life, even to the trifling fact of his having borrowed twenty years back a few francs from a friend, did not emanate from his *physical* brain alone, but rather from his spiritual memory, that of the *Higher Ego* (Manas or the re-incarnating individuality). The fact of his speaking and writing Flemish, a language that he had heard at a time of life when he could not yet speak himself, is an additional proof. *The EGO is almost omniscient in its immortal nature.* For indeed matter is nothing more than "the last degree and as the shadow of existence," as Ravaisson, member of the French Institute, tells us.

But to our second case.

Another patient, dying of pulmonary consumption and likewise reanimated by an injection of ether, turned his head towards his wife and rapidly said to her: "You cannot find that pin now; all the floor has been renewed since then." This was in reference to a loss of a scarf

pin eighteen years before, a fact so trifling that it had almost been forgotten, but which had not failed to be revived in the last thought of the dying man, who having expressed what he saw in words, suddenly stopped and breathed his last. Thus any one of the thousand little daily events, and accidents of a long life would seem capable of being recalled to the flickering consciousness, at the supreme moment of dissolution. A long life, perhaps, lived over again in the space of one short second!

A third case may be noticed, which corroborates still more strongly that assertion of Occultism which traces all such remembrances to the thought-power of the *individual*, instead of to that of the personal (lower) Ego. A young girl, who had been a sleepwalker up to her twenty-second year, performed during her hours of somnambular sleep the most varied functions of domestic life, of which she had no remembrance upon awakening.

Among other psychic impulses that manifested themselves only during her sleep, was a secretive tendency quite alien to her waking state. During the latter she was open and frank to a degree, and very careless of her personal property; but in the somnambular state she would take articles belonging to herself or within her reach and hide them away with ingenious cunning. This habit being known to her friends and relatives, and two nurses, having been in attendance to watch her actions during her night rambles for years, nothing disappeared but what could be easily restored to its usual place. But on one sultry night, the nurse falling asleep, the young girl got up and went to her father's study. The latter, a notary of fame, had been working till a late hour that night. It was during a momentary absence from his room that the somnambule entered, and deliberately possessed herself of a will left open upon the desk, as also of a sum of several thousand pounds in bonds and notes. These she proceeded to hide in the hollow of two dummy pillars set up in the library to match the solid ones, and stealing from the room before her father's return, she regained her chamber and bed without awakening the nurse who was still asleep in the armchair.

The result was, that, as the nurse stoutly denied that her young mistress had left the room, suspicion was diverted from the real culprit and the money could not be recovered. The loss of the will involved a law-suit which almost beggared her father and entirely ruined his reputation, and the family were reduced to great straits.

About nine years later the young girl who, during the previous seven years had not been somnambolic, fell into a consumption of which she ultimately died. Upon her death-bed, the veil which had hung before her physical memory was raised; her divine insight awakened; the pictures of her life came streaming back before her inner eye; and among others she saw the scene of her somnambolic robbery. Suddenly arousing herself from the lethargy in which she had lain for several hours, her face showed signs of some terrible emotion working within, and she cried out "Ah! what have I done? . . . It was I who took the will and the money . . . Go search the dummy pillars in the library, I have . . ." She never finished her sentence for her very emotion killed her. But the search was made and the will and money found within the oaken pillars as she had said. What makes the case more strange is, that these pillars were so high, that even by standing upon a chair and with plenty of time at her disposal instead of only a few moments, the somnambulist could not have reached up and dropped the objects into the hollow columns. It is to be noted, however, that ecstasies and convulsionists (*Vide the Convulsionnaires de St. Médard et de Morizine*) seem to possess an abnormal facility for climbing blank walls and leaping even to the tops of trees.

Taking the facts as stated, would they not induce one to believe that the somnambolic personage possesses an intelligence and memory of its own apart from the physical memory of the waking lower Self; and that it is the former which remembers *in articulo mortis*, the body and physical senses in the latter case ceasing to function, and the intelligence gradually making its final escape through the avenue of psychic, and last of all of spiritual consciousness? And why not? Even materialistic science begins now to concede to psychology more than one fact that would have vainly begged of it recognition twenty years ago. "The real existence" Ravaisson tells us, "the life of which every other life is but an imperfect outline, a faint sketch, is that of the Soul." That which the public in general calls "soul," we speak of as the "reincarnating Ego." "To be, is to live, and to live is to will and think," says the French Scientist.\* But, if indeed the physical brain is of only a limited area, the field for the containment of rapid flashes of unlimited and infinite thought, neither will nor thought can be said to be generated *within* it, even according to materialistic Science, the

\* *Rapport sur la Philosophie en France au XIXme Siècle.*

impassable chasm between matter and mind having been confessed both by Tyndall and many others. The fact is that the human brain is simply the canal between two planes — the psycho-spiritual and the material — through which every abstract and metaphysical idea filters from the Manasic down to the lower human consciousness. Therefore, the ideas about the infinite and the absolute are not, nor can they be, within *our* brain capacities. They can be faithfully mirrored only by our Spiritual consciousness, thence to be more or less faintly projected on to the tables of our perceptions on this plane. Thus while the records of even important events are often obliterated from our memory, not the most trifling action of our lives can disappear from the "Soul's" memory, because it is no MEMORY for it, but an ever present reality on the plane which lies outside our conceptions of space and time. "Man is the measure of all things," said Aristotle; and surely he did not mean by man, the form of flesh, bones and muscles!

Of all the deep thinkers Edgard Quinet, the author of "Creation," expressed this idea the best. Speaking of man, full of feelings and thoughts of which he has either no consciousness at all, or which he feels only as dim and hazy impressions, he shows that man realizes quite a small portion only of his moral being. "The thoughts we think, but are unable to define and formulate, once repelled, seek refuge in the very root of our being." . . . When chased by the persistent efforts of our will "they retreat before it, still further, still deeper into — who knows what — fibres, but wherein they remain to reign and impress us unbidden and unknown to ourselves. . . ."

Yes; they become as imperceptible and as unreachable as the vibrations of sound and colour when these surpass the normal range. Unseen and eluding grasp, they yet work, and thus lay the foundations of our future actions and thoughts, and obtain mastery over us, though we may never think of them and are often ignorant of their very being and presence. Nowhere does Quinet, the great student of Nature, seem more right in his observations than when speaking of the mysteries with which we are all surrounded: "The mysteries of neither earth nor heaven but those present in the marrow of our bones, in our brain cells, our nerves and fibres. No need," he adds, "in order to search for the unknown, to lose ourselves in the realm of the stars, when here, near us and *in us*, rests the unreachable. As our world is mostly formed of imperceptible beings which are the real

constructors of its continents, so likewise is man.”

Verily so; since man is a bundle of obscure, and to himself unconscious perceptions, of indefinite feelings and misunderstood emotions, of ever-forgotten memories and knowledge that becomes on the surface of his plane — *ignorance*. Yet, while physical memory in a healthy living man is often obscured, one fact crowding out another weaker one, at the moment of the great change that man calls death — that which we call “memory” seems to return to us in all its vigour and freshness.

May this not be due as just said, simply to the fact that, for a few seconds at least, our two memories (or rather the two states, the highest and the lowest state, of consciousness) blend together, thus forming one, and that the dying being finds himself on a plane wherein there is neither past nor future, but all is one present? Memory, as we all know, is strongest with regard to its early associations, then when the future man is only a child, and more of a soul than of a body; and if memory is a part of our Soul, then, as Thackeray has somewhere said, it must be of necessity eternal. Scientists deny this; we, Theosophists, affirm that it is so. They have for what they hold but negative proofs; we have, to support us, innumerable facts of the kind just instanced, in the three cases described by us. The links of the chain of cause and effect with relation to mind are, and must ever remain a *terra-incognita* to the materialist. For if they have already acquired a deep conviction that as Pope says —

Lulled in the countless chambers of the brain  
Our thoughts are link'd by many a *hidden* chain. . . .

— and that they are still unable to discover these chains, how can they hope to unravel the mysteries of the higher, Spiritual, Mind!

*Lucifer*, October 1889

H. P. BLAVATSKY





## REMEMBERING THE EXPERIENCES OF THE EGO

**T**o many it seems puzzling that we do not remember the experiences of the Higher Self in sleep. But as long as we ask "Why does not the lower self remember these experiences," we shall never have an answer. There is a contradiction in the question, because the lower self, never having had the experiences it is required to remember, could not at any time recollect them.

When sleep comes on, the engine and instrument of the lower personality is stopped, and can do nothing but what may be called automatic acts. The brain is not in use, and hence no consciousness exists for it until the waking moment returns. The ego, when thus released from the physical chains, free from its hard daily task of living with and working through the bodily organs, proceeds to enjoy the experiences of the plane of existence which is peculiarly its own.

On that plane it uses a method and processes of thought, and perceives the ideas appropriate to it through organs different from those of the body. All that it sees and hears (if we may use those terms) appears reversed from our plane. The language, so to say, is a foreign one even to the inner language used when awake. So, upon reassuming life in the body, all that it has to tell its lower companion must be spoken in a strange tongue, and for the body that is an obstruction to comprehension. We hear the words, but only now and then obtain flashes of their meaning. It is something like the English-speaking person who knows a few foreign words entering a foreign town and there being able to grasp those few terms as he hears them among the multitude of other words and sentences which he does not understand.

What we have to do, then, is to learn the language of the Ego, so that we shall not fail to make a proper translation to ourselves. For at all times the language of the plane through which the Ego nightly floats is a foreign one to the brain we use, and has to be always translated for use by the brain. If the interpretation is incorrect, the experience of the Ego will never be made complete to the lower man.

But it may be asked if there is an actual language for the Ego,

having its sound and corresponding signs. Evidently not; for, if there were, there would have been made a record of it during all those countless years that sincere students have been studying themselves. It is not a language in the ordinary sense. It is more nearly described as a communication of ideas and experience by means of pictures. So with it a sound may be pictured as a color or a figure, and an odor as a vibrating line; an historical event may be not only shown as a picture, but also as a light or a shadow, or as a sickening smell or delightful incense; the vast mineral world may not only exhibit its planes and angles and colors, but also its vibrations and lights. Or, again, the ego may have reduced its perceptions of size and distance for its own purposes, and, having the mental capacity for the time of the ant, it may report to the bodily organs a small hole as an abyss, or the grass of the field as a gigantic forest. These are adduced by way of example, and are not to be taken as hard and fast lines of description.

Upon awakening, a great hindrance is found in our own daily life and terms of speech and thought to the right translation of these experiences, and the only way in which we can use them with full benefit is by making ourselves porous, so to speak, to the influences from the higher self, and by living and thinking in such a manner as will be most likely to bring about the aim of the soul.

This leads us unerringly to virtue and knowledge, for the vices and the passions eternally becloud our perception of the meaning of what the Ego tries to tell us. It is for this reason that the sages inculcate virtue. Is it not plain that, if the vicious could accomplish the translation of the Ego's language, they would have done it long ago, and is it not known to us all that only among the virtuous can the Sages be found?

*The Path*, June 1890

W. Q. JUDGE





# IV

## SLEEP AND DREAMS





## DREAMS

- Q. What are the "principles" which are active during dreams?
- A. The "principles" active during ordinary dreams — which ought to be distinguished from real dreams, and called idle visions — are *Kama*, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower Manas.
- Q. What is the "lower Manas"?
- A. It is usually called the animal soul (the *Nephesh* of the Hebrew Kabalists). It is the ray which emanates from the Higher Manas or permanent EGO, and is that "principle" which forms the human mind — in animals instinct, for animals also dream. The combined action of *Kama* and the "animal soul," however, is purely mechanical. It is instinct, not reason, which is active in them. During the sleep of the body they receive and send out mechanically electric shocks to and from various nerve-centres. The brain is hardly impressed by them, and memory stores them, of course, without order or sequence. On waking these impressions gradually fade out, as does every fleeting shadow that has no basic or substantial reality underlying it. The retentive faculty of the brain, however, may register and preserve them if they are only impressed strongly enough. But, as a rule, our memory registers only the fugitive and distorted impressions which the brain receives at the moment of awakening. This aspect of "dreams," however, has been sufficiently observed and is described correctly enough in modern physiological and biological works, as such human dreams do not differ much from those of the animals. That which is entirely *terra incognita* for Science is the real dreams and experiences of the higher EGO, which are also called dreams, but ought not to be so termed, or else the term for the other sleeping "visions" changed.
- Q. How do these differ?

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

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

We might well compare the real Ego to a prisoner, and the physical personality to the gaoler of his prison. If the gaoler falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. The gaoler is half asleep, and looks nodding all the time out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it. But what can he perceive, and what can he know of the real actions, and especially the thoughts, of his charge?

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

A. Not during sleep, at all events; for the real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his gaoler — the physical man, for they are the *Voice of his Conscience*, but during his sleep they are absolutely the “Voice in the desert.” In the thoughts of the *real* man, or the immortal

“Individuality,” the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities. They are realities, even as they were when speech expressed in sounds did not exist; when thoughts were things and men did not need to express them in speeches; for they instantly realised themselves in action by the power of *Kriya-Sakti*, that mysterious power which transforms instantaneously ideas into visible forms, and these were as objective to the “man” of the early *third* Race as objects of sight are now to us.

- Q. How, then, does Esoteric Philosophy account for the transmission of even a few fragments of those thoughts of the Ego to our physical memory which it sometimes retains?
- A. All such are reflected on the brain of the sleeper, like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes. Then the man thinks that he has dreamed all that, and feels as though *he* had lived through something, while in reality it is the *thought-actions* of the true Ego which he has dimly perceived. As he becomes fully awake, his recollections become with every minute more distorted, and mingle with the images projected from the physical brain, under the action of the stimulus which causes the sleeper to awaken. These recollections, by the power of association, set in motion various trains of ideas.
- Q. It is difficult to see how the Ego can be acting during the night things which have taken place long ago. Was it not stated that dreams are not subjective?
- A. How can they be subjective when the dream state is itself for us, and on our plane, at any rate, a subjective one? To the dreamer (the Ego), on his own plane, the things on that plane are as objective to him as our acts are to us.
- Q. What are the senses which act in dreams?
- A. The senses of the sleeper receive occasional shocks, and are awakened into mechanical action; what he hears and sees are, as has been said, a distorted reflection of the thoughts of the Ego. The

latter is highly spiritual, and is linked very closely with the higher principles, *Buddhi* and *Atma*. These higher principles are entirely inactive on our plane, and the higher Ego (*Manas*) itself is more or less dormant during the waking of the physical man. This is especially the case with persons of very materialistic mind. So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that *It* can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego — when reunited with its *lower* *Manas* — will have to suffer conjointly in the future. It is, as I said, the impressions projected into the physical man by this Ego which constitute what we call "conscience"; and in proportion as the Personality, the lower Soul (or *Manas*), unites itself to its higher consciousness, or EGO, does the action of the latter upon the life of mortal man become more marked.

- Q. This Ego, then, is the "Higher Ego"?
- A. Yes; it is the higher *Manas* illuminated by *Buddhi*; the principle of self-consciousness, the "I-am-I," in short. It is the *Karana-Sarira*, the immortal man, which passes from one incarnation to another.
- Q. Is the "register" or "tablet of memory" for the true dream-state different from that of waking life?
- A. Since dreams are in reality the actions of the Ego during physical sleep, they are, of course, recorded on their own plane and produce their appropriate effects on this one. But it must be always remembered that dreams in general, and as we know them, are simply our waking and hazy recollections of these facts.

It often happens, indeed, that we have no recollection of having dreamt at all, but later in the day the remembrance of the dream will suddenly flash upon us. Of this there are many causes. It is analogous to what sometimes happens to every one of us. Often a sensation, a smell, even a casual noise, or a sound, brings instantaneously to our mind long-forgotten events, scenes and persons. Something of what was seen, done, or thought by the "night-performer," the Ego, impressed itself at that time on the physical brain, but was not brought into the conscious, waking memory, owing to some physical condition or obstacle. This

impression is registered on the brain in its appropriate cell or nerve centre, but owing to some accidental circumstance it “hangs fire,” so to say, till something gives it the needed impulse. Then the brain slips it off immediately into the conscious memory of the waking man; for as soon as the conditions required are supplied, that particular centre starts forthwith into activity, and does the work which it had to do, but was hindered at the time from completing.

Q. How does this process take place?

A. There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties.

Q. What distinguishes the “dreaming” memory and imagination from those of waking consciousness?

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

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

A. The former is the “tablet of the memory” of the animal man, the latter of the spiritual Ego. The “dreams” of the Ego, as much as the acts of the physical man, are all recorded, since both are actions based on causes and producing results. Our “dreams,” being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read “Karmic Visions” in *Lucifer*,\* and note

\* Reprinted in “*Theosophy*” magazine for September, 1915.

the description of the real Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you.

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

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

Q. Can you explain to us how it is related to man, and its action in dream-life?

A. Differentiation in the physical world is infinite. Universal ideation — or *Mahat*, if you like it — sends its homogeneous radiation into the heterogeneous world, and this reaches the human or *personal* mind through the Astral Light.

Q. But do not our minds receive their illuminations direct from the Higher Manas through the Lower? And is not the former the pure emanation of divine Ideation — the "*Manasa-Putras*," which incarnated in men?

A. They are. Individual *Manasa-Putras* or the Kumaras are the direct radiations of the divine Ideation — "individual" in the sense of later differentiation, owing to numberless incarnations. In sum they are the collective aggregation of that Ideation, become on our plane, or from our point of view, *Mahat*, as the Dhyani Chohans are in their aggregate the WORD or "Logos" in the formation of the World. Were the Personalities (Lower Manas or the *physical* minds) to be inspired and illumined solely by their higher *alter Egos* there would be little sin in this world. But they are not; and getting entangled in the meshes of the Astral Light, they separate

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

Q. What is the part played by Will in dreams?

A. The will of the outer man, our volition, is of course dormant and inactive during dreams; but a certain bent can be given to the slumbering will during its inactivity, and certain after-results developed by the mutual inter-action — produced almost mechanically — through union between two or more “principles” into one, so that they will act in perfect harmony, without any friction or a single false note, when awake. But this is one of the dodges of “black magic,” and when used for good purposes belongs to the training of an Occultist. One must be far advanced on the “path” to have a will which can act consciously during his physical sleep, or act on the will of another person during the sleep of the latter, *e.g.*, to control his dreams, and thus control his actions when awake.

Q. We are taught that a man can unite all his “principles” into one — what does this mean?

A. When an adept succeeds in doing this he is a *Jivanmukta*: he is no more of this earth virtually, and becomes a Nirvaneer, who can go into *Samadhi* at will. Adepts are generally classed by the number of “principles” they have under their perfect control, for that which we call will has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure.

Q. What part does Karma play in dreams? In India they say that every man receives the reward or punishment of all his acts, both in the waking and

the dream state.

A. If they say so, it is because they have preserved in all their purity and remembered the traditions of their forefathers. They know that the Self is the *real* Ego, and that it lives and acts, though on a different plane. The external life is a “dream” to this Ego, while the inner life, or the life on what we call the dream plane, is the real life for it. And so the Hindus (the profane, of course) say that Karma is generous, and rewards the real man in dreams as well as it does the false personality in physical life.

Q. What is the difference, “karmically,” between the two?

A. The physical animal man is as little responsible as a dog or a mouse. For the bodily form all is over with the death of the body. But the real SELF, that which emanated its own shadow, or the lower thinking personality, that enacted and pulled the wires during the life of the physical automaton, will have to suffer conjointly with its *factotum and alter ego* in its next incarnation.

Q. But the two, the higher and the lower, Manas are one, are they not?

A. They are, and yet they are not — and that is the great mystery. The Higher Manas or EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*, the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, “the Father and Son” *are one*, and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions — both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype of that which is on this earth the type, namely the personality. It is, for those who understand it, the old Vedic story of Visvakarman over again, practically demonstrated. Visvakarman, the all-seeing Father-God, who is beyond the comprehension of mortals, ends, as Son of Bhuvana, the holy

Spirit, by *sacrificing himself to himself*, to save the worlds.

The mystic name of the "Higher Ego" is, in the Indian philosophy, *Kshetrajna*, or "embodied Spirit," that which knows or informs *kshetra*, "the body." Etymologize the name, and you will find in it the term *aja*, "first-born," and also the "lamb." All this is very suggestive, and volumes might be written upon the pregenetic and postgenetic development of type and antitype — of Christ-*Kshetrajna*, the "God-Man," the First-born, symbolized as the "lamb." The *Secret Doctrine* shows that the Manasa-Putras or incarnating EGOS have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. or Mr. B., nor any of the personalities that periodically clothe the Self-Sacrificing EGO, which are the real Sufferers, but verily the innocent *Christos* within us. Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the "Charioteer" or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the *Christos* within us. But let us return to dreams.

Q. Are so-called prophetic dreams a sign that the dreamer has strong clairvoyant faculties?

A. It may be said, in the case of persons who have truly prophetic dreams, that it is because their physical brains and memory are in closer relation and sympathy with their "Higher Ego" than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less gifted persons. Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.

But there are weeds that must be destroyed in order that a plant may grow. We must die, said St. Paul, that we may live again. It is through destruction that we may improve, and the three powers, the preserving, the creating, and the destroying, are only so many aspects of the divine spark within man.

Q. Do Adepts dream?

A. No advanced Adept dreams. An adept is one who has obtained mastery over his four lower principles, including his body, and does not, therefore, let flesh have its own way. He simply paralyzes his lower Self during Sleep, and becomes perfectly free. A dream, as we understand it, is an illusion. Shall an adept, then, dream when he has rid himself of every other illusion? In his sleep he simply lives on another and more real plane.

Q. Are there people who have never dreamed?

A. There is no such man in the world so far as I am aware. All dream more or less; only with most, dreams vanish suddenly upon waking. This depends on the more or less receptive condition of the brain ganglia. Unspiritual men, and those who do not exercise the imaginative faculties, or those whom manual labour has exhausted so that the ganglia do not act even mechanically during rest, dream rarely, if ever, with any coherence.

Q. What is the difference between the dreams of men and those of beasts?

A. The dream state is common not only to all men, but also to all animals, of course, from the highest mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream. Every animal, large or small, has, more or less, physical senses; and though these senses are dulled during sleep, memory will still, so to say, act mechanically, reproducing past sensations. That dogs and horses and cattle dream we all know, and so also do canaries, but such dreams are, I think, merely physiological. Like the last embers of a dying fire, with its spasmodic flare and occasional flames, so acts the brain in falling asleep. Dreams are not, as Dryden says, "interludes which fancy makes," for such can only refer to physiological dreams provoked by indigestion, or some idea or event which has impressed itself upon the active brain during waking hours.

Q. What, then, is the process of going to sleep?

A. This is partially explained by Physiology. It is said by Occultism to be the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and, if they would not become unfit for work, are compelled to recuperate their strength on another plane or *Upadhi*. First comes the *Svapna*, or dreaming state, and this leads to that of *Shushupti*. Now it must be remembered that our senses are all dual, and act according to the plane of consciousness on which the thinking entity energises. Physical sleep affords the greatest facility for its action on the various planes; at the same time it is a necessity, in order that the senses may recuperate and obtain a new lease of life for the *Jagrata*, or waking state, from the *Svapna* and *Shushupti*. According to *Raj Yoga*, *Turya* is the highest state. As a man exhausted by one state of the life fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life.

Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents — golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling with an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness.

Q. But what is a dream?

A. That depends on the meaning of the term. You may “dream,” or, as we say, sleep visions, awake or asleep. If the Astral Light is collected in a cup or metal vessel by will-power, and the eyes fixed on some point in it with a strong will to see, a waking vision or “dream” is the result, if the person is at all sensitive. The reflections in the Astral Light are seen better with closed eyes, and, in sleep,

still more distinctly. From a lucid state, vision becomes translucent; from normal organic consciousness it rises to a transcendental state of consciousness.

Q. To what causes are dreams chiefly due?

A. There are many kinds of dreams, as we all know. Leaving the "digestion dream" aside, there are brain dreams and memory dreams, mechanical and conscious visions. Dreams of warning and premonition require the active co-operation of the inner Ego. They are also often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos.

Q. What is it that dreams, then?

A. Generally the physical brain of the personal Ego, the seat of memory, radiating and throwing off sparks like the dying embers of a fire. The memory of the Sleeper is like an Aeolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding string of the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep. If it is a gentle breeze the harp will be affected but little; if a hurricane, the vibrations will be proportionately powerful. If the personal Ego is in touch with its higher principles and the veils of the higher planes are drawn aside, all is well; if on the contrary it is of a materialistic animal nature, there will be probably no dreams; or if the memory by chance catch the breath of a "wind" from a higher plane, seeing that it will be impressed through the sensory ganglia of the cerebellum, and not by the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature. Therefore, there is no simple answer to the question "What is it that dreams?" for it depends entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten.

Q. Is the apparent objectivity in a dream really objective or subjective?

A. If it is admitted to be apparent, then of course it is subjective.

The question should rather be, to whom or what are the pictures or representations in dreams either objective or subjective? To the physical man, the *dreamer*, all he sees with his eyes shut, and in or through his mind, is of course subjective. But to the *Seer* within the physical dreamer, that Seer himself being subjective to our material senses, all he sees is as objective as he is himself to himself and to others like himself. Materialists will probably laugh, and say that we make of a man a whole family of entities, but this is not so. Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

Q. Can these different senses be distinguished?

A. Not unless you are an Adept or highly-trained Chela, thoroughly acquainted with these different states. Sciences, such as biology, physiology, and even psychology (of the Maudsley, Bain, and Herbert Spencer schools), do not touch on this subject. Science teaches us about the phenomena of volition, sensation, intellect, and instinct, and says that these are all manifested through the nervous centres, the most important of which is our brain. She will speak of the peculiar agent or substance through which these phenomena take place as the vascular and fibrous tissues, and explain their relation to one another, dividing the ganglionic centres into motor, sensory and sympathetic, but will never breathe one word of the mysterious agency of intellect itself, or of the mind and its functions.

Now, it frequently happens that we are conscious and know that we are dreaming: this is a very good proof that man is a multiple being on the thought plane; so that not only is the Ego, or thinking man, Proteus, a multiform, ever-changing entity, but he is also, so to speak, capable of separating himself on the mind or dream plane into two or more entities; and on the plane of illusion which follows us to the threshold of Nirvana, he is like Ain-Soph talking to Ain-Soph, holding a dialogue with himself and speaking through, about, and to himself. And this is the mystery of the inscrutable Deity in the *Zohar*, as in the Hindu philosophies; it is the same in

the Kabala, Puranas, Vedantic metaphysics, or even in the so-called Christian mystery of the Godhead and Trinity. Man is the microcosm of the macrocosm; the god on earth is built on the pattern of the god in nature. But the universal consciousness of the real Ego transcends a millionfold the self-consciousness of the personal or false Ego.

- Q. Is that which is termed "unconscious cerebration" during sleep a mechanical process of the physical brain, or is it a conscious operation of the Ego, the result of which only is impressed on the ordinary consciousness?
- A. It is the latter; for is it possible to remember in our conscious state what took place while our brain worked unconsciously? This is apparently a contradiction in terms.
- Q. How does it happen that persons who have never seen mountains in nature often see them distinctly in sleep, and are able to note their features?
- A. Most probably because they have seen pictures of mountains; otherwise it is somebody or something in us which has previously seen them.
- Q. What is the cause of that experience in dreams in which the dreamer seems to be ever striving after something, but never attaining it?
- A. It is because the physical self and its memory are shut out of the possibility of knowing what the real Ego does. The dreamer only catches faint glimpses of the doings of the Ego, whose actions produce the so-called dream on the physical man, but is unable to follow it consecutively. A delirious patient, on recovery, bears the same relation to the nurse who watched and tended him in his illness as the physical man to his real Ego. The Ego acts as consciously within and without him as the nurse acts in tending and watching over the sick man. But neither the patient after leaving his sick bed, nor the dreamer on awaking, will be able to remember anything except in snatches and glimpses.
- Q. How does sleep differ from death?

A. There is an analogy certainly, but a very great difference between the two. In sleep there is a connection, weak though it may be, between the lower and higher mind of man, and the latter is more or less reflected into the former, however much its rays may be distorted. But once the body is dead, the body of illusion, *Mayavi Rupa*, becomes *Kama Rupa*, or the animal soul, and is left to its own devices. Therefore, there is as much difference between the spook and man as there is between a gross material, animal but sober mortal, and a man incapably drunk and unable to distinguish the most prominent surroundings; between a person shut up in a perfectly dark room and one in a room lighted, however imperfectly, by some light or other.

The lower principles are like wild beasts, and the higher *Manas* is the rational man who tames or subdues them more or less successfully. But once the animal gets free from the master who held it in subjection; no sooner has it ceased to hear his voice and see him than it starts off again to the jungle and its ancient den. It takes, however, some time for an animal to return to its original and natural state, but these lower principles or "spook" return instantly, and no sooner has the higher Triad entered the Devachanic state than the lower Duad rebecomes that which it was from the beginning, a principle endued with purely animal instincts, made happier still by the great change.

Q. What is the condition of the *Linga Sarira*, or plastic body, during dreams?

A. The condition of the Plastic form is to sleep with its body, unless projected by some powerful desire generated in the higher *Manas*. In dreams it plays no active part, but on the contrary is entirely passive, being the involuntarily half-sleepy witness of the experiences through which the higher principles are passing.

Q. Under what circumstances is this wraith seen?

A. Sometimes, in cases of illness or very strong passion on the part of the person seen or the person who sees; the possibility is mutual. A sick person especially just before death, is very likely to see in dream, or vision, those whom he loves and is continually thinking

of, and so also is a person awake, but intensely thinking of a person who is asleep at the time.

- Q. Can a Magician summon such a dreaming entity and have intercourse with it?
- A. In black Magic it is no rare thing to evoke the "spirit" of a sleeping person; the sorcerer may then learn from the apparition any secret he chooses, and the sleeper be quite ignorant of what is occurring. Under such circumstances that which appears is the *Mayavi rupa*: but there is always a danger that the memory of the living man will preserve the recollections of the evocation and remember it as a vivid dream. If it is not, however, at a great distance, the Double or *Linga Sarira* may be evoked, but this can neither speak nor give information, and there is always the possibility of the sleeper being killed through this forced separation. Many sudden deaths in sleep have thus occurred, and the world been no wiser.
- Q. Can there be any connection between the dreamer and an entity in "*Kama Loka*"?
- A. The dreamer of an entity in *Kama Loka* would probably bring upon himself a nightmare, or would run the risk of becoming "possessed" by the "spook" so attracted, if he happened to be a medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him. This is why the mediumistic state of passivity is so dangerous, and in time renders the Higher Self entirely helpless to aid or even warn the sleeping or entranced person. Passivity paralyzes the connection between the lower and higher principles. It is very rare to find instances of mediums who, while remaining passive *at will*, for the purpose of communicating with some higher intelligence, some *exterraneous* spirit (not disembodied), will yet preserve sufficiently their personal will so as not to break off all connection with the higher Self.
- Q. Can a dreamer be "en rapport" with an entity in Devachan?
- A. The only possible means of communicating with Devachanees

is during sleep by a dream or vision, or in trance state. No Devachanee can descend into our plane; it is for us — or rather our *inner Self* — to ascend to his.

Q. What is the state of mind of a drunkard during sleep?

A. It is no real sleep, but a heavy stupor; no physical rest, but worse than sleeplessness, and kills the drunkard as quickly. During such stupor, as also during the waking drunken state, everything turns and whirls round in the brain, producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions.

Q. What is the cause of nightmare, and how is it that the dreams of persons suffering from advanced consumption are often pleasant?

A. The cause of the former is simply physiological. A nightmare arises from oppression and difficulty in breathing; and difficulty in breathing will always create such a feeling of oppression and produce a sensation of impending calamity. In the second case, dreams become pleasant because the consumptive grows daily severed from his material body, and more clairvoyant in proportion. As death approaches, the body wastes away and ceases to be an impediment or barrier between the brain of the physical man and his Higher Self.

Q. Is it a good thing to cultivate dreaming?

A. It is by cultivating the power of what is called “dreaming” that clairvoyance is developed.

Q. Are there any means of interpreting dreams — for instance, the interpretations given in dream-books?

A. None but the clairvoyant faculty and the spiritual intuition of the “interpreter.” Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane, how many keys may it not have on higher planes?

Q. Is there any way in which dreams may be classified?

A. We may roughly divide dreams also into seven classes, and subdivide these in turn. Thus, we would divide them into:

1. Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.

2. Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.

3. Dreams sent by adepts, good or bad, by mesmerisers, or by the thoughts of very powerful minds bent on making us do their will.

4. Retrospective; dreams of events belonging to past incarnations.

5. Warning dreams for others who are unable to be impressed themselves.

6. Confused dreams, the causes of which have been discussed above.

7. Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble, or such-like external cause.

*Transactions of the Blavatsky Lodge, 59-79*

H. P. BLAVATSKY





## ASTRAL INTOXICATION

**T**here is such a thing as being intoxicated in the course of an unwise pursuit of what we erroneously imagine is spirituality. In the Christian Bible it is very wisely directed to "prove all" and to hold only to that which is good; this advice is just as important to the student of occultism who thinks that he has separated himself from those "inferior" people engaged either in following a dogma or in tipping tables for messages from deceased relatives — or enemies — as it is to spiritists who believe in the "summerland" and "returning spirits."

The placid surface of the sea of spirit is the only mirror in which can be caught undisturbed the reflections of spiritual things. When a student starts upon the path and begins to see spots of light flash out now and then, or balls of golden fire roll past him, it does not mean that he is beginning to see the real Self — pure spirit. A moment of deepest peace or wonderful revealings given to the student, is *not* the awful moment when one is about to see his spiritual guide, much less his own soul. Nor are psychical splashes of blue flame, nor visions of things that afterwards come to pass, nor sights of small sections of the astral light with its wonderful photographs of past or future, nor the sudden ringing of distant fairy-like bells, any proof that you are cultivating spirituality. These things, and still more curious things, will occur when you have passed a little distance on the way, but they are only the mere outposts of a new land which is itself wholly material, and only one remove from the plane of gross physical consciousness.

The liability to be carried off and intoxicated by these phenomena is to be guarded against. We should watch, note and discriminate in all these cases; place them down for future reference, to be related to some law, or for comparison with other circumstances of a like sort. The power that Nature has of deluding us is endless, and if we stop at these matters she will let us go no further. It is not that any person or power in nature has declared that if we do so and so we must stop, but when one is carried off by what Böehme calls "God's wonders," the result is an intoxication that produces confusion of the intellect. Were one, for instance, to regard every picture seen in the astral light

as a spiritual experience, he might truly after a while brook no contradiction upon the subject, but that would be merely because he was drunk with this kind of wine. While he proceeded with his indulgence and neglected his true progress, which is always dependent upon his purity of motive and conquest of his known or ascertainable defects, nature went on accumulating the store of illusory appearances with which he satiated himself.

It is certain that any student who devotes himself to these astral happenings will see them increase. But were our whole life devoted to and rewarded by an enormous succession of phenomena, it is also equally certain that the casting off of the body would be the end of all that sort of experience, without our having added really anything to our stock of true knowledge.

The astral plane, which is the same as that of our psychic senses, is as full of strange sights and sounds as an untrodden South American forest, and has to be well understood before the student can stay there long without danger. While we can overcome the dangers of a forest by the use of human inventions, whose entire object is the physical destruction of the noxious things encountered there, we have no such aids when treading the astral labyrinth. We may be physically brave and say that no fear can enter into us, but no untrained or merely curious seeker is able to say just what effect will result to his outer senses from the attack or influence encountered by the psychical senses.

And the person who revolves selfishly around himself as a center is in greater danger of delusion than any one else, for he has not the assistance that comes from being united in thought with all other sincere seekers. One may stand in a dark house where none of the objects can be distinguished and quite plainly see all that is illuminated outside; in the same way we can see from out of the blackness of our own house — our hearts — the objects now and then illuminated outside by the astral light; but we gain nothing. We must first dispel the *inner* darkness before trying to see into the darkness without; we must *know ourselves* before knowing things extraneous to ourselves.

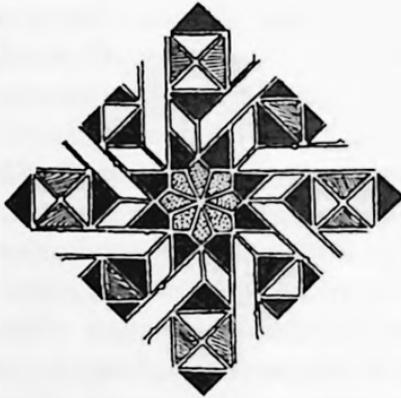
This is not the road that seems easiest to students. Most of them find it far pleasanter and as they think faster, work, to look on all these outside allurements, and to cultivate all psychic senses, to the exclusion of real spiritual work.

The true road is plain and easy to find, it is so easy that very many would-be students miss it because they cannot believe it to be so simple.

The way lies through the heart;  
Ask there and wander not;  
Knock loud, nor hesitate  
Because at first the sounds  
Reverberating, seem to mock thee.  
Nor, when the door swings wide,  
Revealing shadows black as night,  
Must thou recoil.  
Within, the Master's messengers  
Have waited patiently:  
That Master is Thyself!

*The Path*, April 1887

W. Q. JUDGE





## SLEEP AND DREAMS

**T**here is something in each of us which enters the state called dreams, the state called sleep, and the state called death. No understanding whatever can be had of the states into which we pass and from which we emerge save under the idea that there is an Ego, a thinker, a perceiver, a knower, an experiencer, who enters the states and re-emerges therefrom, and that this *Ego*, the real man, retains his integrity throughout them all.

We are more than any of the states we enter into, no matter how highly we may have considered any of those states. Even if we imagine that we have reached, or can reach, the highest state of intelligence and action — that which we call the divine — it is *we* who enter it. So an understanding of the states into which we go cannot be had until we recognize that there is That in us which goes through them all; then we must try to understand what that something is, and in this endeavor begin right where we now are; we cannot start from any other place or position than where we are at any time.

What do we find, then? That we are a *continuing identity*. We have passed through many changes from birth up to now, but our identity has not changed, no matter through what changes it may have passed, or may pass. When we get this fact firmly fixed in our minds we will have reached the point of understanding that there is an immortal nature in each of us; that it is divine in its essence, not subject to change; for It is changeless.

The dreaming state we enter just as we let go of the body, before we pass into the state of dreamless sleep; and on awakening is, again, the transitional state into which we return before resuming waking state in the body. We know that we have all the *senses* in dreams, although the body is quiescent, and the sense *organs* are not in use. We can see and feel, we hear, talk, and act, just as we do in waking state, without using the physical organs associated with those sensations and actions. This shows that we are conscious, alive, existent, although the body knows nothing. We know further that our identity is not disturbed by entering dream-state; it is we ourselves, and none other, experiencing that state.

Dreaming state is known to be a very short state as contrasted with

the waking state. It is known that we can dream and experience through what seems to represent a very long period of time in the dream, though the state last but a few seconds by the clock. There is a portion, by far the greater portion, of the "night's rest" which is only known to us (in waking state) as "dreamless sleep." This is merely the slumber of the *body*. The body is then almost as if one had left it entirely. Yet the entity must be in contact somewhere, for he is existent all the time, and is conscious — the same identity. Were this not true, we either would not wake, or on awakening there would be a new being altogether.

Further than these ideas as to dream and sleep Western psychologists have not gone. They do not know what was known ages ago, and what is known to some today, that the Ego, the man, the thinker, is more fully occupied, more his real self, during the dreamless slumber of the body than at any other time. So it was said that the day-time of the body is the night-time of the soul, and the night-time of the body is the day-time of the soul. When the body sleeps, the real man is most active, with the greatest degree of intelligence, but thinking and acting on another plane altogether, in a different state altogether, from any known to us in ordinary waking human existence.

We know nothing about sleep, although we say that we experience it. What we know is that we are getting sleepy — that is, that the body is growing exhausted — but sleep never comes to us. We are awake in the day-time; we are conscious; we think. But our power to see and know when awake is applied almost exclusively to external things of a material kind, so that what we call knowledge — waking knowledge — is, practically, an application of all our powers to physical existence, and to that alone. When we sleep, what takes place?

During that interval we know that the body is absolutely irresponsive in regard to anything external. We do not know nor feel anything that happens to our friends. The most frightful calamities might occur around about us, and we would know nothing about them until we resumed control of the body. Yet we must have been alive, conscious, with an unchanged identity. This brings our minds to the question as to why or how it is that we know nothing when awake of that activity on higher and altogether different planes during the deep sleep of the body.

We have within us in abeyance, but not forgotten, not inaccessible, all that knowledge. It is recorded, impacted, in our imperishable nature as truly as any record can possibly be made — everything that we have been through, every degree of experience, of knowledge, that we have ever acquired. When we sleep — that is, when the body sleeps — we go back to that fountain of knowledge which is within ourselves; and “wake up” in the morning none the wiser. How can it be that, possessing such knowledge, possessing the powers that belong to immortal Spirit, to divine Intelligence, we nevertheless cannot use them, are not even aware of their existence in us?

There is a law known as Karma, the law of action and reaction, which has been stated: “Whatsoever a man soweth, *that* shall he also reap.” We have so thought and acted while in the body as to produce finally an instrument that is not in accord with our own real nature. We have put the power of our intelligence upon a consideration and use of material things — things that appertain to a lower state of being than our own — and so have become involved in them. The brain that we use is responsive almost entirely to these lower ideas; so that when we return into it, upon awakening, there is nothing in that brain which will take the slightest impression or record of those states of consciousness through which we have passed.

If we are beings who have passed through higher states during sleep, how are we ever going to regain a knowledge of these possessions? If we are told that we are divine in nature, not earthly; that we have an immense past; that we have planes of consciousness higher than this and powers of action on those planes — what does that do for us? What does that impart to us? What does that arouse in us? Does it not make us look at life from a different standpoint than the one we have hitherto been accustomed to take?

Everything that we do in life, every result that we experience, is governed by some attitude of mind which we hold in regard to life. If one is an atheist, let us say, or a materialist, who thinks that life began with this body and will end with it, then all his thoughts and acts will be on that basis. But if he changes that idea, as he may, for the idea that he is immortal in essential nature, then that of itself begins to work a *transformation*.

It is not what we go through that counts; but what we learn from it. Knowledge is what we should desire; not comforts nor station. We desire to know, for in knowing we perceive the right things to do, the

right thoughts to hold. As we are thinking all the time, we are thinking either good or evil or indifferent thoughts; our actions are good, evil or indifferent according to our thoughts. If we begin to think aright, we give direction to that Spiritual Force which is the very essence of our nature. Let a man think aright, let him think and act unselfishly, and just so surely as he does that he opens up the channels of his brain to a greater and greater perception and realization of his own nature. When he reaches a certain point he is able to perceive that whether the body is awake or asleep or dreaming, or whether the body has passed through the state called death — *there is no cessation for him.*

Supposing we were able to pass from waking to dreaming, from dreaming to sleeping, from sleeping to death, from death to re-birth in another body — and able to go through all these states and changes without a single break of memory, so that we could not only carry the memory intact from lower to higher states, but bring it through with us from higher to lower states, through every plane, bringing back the knowledge into this or another body — what would we be? Then we would know just what we are. We would know the relation of this plane to every other. We could read the hearts of men. We could help them to take a greater and higher stand. We should no longer be deluded by the ideas which impel the majority of men. We would no longer struggle for place or position. We would struggle only for knowledge, for possessions of every kind in order that we might be the better able to help and teach others. We would sojourn with *Deity* all the time, whether in a body or out of it.

It is to arouse man to an understanding of his own nature and to the right use of his powers that Theosophy has been brought to him again, as it has been brought in period after period by Those who are greater than we are — Those who have passed through the same stages we are now passing through — our Elder Brothers, the Christs of all times, the Divine Incarnations. It is They who come to remind us of our own natures; to remind us and to arouse us to action, so that what we really are may be known to us and expressed by us here on this lowest physical plane, on which we are working out our destiny — a destiny made by ourselves, a destiny which can only be changed by ourselves, by the very power of that Spirit which we are.

No one can know anything for another. Each one has to know for himself. Each one has to do his own learning. The object of

Theosophy is to teach man what he is, to show man what he is, and to present to him the necessity of his knowing for himself. No vicarious atonement, no vicarious transmission of knowledge, is possible. But the direction in which knowledge lies may be pointed out; the steps which will lead us in that direction may be shown, as can be done only by those who have passed that way before. It is exactly what is being done. It is the course of all Saviors of humanity. It is the doctrine of Krishna, of Buddha, of Jesus, no less than the doctrine of H.P. Blavatsky. The two teachings that the West is most urgently in need of are those of Karma and Reincarnation, the doctrines of hope and responsibility — Karma, the doctrine of responsibility means that whatever a man sows he shall also reap — Reincarnation, the doctrine of hope, means that — whatever he is reaping — there never will be a time when he may not sow better seed. The very fact of suffering is a blessing. Karma and Reincarnation show us that suffering is brought about by wrong thought and action; through our suffering we may be brought to a realization that a wrong course has been pursued. We learn through our suffering.

Life is one grand school of Being, and we have come to that stage where it is time for us to learn to understand the purpose of existence; to grasp our whole nature firmly; to use every means in our power in every direction — waking, dreaming, sleeping, or in any other state — to bring the whole of our nature into accord, so that our lower instrument may be “in line” and thus more and more fully reflect our divine inner nature.

*The Friendly Philosopher, 48-53*

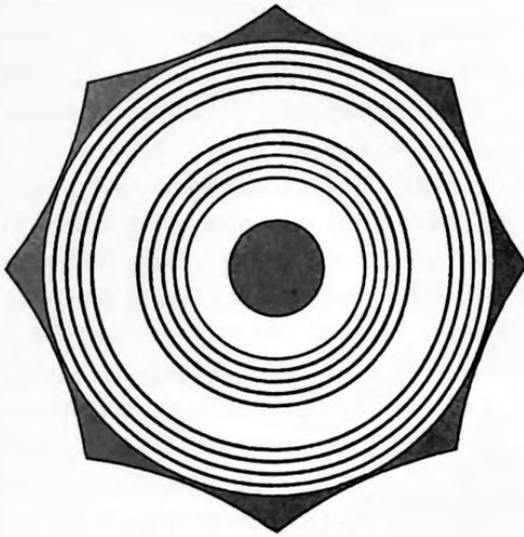
ROBERT CROSBIE





V

**MEDITATION AND CLAIRVOYANCE**





## MEDITATION, CONCENTRATION AND WILL

**T**hese three, meditation, concentration, will, have engaged the attention of Theosophists perhaps more than any other three subjects. A canvass of opinions would probably show that the majority of our reading and thinking members would rather hear these subjects discussed and read definite directions about them than any others in the entire field. They say they must meditate. They declare a wish for concentration, they would like a powerful will, and they sigh for strict directions, readable by the most foolish theosophist. It is a western cry for a curriculum, a course, a staked path, a line and rule by inches and links. Yet the path has long been outlined and described, so that any one could read the directions whose mind had not been half-ruined by modern false education, and memory rotted by the superficial methods of a superficial literature and a wholly vain modern life.

Let us divide Meditation into two sorts. First is the meditation practiced at a set time, or an occasional one, whether by design or from physiological idiosyncrasy. Second is the meditation of an entire lifetime, that single thread of intention, intentness, and desire running through the years stretching between the cradle and the grave. For the first, in Patanjali's Aphorisms will be found all needful rules and particularity. If these are studied and not forgotten, then practice must give results. How many of those who reiterate the call for instruction on this head have read that book,\* only to turn it down and never again consider it? Far too many.

The mysterious subtle thread of a life meditation is that which is practiced every hour by philosopher, mystic, saint, criminal, artist, artisan, and merchant. It is pursued in respect to that on which the heart is set; it rarely languishes; at times the meditating one greedily running after money, fame, and power looks up briefly and sighs for a

\* *The Yoga Aphorisms of Patanjali*, An Interpretation by William Q. Judge, New York, 1889.

better life during a brief interval, but the passing flash of a dollar or a sovereign recalls him to his modern senses, and the old meditation begins again. Since all theosophists are here in the social whirl I refer to, they can every one take these words to themselves as they please. Very certainly if their life meditation is fixed low down near the ground, the results flowing to them from it will be strong, very lasting, and related to the low level on which they work. Their semi-occasional meditations will give precisely semi-occasional results in the long string of recurring births.

"But, then," says another, "what of concentration? We must have it. We wish it; we lack it." Is it a piece of goods that you can buy it, do you think, or something that will come to you just for the wishing? Hardly. In the way we divided meditation into two great sorts, so we can divide concentration. One is the use of an already acquired power on a fixed occasion, the other the deep and constant practice of a power that has been made a possession. Concentration is not memory, since the latter is known to act without our concentrating on anything, and we know that centuries ago the old thinkers very justly called memory a phantasy. But by reason of peculiarity of the human mind the associative part of memory is waked up the very instant concentration is attempted. It is this that makes students weary and at last drives them away from the pursuit of concentration. A man sits down to concentrate on the highest idea he can formulate, and like a flash troops of recollections of all sorts of affairs, old thoughts and impressions come before his mind, driving away the great object he first selected, and concentration is at an end.

This trouble is only to be corrected by practice, by assiduity, by continuance. No strange and complicated directions are needed. All we have to do is to try and to keep on trying.

The subject of the Will has not been treated of much in theosophical works, old or new. Patanjali does not go into it at all. It seems to be inferred by him through his aphorisms. Will is universal, and belongs to not only man and animals, but also to every other natural kingdom. The good and bad man alike have will, the child and the aged, the wise and the lunatic. It is therefore a power devoid in itself of moral quality. That quality must be added by man.

So the truth must be that will acts according to desire, or, as the older thinkers used to put it, "behind will stands desire." This is why the child, the savage, the lunatic, and the wicked man so often exhibit

a stronger will than others. The wicked man has intensified his desires, and with that his will. The lunatic has but few desires, and draws all his will force into these, the savage is free from convention, from the various ideas, laws, rules, and suppositions to which the civilized person is subject, and has nothing to distract his will. So to make our will strong we must have fewer desires. Let those be high, pure, and altruistic; they will give us strong will.

No mere practice will develop will *per se*, for it exists forever, fully developed in itself. But practice will develop in us the power to call on that will which is ours. Will and Desire lie at the doors of Meditation and Concentration. If we desire truth with the same intensity that we had formerly wished for success, money, or gratification, we will speedily acquire meditation and possess concentration. If we do all acts small and great, every moment, for the sake of the whole human race, as representing the Supreme Self, then every cell and fibre of the body and inner man will be turned in one direction, resulting in perfect concentration. This is expressed in the New Testament in the statement that if the eye is single the whole body will be full of light, and in the *Bhagavad Gita* it is still more clearly and comprehensively given through the different chapters. In one it is beautifully put as the lighting up in us of the Supreme One, who then becomes visible. Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart.

*The Irish Theosophist*, July 1893

W. Q. JUDGE





## TRUE CLAIRVOYANCE

Since the Theosophical Movement took outward expression in 1875, the term *clairvoyance* (clear seeing) has become familiar to many people. In the latter part of last century and in the early part of this century, many kinds of clairvoyance have been observed and experienced. Clairvoyance itself had its own peculiar development and facility, the different kinds of clairvoyance relating to varying degrees of perception of matter where there was no physical thing to be seen, and to events transpiring at a great distance from where the seer was located. Unfortunately, all of these kinds of clairvoyance were limited in their scope; they were but partial clairvoyance.

Societies of psychology and of psychical research have undertaken the task of finding out what the power of clairvoyance may or may not be, from the basis of brain, or mere physical existence. They see the necessary causes in effects which themselves have been set in motion by causes which are hidden. Consequently, their researches are limited. Yet, clairvoyance itself, however followed, points to the fact that there is latent in man the power to see, hear, feel, contact, at any distance whatever; and the power is not limited to any special person, or persons, but is common to all humanity.

There is a true clairvoyance. There is a true school of occultism. There are many false clairvoyants. There are many false schools of occultism. All the false schools go in some particular direction that is attractive to the ordinary human mind — the mind that desires to obtain something for itself, as it believes itself to be. So with the different kinds of clairvoyance — if the desire on the part of one endeavoring to find the power in himself is to obtain something *for* himself, the clairvoyance obtained will never lead him in any true direction. Nothing can give a true understanding of clairvoyance, nor bring to our minds what true clairvoyance may be, but a study of the nature of man, of the nature of the world in which he lives, and the nature of the solar system in which that world exists.

The clue to true clairvoyance lies in the septenary nature of man. There are seven distinct planes of consciousness; there are seven distinct states of matter, of which the physical is one. These seven

distinct planes of action are the different departments of man's nature, but it is the same *One* who acts in all the different departments. Clairvoyance, then, in any true sense, we should understand to be clear seeing in each and every one of these seven departments of the nature of man. All other partial clairvoyance can bring us no great results, and, certainly, no great knowledge.

Many are those who have "sat for development," have endeavored to obtain the state that is termed "the astral plane," in order to be able to see and hear at a distance. But the greatest danger imaginable lies in that direction. The mere seeing or hearing things does not give any understanding of their nature, and many things to which we may be attracted on the astral plane are dangerous and poisonous in their nature. The efforts made to reach that plane are always by means of passivity, and, when we allow ourselves to become passive, any influence whatever outside of the normal physical perceptions may reach us. We are just as much the prey of evil effects as we are open to good effects, but we are not choosers in either direction. Whatever may be in our nature attracts the good, or evil, or mixed, accordingly; but the mere seeing or hearing would of itself give us no knowledge, nor carry us one step on the way of progress. For illustration, say we were transported to the planet Mars, saw the operation of the beings there and heard the sounds made in their speech. If they were a different kind of beings from ourselves we would have no understanding at all of what they were doing. True knowledge and true understanding are gained by a comprehension of laws and principles, and in no other way. Just as there is a law which from the very beginning of our being prompted us to advance step by step in development, so there is a law which admits us step by step up the stairs of knowledge. Not one of those steps may be omitted. To attempt to get to the top by springing from the bottom is not possible, for each set depends upon every other — the highest resting upon all the rest, the lowest preceding the highest.

The septenary nature of man is best explained by reference to the three great principles which underlie all life, as well as every religion and every philosophy that ever has been, or ever can be. They may be indicated by the brief terms God, Law, and Being. As to God, the ancients have recorded that there is *One Absolute Principle* — Unspeakable, Untranslatable, Undefinable, Infinite, Omnipresent — the Cause, the Sustainer of all that was, is, or ever

shall be. Deity, the Omnipresent, can be absent from no point of space, and we are inseparable from It. Each one is of That — a ray from and one with that Absolute Principle. The power in us to perceive, to know, to experience — apart from anything that is seen, known, or experienced — is the One Self, the One Life, and the One Consciousness, shared by all alike — the Source of every being, the Life of every being, the Power of every being. Behind all perceiving and knowing and experiencing is the One undivided Self. Herein lies the true basis of Brotherhood — the unifying bond for all above man and for all below man — and the real growth into divine life is the increasing realization of the fullness of that Life in each. Acting for and as that Self in every direction, realizing that the Self acts in all and through all, and endeavoring to realize more and more that each one *is* that Self, the fullness of one's own nature and of other natures comes to be seen, appreciated, understood, and helped.

The second great principle — Law — shows that the universe is a boundless plane, in which occur periodical manifestations. This earth had a beginning; this solar system had a beginning. So, too, they will have an ending, since everything that begins in time ends in time. All earths, solar systems, and beings of every grade, have reached their present stage through evolution — that evolution under exact law, inherent in the nature of the beings concerned. All evolution proceeds from beings. It is the force of the beings in action which causes individual and collective results. The law of laws is Karma — the law of action and re-action, of cause and effect, which are the aspects of action, and which can not be separated. All progress goes on under this law in the natural sequence of periods of activity and periods of rest. As after night comes morning again; as after spring, summer, autumn, winter comes spring again; so after birth, youth, manhood, death comes birth again. The process of reincarnation, or coming into a body again, is just as natural as coming into another day which is not yet. This life is; last life was; next life will be. So, as planets or solar systems have their ending, will they and the beings who composed them, have their re-incarnation — a new beginning.

The third fundamental principle points to the fact that all beings in the universe have evolved from lower points of perception into greater and greater individualization; that the beings above man have gone through our stage; that there never can be a stoppage of evolution in an infinite universe of infinite possibilities; that whatever stage of

perfection may be reached in any race, on any planet, or in any solar system there are always greater opportunities beyond.

When this solar system began, then, it was merely a continuation of that which had been. In another aggregation, on another planet, beings of every grade, corresponding to our mineral, animal, man, and superman, were working together. That great day of operation ceased; that world stopped so far as any further action was concerned, just as we stop when we cease waking consciousness and go into sleep. Then the dawn of the next day comes. There is an arousal and operation again. All the beings that had hitherto expressed themselves, that had been indrawn into the primordial state of matter, go forth again on a new basis to further development.

We were self-conscious beings when this world began, clothed in that primordial state of matter from which all subsequent states have proceeded, and in which the possibilities of change are infinite. Just as our planet, beginning in a nebulous state, tends to a concretion, gradually cooling, hardening, and condensing, so every living human being has made himself concretions of substance, until he has reached this most dense plane, and final concretion in the present physical body. Those stairs down which he has descended are seven in number. That this solar system, this earth and man are septenary in nature is the teaching. Observe the seven notes of the scale, and the seven colors of the spectrum. These colors do not "happen," by chance; they are evolutions, differentiations of the one substance. Both sound and color are different rates of vibration caught by the instruments of the ear, the eye, or both. Some think that while we have now only five senses, we are gradually acquiring another sense. What we really have are five organs that give five distinct characteristics of matter. What we shall next arrive at is an understanding of the sixth characteristic of matter, and beyond that is the seventh synthetic sense, which covers all and belongs to the higher planes of being.

If we are that being who is the perceiver, the knower, the spirit, Life, Consciousness itself — what would be true clairvoyance? Could that by any possibility be called true clairvoyance which would be embraced in the mere looking through fleshly eyes upon a state of matter only a little removed from this of the earth? There are true clairvoyants who not only know what is apparent to everybody, but who see everything that is in a human being, or in any being. In their sight, one can not make a motion of any kind — such a simple motion

as moving from one chair to another — without setting every one of his seven senses into action and exhibiting along the line of those seven senses every single qualification and motive he may ever have held. It is within the power of some to know the very hearts of men, to know the very motives that actuate them. In true clairvoyance, the real being is absolutely and unconditionally awake. He is using every one of his instruments with precision and in exact line with one another. He has clear seeing. He reaches down into the motives of man, because he sees *everything*. How can he see? Every center in man — that is, every organ — has been evolved under the operation of the laws that govern the solar system. These laws may be known. Every center has its own distinctive color and its own distinctive sound; it also presents a distinctive symbol and form. If, then, one knew the laws of sounds, colors, symbols and form, he could tell, just as exactly as we tell the simplest thing, what caused the nature of any motion and the motive that underlay it. From him, deception could not be hid; evil could not be hid; motives could not be hid. Such an acquisition, without any possibility of failure, would be divine — the true clairvoyance.

True clairvoyance is not gained by "sitting for development." One might sit for development ten million years, and in the end be only capable of sitting. The true power is gained by trying to realize our own divine nature, and to *act* as divinity acts; by trying to get all the possessions possible, that we may place them at the service of our fellow-men. The power is gained by self-sacrificing service, and in no other way. The divine in us has its fullest expression in self-sacrifice. As man moves along, realizing more and more his own nature, working more and more for the natures of every other, he finds spiritual knowledge springing up spontaneously within him. He seeks nothing for himself. He seeks all power and all knowledge only that he may help others less endowed. Jesus said: "Let him who would be the greatest among you serve the least." And so it has always been in this great work, that those who were the greatest among us served the least, were the humble ones, who sought no preference, no recognition.

Altruism, self-sacrifice, devotion to the highest interests of humanity — these constitute the one password to true clairvoyance. If it could be had in any other way, would not a great many things that have happened, a great many disasters that have befallen

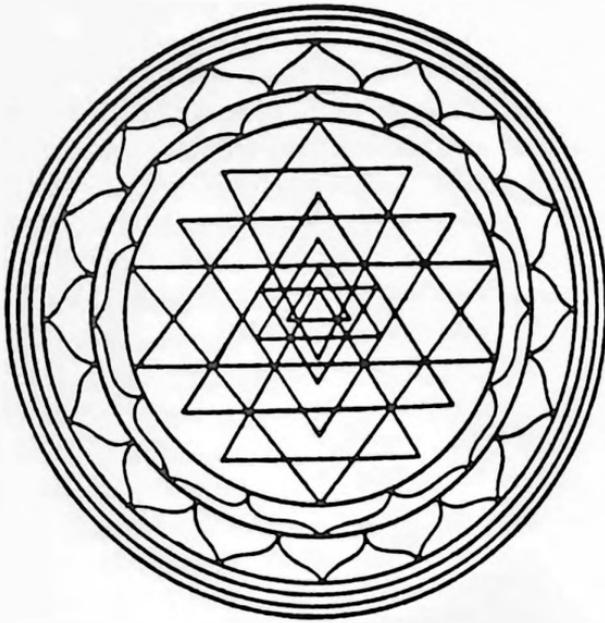
different peoples, been avoided? If such knowledge could be bought, would not institutions be despoiled, people robbed, the stock-market exploited, and all sorts of self-advantages gained? But true knowledge is never used for self-advantage; not even for defence. When Jesus was on the cross, they said: "Let Him save Himself; let Him come down from the cross. He saved others; Himself He cannot save." Was he powerless to come down? Not at all. They had wreaked their natures upon Him, and He suffered it. He could have destroyed them all, if He chose, but He said: "Father, forgive them, for they know not what they do." Nor would those who were able to read the innermost thoughts of a person be "peering about," be endeavoring to discover what others desired to hide. Never would they look where the demand had not been made upon them. They would take each person at his own valuation. If such an one deceived — whatever the deception — they would meet him on his own ground, striving all the time to give him a higher point of view.

There are beings who come into the world from time to time, with no marks of distinction that we, as human beings, can recognize, yet the possessors of a knowledge which we ardently desire to possess. They are never recognized, save by the very few while they are among us; but when they go, that which they have given tells us what they were. By the very character of the teachings of Jesus we recognize the nature of the being who brought them. So the teachings of Theosophy — a knowledge which is absolutely scientific, covering every department of nature, explaining all that now are mysteries — declare the nature of those beings who brought Theosophy, our Elder Brothers. And They, who have raised themselves out of our ranks, do not leave us in trouble, in darkness, in ignorance. Their desire is that we shall see, understand, know ourselves; that, quickly setting right the ideas which we hold of life, and letting right actions flow from right ideas, we may act as divine beings. However blind, however ignorant, we are not left alone, but are helped just so far as we desire and merit help, and just so far as we, with what we learn, help others who know still less than we. Unselfishness, and that alone, brings us all the gifts there are. As Jesus said: "Seek ye first the kingdom of heaven, and all the rest will be added unto you."



# VI

## SELF-EMANCIPATION





# SELF-EMANCIPATION

## BUDDHI YOGA

*Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formulation to follow the model placed for it in the 'HEAVENLY MAN.'*

*The Secret Doctrine, i 183*

**M**onadic evolution aims initially at establishing individuated centres of human self-consciousness. Once millions upon millions of these have emerged under natural law, the distinctive purpose of human evolution thereafter is to arouse and activate universal self-consciousness through a series of progressive awakenings. The Monad "in its absolute totality and awakened condition" as "the culmination of the divine incarnations on earth" represents a critical state which will be fully perfected at the end of the Seventh Round by the whole of humanity, under the common cosmic laws of growth and retardation. In this long process there are many casualties and tragedies, but there are also shining examples of truly heroic, Promethean self-emancipation by moral geniuses. Having sunk into the depths of matter, such exemplars have pulled themselves up by self-effort and emerged through creative suffering into exalted states of enlightened consciousness, through which they could keep pace with the Avatic Saviours and Teachers of the entire human race. At all times the spiritual vanguard at the forefront of human evolution points towards the noetic possibilities of human life and architectonic perfection in spiritual consciousness. Every creative advance in monadic evolution depends upon the critical range and potent fullness of self-consciousness. Through its depth of perception in reference to the world, it impels a natural movement towards the Heavenly Man, the Divine Prototype, the Daimon of the immortal Self in every human being. By withdrawal from the selfish clutches of the grosser vestures and the demoniac tendencies, the human Monad reascends through *Buddhi Yoga* to the state of transcendental union with its parent Self, the universal Ishwara, the Logos in the cosmos and the God in man.

The degrees of differentiation in the Monadic Host below the

human kingdom, as well as the distinctive marks of the human Monad, are conveyed by H.P. Blavatsky in a critical series of propositions which commences with a reference to the earliest period in the ethereal formation of the earth chain:

The Monadic Host may be roughly divided into three great classes: —

1. The most developed Monads (the Lunar Gods or 'Spirits,' called, in India, the Pitris), whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain.

*The Secret Doctrine, i 174*

These Monads come over progressively from the previous lunar chain in a series of stages in order to animate all the nascent forms in the coalescing matrix of the earth chain. These lunar forms, extremely subtle and refined in the First round, incipiently belong from the first to the seven different kingdoms. Then come "those Monads that are the first to reach the human stage during the three and a half Rounds". This great descent of the Monadic Host does not take place all at once, but over immense cycles of manvantaric time, and according to the innate characteristics of these Monads, reflecting an inherent sevenfold division. Owing to the degrees of development that have already taken place, all human Monads roughly fall into seven classes connected with the seven cosmic hierarchies, the seven planets and other sets of seven in nature. They come therefore in a certain order, and those Monads that are the first to reach the human stage during the three and a half Rounds become Men, or attain to self-consciousness, by the middle of the Fourth Round. These constitute most of Humanity.

The key to the internal continuity of this entire process, linking together these various stages and phases on diverse planes and globes, is given in the ideational power of the Monad, manifesting as self-conscious intelligence:

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes — too near the ABSOLUTE to permit of any

correlation with anything on a lower plane — it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane.

*Ibid.*, i 175

The term 'mentality' is used here to indicate *Manas* or self-consciousness, and has little or nothing to do with what is normally called mind or brain-power. Manasic beings function on a plane of consciousness saturated with inexhaustible possibilities for mental creation acting through ideal projections, pictures and images. Through this power, or rather through its truncated specialization on the plane of incarnation, all human beings, most of the time unconsciously and ignorantly, are constantly creating affinities with different classes of living centres of energy. Since there is no intrinsic difference between Spirit and Matter, but only an extrinsic difference of degree, the two are inseparable, and one can neither find ideation without substance nor energy without form. This continual coalescence or interaction of energy and form, of ideation and substance, is a pervasive principle in this dynamic universe of ceaseless change and has an intimate bearing upon the whole course of human evolution. Not only do human beings experience alterations of state in the brain-mind and modifications of the vestures at every moment, but correlative changes are also experienced at the level of cohesion in the mineral kingdom, and at the level of instinct in the animal kingdom. In the human kingdom these interrelated changes encompass emotion and feeling in the realm of 'affect', the sense of comparison and contrast, identification and differentiation, in the realm of intellectual awareness, as well as the power of noetic discrimination in recognizing subtle nuances of meaning and in the continual interplay of light and darkness.

These evolutionary processes on the plane of mentality produce the human sense-organs, which are perfected through imaginative precision. Indeed, they must be contemplated calmly and carefully, as without proper mental attention they will remain under-utilized. Most persons are barely able to tap all that is possible even within the entire range of the seven sense-powers. Most people barely hear, barely see, barely touch, barely taste and barely smell, much less activate higher sense-powers. As an obvious example, anyone who

develops a refined ability to differentiate the most subtle fragrances will regard the ordinary sense of smell as extremely crude. This would be true not only in regard to herbs or perfumes, but especially in regard to the familiar experience of cooking. It is quite possible to develop and refine the capacity to recognize the invisible essences underlying what seems to be physical food, and to be directly aware of the myriad effects of different combinations of spiritual essences upon the sevenfold human constitution, with its latent forty-nine fires. Such sensory refinement has to do with wise magnetic attunement, and vitally affects the vestures in both their constitution and composition. The alchemical process of distilling the combinations and correlations of essences in each of the invisible vestures proceeds through *etherialization* which must necessarily work through the Spiritual Will.

The Spiritual Will alone is constantly able to alchemize, renovate and refine the life-atoms of the vestures, increasing their lightness and porosity to Divine Light. When the vestures are suffused by that Light, it becomes possible to think, feel, act, breathe, smell, taste, touch, see and hear benevolently. One is enabled to employ Divine Wisdom as a science governing every relationship to the atoms that one touches and blesses. The process of refinement involves the full and vast range of Monads that have passed collectively through the various kingdoms at different levels, coming down from the most ethereal in the early Rounds to the existing fourth stage with its kaleidoscopic variety of alternative opportunities for apperceptive and perceptive consciousness. Passing this mid-point, the cycle of monadic evolution moves upwards again to that plane which was in the beginning a state of spiritual and intellectual unconsciousness for the Monads, but which must become the plane of universal self-consciousness for perfected Monads by the end of the Seventh Round.

Behind and beyond all these changes of state and form there remains, unchanging and intact, one and the same Monad. It is an inward centre of light which does not participate in all the many alterations that affect the vestures. To put it differently, there must be beyond all the material vestures the perpetual motion of the *Atman*, which is the indwelling noumenal and invisible core of every Monad. Those who regularly meditate derive much benefit from the instruction of the Catechism of the *Gupta Vidya*, which teaches one to

draw inward in consciousness to an inmost noumenal centre or point, which then immediately becomes a point in a line, a point in a cross, and finally the central point in relation to all possible forms. By entering into the Divine Darkness of pure abstraction, by becoming a Point without extension and receding behind all the planes of differentiation, one removes all awareness of forms and all evidence that there are many Monads. In the absence of manifest light, one experiences a deeper sense of the unity of all Monads and fundamentally destroys the all-pervasive illusion that there are many different beings separate from each other, sitting or moving in their separate bodies. Krishna teaches that the Eye of Wisdom has the intrinsic capacity to distinguish Spirit itself from a world of diverse objects and ultimately destroys the persisting illusion of manifold objects. When noetic consciousness has majestically risen above separations of objects and forms, it now experiences the world differently, omnidimensionally and in depth, entering the noumenal realm of what is unmanifest on the illusory plane of contrasts, beyond which there is the homogeneous plane of radiant matter, which lends luminosity to the subtlest vestures of the immortal Soul. This elevation of consciousness to a *laya* point is an experiment through which one can visualize at a preliminary level the plenitude of the field of noetic ideation, but it may be taken even further and simultaneously applied to all classes of human beings throughout the earth. This requires the progressive deepening of one's perception through intense meditation, so that over a period of time one may gain a greater sense of the noumenal depths of life-energy, and the magical properties of the Alkahest, the universal solvent.

The Monad, which is essentially ever the same, participates through the various vestures in succeeding cycles of partial or total obscuration of Spirit or of Matter. Everything occurring in daily life could be seen entirely in terms of the continuous ascent or descent from the One, or in terms of obscuration and illumination, but these could pertain either to Matter or to Spirit. Once one has grasped this philosophical and metaphysical basis for comprehending the complex scheme of monadic life and transformation, one can reckon with the fact that there are seven kingdoms of Monads:

The first group comprises three degrees of elementals,  
or nascent centres of forces — from the first stage of

differentiation of (from) Mulaprakriti (or rather Pradhana, primordial homogeneous matter) to its third degree — *i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the 'Monadic Essence,' considered as an evolving energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical side — these are the (first or preliminary) seven links of the evolutionary chain.

*Ibid.*, i 176

Between the three elemental kingdoms on the subjective side and the vegetable, animal and human kingdoms on the objective side, lies the mineral kingdom. Poised in the fourth, or balance position, the Mineral Monad becomes crucially important. Indeed, one cannot understand either Evolution or Magic without apprehending the process of immetalization through which the abstract *Monas* reaches a maximum of condensation in the mineral kingdom. After this stage there comes a rapid dispersion, a continuous loosening up, which then produces the three kingdoms on the ascending arc. Viewed in one way, there is "a descent of spirit into matter equivalent to an ascent in physical evolution".

The more Spirit descends into Matter, the more there is conscious evolution on the physical plane. This is part of the cosmic sacrifice, because the bringing down of Spirit into Matter enables the latter at a greater level of density to evolve further and thus be quickened by noetic intelligence. If, for example, one handles with natural reverence and spiritual wakefulness any so-called object, which may seem to be a book, a piece of jade or a wristwatch, but which is actually an aggregate of elementals and life-atoms, then one can wisely instruct and initiate. Those who are truly awake spiritually can take anything, and with selfless love they can quicken latent intelligence, vivifying active awareness and higher self-consciousness. It is not as if there is not much to do in this visible universe. At any given moment one can touch and elevate every sentient point of energy. Looked at in this way, all life becomes extraordinarily meaningful, holding innumerable opportunities to aid monadic life in "a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*".

Since reascent implies a corresponding dissipation of the concrete organism, it is frightening to most people as it means the renunciation of identification with the sense of being in a body. Hence it is a disadvantage for them to have clocks and calendars. By thinking in terms of the distance or closeness in years to birth or death, and the waste of time since the birth of the body, little indeed is done for the care or tendance of the immortal soul. Seeing this makes many people nervous, but this is to lose the proper perspective. One must see all life in the context of the invisible whole. One cannot reascend consciously without a progressive series of dissipations and a continual breaking up of *skandhas* accumulated throughout a lifetime. For instance, an emotional person needs to reduce the liabilities of the lower vestures to certain basic patterns of consolidation and break up these unhelpful clusters at their very core. Whence the need to belong? What is this concern to appropriate? Whence the desire for material or psychological security? One must burst the consolidating sources of emotion in order to keep pace with forward Manasic evolution. Humanity is the Fifth Race of the Fourth Round, the long epoch of *Manas*, and to be emotional is only to go racially backwards. To catch up with the forward impulse of humanity in the Fifth Race means becoming a self-sufficient being of creative thought and deep meditation, freed from the evanescent impulses of mere emotional reaction.

In order progressively to dissipate and dissolve the elements by which, through the desire for consolidation, people limit and bind themselves, the persisting root of illusion must be sought in the mind. The mental image of oneself as separate from other human beings, feverishly moving places but periodically depressed if not ascending all the time, is entirely false. Each human being is merely one of myriads of centres of sensation and observation, but while such centres in the lower kingdoms have a certain precision, humans are all too often lazily and inefficiently trying to observe and record on the basis of mayavic conceptions amidst a kind of day-dreamy existence. It is an important and difficult task to cut through this veil of illusion, and this can only be done by coming down from the cosmic to the mundane. First, one must rise upwards to a cosmic perspective and perceive the whole universe from a unitary standpoint. Then one can come down to oneself and one's daily orbit of duties and obligations. Human beings are assuming an impossible task when they attempt the

opposite, starting with the lower self and then trying to dispel their root illusions. Only by ascending to the universal and then descending to the particular can one find greater meaning in every atom and every aspect of oneself, as well as every event upon life's journey and the soul's pilgrimage.

Hermetic wisdom holds that everything in the universe follows analogy, that as it is above, so it is below, and that man is a microcosm of the universe. H.P. Blavatsky expresses this axiom in exact terms which clearly show the critical relevance of the evolution of human mentality to corresponding transformations in the subhuman kingdoms: "That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual." Pointing to the dangers of the anti-intuitive, or below-above approach to the task of liberating consciousness from the bonds of form, she warns: "It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being." To think in such a limiting and linear way is to repeat the error of nineteenth century Darwinian speculation, effectually cutting oneself off both from the prospects of emancipation and the possibilities of service to the entire life-stream of evolution — monadic, mental and astral. To think of oneself and a tiny pebble, and to suppose that the pebble or stone is a separate entity which will eventually become an equally separate human being, is essentially false.

The Monadic Host is a collective host below the human level, working conjointly, by descent of Spirit into Matter, to raise all that which has become differentiated to a higher power of porosity or luminous reflection of intelligence. Until the human stage the indestructible monadic spark of the One Central Fire is only collectively involved in evolution as part of the great Monadic Host. At the human stage it becomes creatively capable by the potent power of self-reflection, *Svasamvedana*, of being able to consider itself as an object of its own thought and imagination. This is an extraordinary power, denied to the animal, which the human being has, the sacred gift of visualization. Thought is an essentially divine power belonging to human beings, and when exercised properly it can become an irresistibly potent agent of transformation in human nature and

Nature in general. The collective Monadic Host in its descent is only a vast collection of creative centres because the atom "is not a particle of something, animated by a psychic something, destined after aeons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized." The human Monad is that same universal energy, not separate in any way, but individuated.

Many of the problems that arise in trying to understand this process are due to thinking in terms of terrene rather than aquatic analogies. When one thinks of the ocean, it is clear that there is no less differentiation there than on the earth. But the untutored and ungoverned senses are practised liars. Hence there is a profound need for true science. Occultism begins in the recognition that raw sense-perceptions not only tell nothing, but are actually poor reporters of inaccurate information. They falsely convey an impression that there are myriad separate things 'out there'. This is why people who close their eyes and begin to meditate work hard from early on to destroy this delusion. It is sometimes held that this misconception is strong in human life because of the deception of language and the actual activities of naming and particularization, but these themselves arise merely from a prior consolidation in consciousness of one's image as a separate being. These psychological differentiations exist only as incomplete reflections.

In essence, there is no differentiation. All drops in the ocean are within one great collective being, and the moment one speaks of 'drops', this is only in relation to some water taken out of the ocean and put in a jar. These are ephemeral 'drops'. What applies to the ocean also applies to the earth and everything else, contrary to what the casual eye reports. To understand this truly at its root requires the return, through the power of abstract meditation, to the noumenal source of consciousness, and then smoothly descending in concentrated thought. One thus takes hold of a single torch in the darkness, lighting it up, and through it one may light up other receptive beings. In a sense this is mayavic because all Monads are exactly the same, whether manifest or not, whether illuminated or in darkness. Yet, to recover a sense of true being independently of what has happened in the external fields of sensory contrast, material disaggregation, seeming cohesion and dispersion, and mayavic manifestation, is to recover a noetic sense of the entire ocean and its

invisible, unfathomable depths. Then, as a *Manasa*, one may readily appreciate the depth of responsibility implied by the statement that "The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth."

The seemingly unbridgeable gap between the human and the other Monads is no more than the deceptive difference between the drop within the ocean and the drop outside the ocean. The teleological significance of the drop having been taken out of the ocean is that the cosmic power of that Monad, consciously to mirror the whole, is greater when it is locked into a certain vesture, the boundaries of which it must burst by the power of meditation. There is a deep meaning to the Orphic saying, quoted by Plato and Socrates, that the human body is like a tomb. The body is a temple, potentially, but in practice it is a tomb in which there is a confinement of the human Monad. Like a bird that is only freed from its cage at night, the Monad is ordinarily free only during deep sleep. Waking life is a kind of pralayaic death to the immortal soul, and deep sleep, which is a temporary state of death or amnesia for the brain-mind, is truly regeneration and the elixir of life for the immortal soul. The soul is locked up and cannot come into its own except in deep sleep because its jailer, the brain-mind or personal ray, has assumed a parasitic false identity. Like a monkey or an automaton, it obscures the light which can only be gestated in silence. The personal ray is addicted to manifestation: the greater its desire to manifest, the longer and intenser the imprisonment of the immortal soul. From this, all the ascetic rules logically follow. The deeper the desire for meditation and calmness, for drawing within, and for self-forgetfulness in a state of active wakefulness to the noumenal realm of universal unity and life, the richer the possibilities for release of the spark of *Buddhi-Manas* from the *Atman* (the divine flame), and of establishing the still centre of one's inmost being, thus regaining the sovereign throne which has been usurped by *kama manas*.

If *kama manas* were an entity on its own, it could not ever displace itself. But *kama manas* is like an unruly child, an uproarious upstart in relation to *Manas*, a pathetic cheat that has stolen the light of self-consciousness and appropriated it on behalf of name and form. It did not mean to do all of this, but it caught the habit in the company of other people doing the same thing. During what is called 'growing

up', it became inextricably involved in the extraordinary exaggeration that there are different and competing actors out there. Then, through compulsive consolidation of the personal consciousness, this became a dangerous habit. The child is bewildered when it first goes to school because it is expected increasingly to identify itself with something external. It may have already been given much aid in separateness at home, especially where there were other children from which to differentiate itself. This banal phenomenon is somewhat unavoidable, but it is a spiritual hindrance to the incarnation of the immortal soul. Hence the importance of being able repeatedly to recollect, in a Platonic sense, one's true awareness of who one is as an 'I am I', an invisible centre of divine light-energy, essentially independent of all external impressions, conceptions, perceptions and forms. The mystical ability to release the potency and will of the indwelling Monad in waking life is the defining mark of spiritual wakefulness. When one sees rays of light, not forms, and when one sees oneself only as a ray of light and never as a form, then the human Monad begins to become progressively self-conscious in waking life. A truly self-conscious being in the midst of people who are not self-conscious can, while maintaining total silence, have an alchemical effect upon other people. At a minimum, they will be more apologetic rather than boastful about being bound up with the sensorium. If one maintains inward continuity of spiritual wakefulness, one can be a potent force for lighting up latent self-consciousness and giving spiritual life to all other beings.

This sacred privilege, exemplified by all the Avatars, is the fruition of the life-giving power of the perfected Monad. "As the Monads are un-compounded things . . . it is the spiritual essence which vivifies them in their degree of differentiation." There is that golden germ in the immortal Monad which vivifies even while it differentiates. The power to give life is always derived from the higher principles, which is why science will never be able to fabricate a living being through genetic manipulation. The divine power to give life derives entirely from the spiritual essence of the highest principles in the cosmos and in Man,

which properly constitutes the Monad — not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.

Leibnitz conceived of the Monads as elementary and indestructible units endowed with the power of *giving and receiving* with respect to other units, and thus of determining all spiritual and physical phenomena.

It may be wrong on strictly metaphysical lines to call Atma-Buddhi a MONAD, since in the materialistic view it is dual and therefore compound.

*Ibid.*, i 179

One should not imagine rigid Aristotelian rifts between *Buddhi* and *Manas*, between *Atman* and *Buddhi*, or between *Atman* and *Buddhi-Manas*. These are really the three hypostases or aspects of one abstract reality. All the human principles should be seen as specializations of a supreme principle, different kinds of lenses through which one central light can be focussed at varying degrees of differentiation. This fundamental fact is itself the enduring basis of analogy and correspondence in nature, and hence of the myriad opportunities people have, with the help of simple analogies, to recognize how the same light is focussed in different ways in all beings. But all seekers must apply these sacred analogies to themselves through the practice of *Buddhi Yoga*. "As Matter is Spirit, and *vice versa*; and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Atma-Buddhi." One cannot think of light in the human constitution apart from the Light of the Logos in the cosmos and the Divine Darkness beyond. And if one thinks of the Light of the Logos, the noumenal light within *Mulaprakriti*, the Ishwara and the *Paramatman*, then one will readily salute the inward light in *Buddhi-Manas*, in every human being. Everything at any given degree of differentiation is simply a specialization of a higher principle manifesting through the matrix of a different lens or focussing medium. To realize this fully is irreversibly to alter one's way of looking at the world and oneself.

Darkness from the standpoint of the sense-organs is metaphysically closer to Light, and primordial Light is permanently hidden within the Divine Darkness. Upon entering a condition of visual darkness, by analogy and correspondence one may experience resonances of a deeper state of spiritual darkness wherein meditation upon Non-Being results in an ineffable experience of primordial Light. Since all nature can be understood in terms of analogy and correspondence, everything on the physical plane is not only

isomorphic, but also isodynamic with something on a higher plane. On the physical plane artificial light generates an illusory kaleidoscopic world, in contrast with which the darkness of abstraction is closer to the noumenal; so with the noetic mind that meditates. But mere exposure to the evocative power of physical darkness will not alter the ephemeral mental conceptions of human beings. This is why most people, though they go daily into deep sleep and come closer to the ideographic language of the immortal Soul, find that it avails them naught the next day. They have little basis for believing during the day that only the previous night they entered into their ancestral kingdom of Divine Light. There are blockages in bringing back the noumenal light of true knowledge gained in deep sleep through the chaos of *swapna*, the chaos of fascination with form, mostly arising through ignorant fear and wishful thinking.

So long as there is in human beings a compressed, congested view of the separative self conceived in terms of innate deficiency, such blockages will persist. They derive from millennia of mutilation of the nimbus of human beings and have to do with causal factors connected with the misuse of magic, with creedal religion and exploitative social structures, but also with the persistent if pathetic refusal of many persons to accept fully their own responsibility and consequent karma. There is a stark alienation between human beings and their myriad opportunities for good in each life because as they learnt language, like Caliban in *The Tempest*, they learnt faster to curse than to bless. The recent story of humanity is a complicated and sometimes sordid tale of base ingratitude arising from fear and guilt, owing to many golden opportunities being misused through the failure to share them with others. Humanity thereby engendered certain ingrained patterns, so that the fresh opportunities given frequently in deep sleep or at certain waking moments will not make a lasting difference unless there is a calm and careful recognition of the diverse modes of karmic bondage.

Put simply, two distinct requirements must be fulfilled: *first*, one has to get beyond oneself, going in consciousness to the core of what is common, cosmic and transcendent until one can come down and be wide awake in the world of particularities and contrasts, the arena of illusion, ignorance and delusion; *secondly*, one must also acknowledge in detail, at least unto oneself, one's persisting delusions, because if one looks for commonality at the expense of fruitful diversity, one

evades one's ethical responsibility. If one is unduly caught up in the world, one is running away from the One Light, but if one vainly tries to grab instantly the light of spiritual will, one is running away from past karma. Therefore one has to recognize frankly that every moment is a precious opportunity to learn, that everything which comes in life is really one's guru in disguise. At every moment of each day, the stream of life is rushing in to teach the soul if it is willing to learn. If one takes proper advantage of these golden opportunities, one can clean and polish the lenses of the vestures. By working upon one's different vestures in deep meditation several times a day, and also by going beyond them during deep sleep, a point will come at which one is refining them deftly from both ends rather like a person who is both visualizing a plan for a new arrangement in a room and also cleaning out objects as they are. The one activity need not preclude the other. One can have some time each day to think out a new way of arranging everything, and new ways of thinking. Meanwhile, one can also dust each object as it is, keeping things as neatly as possible within the existing arrangement.

Applying the analogy to the vestures, one can simultaneously increase slowly the porosity of the grosser vestures to the light while also working through the subtlest vestures to invite the beatific descent of the Divine Light. As the grosser vestures are continually renovated and cleaned, and as the subtlest vestures experience through meditation the infusion of noumenal light, a point comes at which the two processes can be brought together, realigning all the vestures from a fresh standpoint. This process must be renewed and repeated again and again. The search for the spiritual is really hard work, and while it is good that so many people have rebelled against a social structure which was using labour as a means of confinement to a narrow bourgeois conception of the world, the deeper purpose of this widespread and anomic rebellion was not to encourage indolence and indiscipline. Work and discipline can be done in an Aquarian mode, as a form of silent worship and spontaneous sacrifice, flowing forth from a selfless motive to be of true service to humanity and to elevate human and global consciousness, thus furthering the noble impulse of monadic evolution.

*Light on the Path* teaches "Kill out ambition. . . . Work as those work who are ambitious." Taken up in isolation, this is indeed difficult, but where it is done on behalf of the whole, without concern

for any rewards to one's precarious self-image, it is much easier. This does not mean that there is no longer any ambition whatsoever. The diseases of the soul are still there to be healed, but where individuals work collectively, there is a quantum jump to a point at which they are less concerned with living a banal life of petty personal ambition. Yet, to work as those work who are ambitious is truly difficult for many weak-willed individuals. To work mainly for a loftier purpose, to generate a tremendous energy but out of a cheerful sense of obligation and as a modest contribution to the whole, even though there is no payoff to the personal ray, is hard for the persona. One must replace lunar emanations by solar energies. The sun does not wax and wane, but ceaselessly emanates light, life and energy so that in and around every human being there is a magnetic field of self-sustaining motions of the Spiritual Will, the Spiritual Heart and the Spiritual Mind. All that waxes and wanes, participating feebly in the vicissitudes of change, is secondary and instrumental. It is ephemeral and relatively unreal when seen from the noetic standpoint of the Spiritual Sun, mirrored in *Atma-Buddhi-Manas*.

*Atma-Buddhi* is the invisible sun in man, the *Atman* being like the invisible disc itself, and *Buddhi* is its centrifugal light. *Manas* is the centripetal organ for focussing that light, the seat of pure thought and spiritual will. What is below is like the moon which receives reflected light from the sun. *Manas* would be rather like Venus, the fixed star in highest heaven, Lucifer-Hesperus. This has nothing to do with the personal mind, which is extremely fickle and volatile, ever changing and in a constant state of self-obscuration. The ordinary mind has developed into a perverse instrument because it is fiercely gripped within the cruel claws and greedy tentacles of the demon of selfish desire. *Kama manas* is like a motor-power driving the personal man to a pseudo-life sustained by futile fears of death and the obscure past. Inwardly, these fears stem from the loss of the birth vision. People become vulnerable to plausible but absurd eschatologies because in every human soul there is the sad loss of an earlier vision which can only be recaptured by conscious effort. Until it is sufficiently recovered, one is necessarily subject to a creeping fear of the divine judgement which comes at the moment of death. Yet, there is much truth to what Shakespeare says, that life is but a poor shadow that struts upon the stage for a brief hour, full of sound and fury, signifying nothing. For the immortal soul there is little benefit,

typically, in most of what is called earthly life. Therefore, the immortal soul must indeed make the most of a few moments of time in daily meditation and deep sleep, so that it may become capable of sustaining its own pure visions of the Good. This does not mean that at other times there is no creative activity, on the subtler planes of non-manifestation, but all this has little to do with the reflected ray. Until its periodic pain becomes the basis of a life of search for meaning, and until it is blended through *Buddhi Yoga* with the vaster suffering of all humanity, one cannot hope to awaken to the real life of the immortal Monad. When one enters what *The Voice of the Silence* calls the Path of Woe, then one will eventually come to discover the ineffable *ananda* of the Divine Light streaming forth from the Divine Darkness, the changeless *alpha* and *omega* of monadic life beyond all form, stretching until the farthest shore of formless existence.

The Dewdrop slips into the shining sea.

OM MANI PADME HUM

*Hermes*, November 1980

K. S. LAKSHMINARAYAN



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