

After-Death Consciousness and Processes

by Geoffrey Farthing

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CONTENTS	
Preface	
Synopsis	
Introduction	
Key to titles	
Table A	
Chapter I	Constitution of Man
Chapter II	Dying and Immediately Afterwards
Chapter III	The "Death Struggle" and "Gestation" Period
Chapter IV	The Second Death and Devachan
Chapter V	Karma and Reincarnation
Chapter VI	Exceptions, Suicides and Accidents
Chapter VII	Psychic and Spiritualistic Phenomena
Chapter VIII	Immortality and Other Matters
Appendix A	Mahatma Letter 16
Appendix B	Mahatma Letter 20c
Glossary	

"They forget, or never knew, that he who holds the keys to the secrets of *Death* is possessed of the keys of *Life*." (ML 359:365)

A COMPENDIUM OF ALL THE INFORMATION ON THE SUBJECT IN THE ORIGINAL LITERATURE OF H.P. BLAVATSKY, HER MASTERS AND OTHERS

PREFACE

It will doubtless come as a surprise to most people that a book of this size can be written on the subject of the after-death states and processes. We are deeply imbued with the idea that nothing on it can be known; any ideas we may have are most likely to be based on our religious belief. What follows, however, purports to be an authoritative account by those who do know. The book tells us something about these knowers, and not only what they know, but how they come to know it. It is all strange territory for the great majority. Perhaps to start with it should be regarded as a story, but as we read, the story unfolds in such a way as to become credible. We begin to master a set of strange ideas, a strange terminology, a mass of detail which eventually aggregates into a wonderfully comprehensive concept of such significant meaning for us that we wonder how we ever managed happily without it. It then certainly ceases to have the character of a story.

This book is presented to two classes of reader; 1) the interested 'lay' reader who has begun seriously to enquire as to what goes on after death and 2) the student of Theosophy. Theosophy is the immense and comprehensive system of thought introduced at the end of the nineteenth century. It is a compendium of aspects of the Ancient Wisdom scattered widely throughout world literature in numerous philosophical and religious writings. To these it adds explanations and some material never made public before. Students of Theosophy will be familiar with the esoteric constitution of man and the main after-death stages. For the lay man, what is written here must come as a revelation. There is much information, of an 'authoritative' nature, , whereas previously virtually nothing has been made public. It is to accommodate this lay reader that the Introductory Information has been given. This is necessary for the understanding of what follows. It is rudimentary and incomplete but it is hoped enough is given to make the earlier extracts in the numbered Sections intelligible. The later material will then become virtually self explanatory. The book comprises a mass of information, with much duplication, but at each iteration something is added, some more information, further explanation, a different point of view, all helping to paint a richer picture.

The book is a compilation making available in one volume all the information given in the 'theosophical' classics. It tells of the universal process of the cyclic coming and going of everything in existence. The birth, death and re-birth of men are included in this process. The story also tells something of the universal law which governs the process and what happens in the period between lives. All references to the subject have been quoted verbatim, and the references to the source books given.

A problem arose in the compilation as to the order in which the extracts should be arranged. They could have been in date order, or by the books from which they were taken, or in the order of the after-death processes, from dying to re-birth. This last was chosen. The material is arranged in Sections, each Section dealing with a phase of what happens after death. The account mainly relates to the normal case of someone dying peacefully at the end of a normal life-span. There are, however, exceptions to the normal rule. Information about these exceptional cases is given. Much information of a general character not specially related to any one of these phases is included. The Table of Contents gives a descriptive title to each Section.

Very little 'connective tissue' has been inserted between extracts, and then only when it was felt to be necessary.

After-Death Consciousness and Processes by Geoffrey Farthing

The great mass of this information on death and the hereafter was given out, amongst much else, in the voluminous classical literature on Theosophy made available to the general public at the end of the nineteenth century. The subject of death, survival, rebirth, both as states and as processes, together with descriptions of the nature of consciousness and its contents, at the different stages, and under widely differing circumstances, is particularly dealt with; the size of this book is evidence of the amount of information we were given.

Although the subject matter has been arranged generally in the order of the post-mortem happenings, there are many extracts with no clear demarcation lines; some single extracts contain some material properly belonging in other Sections. In these cases it was felt desirable to preserve the extracts intact rather than split them up, even though some are lengthy, because they contain a sequence of thought and ideas better unbroken. The extracts within the Sections are in random order. The whole work can be regarded as a jigsaw puzzle with the extracts as pieces. The Introductory Information provides a thumbnail sketch, without detail or colours, of the whole picture, constituting a guide to the would-be solver. As the story unfolds, and the picture assumes shape, each piece of additional information will be found to fit naturally into place. Where this might seem not to be the case to begin with, continued reading will remove many difficulties, and eventually the whole picture, the full panorama, surprising in its extent and magnificence, will be complete. Continued viewing of the great scene brings an ever-increasing awareness of its significance. Each of us is inextricably, and interminably, not only involved in but also one with the vast cosmic process of EVER BECOMING.

SYNOPSIS OF CONTENT OF CHAPTERS

Chapter I : The Constitution of Man

As described.

Chapter II : Dying and Immediately Afterwards

At the time when the Letters and books based on them were published, the subject of near-death experiences had not attracted attention. These experiences, now much in the public eye, were not specifically touched on in the literature. However, there is reference to the review of the past life and to our being at a high level of consciousness momentarily, on passing. This might be the explanation of the experience of meeting or communing with the "Shining One", as variously described.

The thoughts passing through the mind during the last moments of the dying process are of the utmost importance and should not be disturbed. They are significant factors in determining the whole tenor of the next life. In the normal case the brain still functions right to the end of the dying stage. It is during these last moments that the review of the past life takes place. When this is complete and the brain is at last dead, the defunct then goes unconscious.

Chapter III : The "Death Struggle" and "Gestation" Period

Soon after death the higher group of principles (Egoic Triad) prepares to separate from the lower four constituting the personality. This preparation includes what is described as a 'struggle'. It is the period when the past life is evaluated in terms of its spiritual content. The 'struggle' is between the really spiritual elements of the dead man's last life experience and the lower, purely personal, maybe selfish and carnal, ones. The next stage of the death process can only be entered if there is a sufficiency of spiritual content to be assimilated by the Egoic entity. What happens if there is not is fully described.

After the death struggle, a period of "gestation" is entered. It is during this time that the spiritual aroma of the past life is 'ingested' into the Egoic entity. Without this aroma the Ego would have no personal identity at the next stage.

During the "death struggle" and the "gestation" period, the deceased is normally unconscious. At the end of the "gestation" period, there is a second review of the life just passed. At the end of the gestation all that is left of the late personality are the psychic reliquiae, its worldly experiences, its desires, passions, ambitions, memories of achievements, disasters, and so on. The Spiritual aroma or residue of the deceased's experiences, its noble thoughts, unselfish sacrifices, higher aspirations, etc., will have been assimilated by the Ego.

What happens to these two classes of residue, the base and the noble, is described in the Chapters. The personal bodily and psychic remains do not last long; they disintegrate relatively quickly, leaving their

After-Death Consciousness and Processes by Geoffrey Farthing

conditioned essences as a carried-forward balance, so to speak, to the next personality.

Chapter IV : The Second Death and Devachan

When the separation of the lower from the higher results of the ex-personality's living is finished, a second 'death' occurs, and the Ego proceeds to the next stage. What is left of the late personality then deprived of its source of real life and consciousness, i.e. the Ego, becomes literally a mere 'shell'. The fate of that shell and its state of consciousness in the world of shades is described in detail.

After the second death when Ego is freed from the encumbrance of the impure remains of its last personality, consciousness slowly returns to it. As this happens it awakes slowly to find itself in a state or condition of unadulterated bliss: it is in surroundings where, and with those with whom, it would most have wanted to be. It is in the state known as Devachan, a blissful but purely subjective state: one quite private to the Devachanee. It is as a dream which no-one else can share.

Devachan is not a place, it is a state. It is the most enduring one for most of us after death. It lasts for centuries, but eventually it does come to an end. There is a gradual decline into 'old age' and then 'death' or unconsciousness, prior to starting the processes of re-birth into a new body. The new baby is born into circumstances entirely determined by law, Karma, as will be the nature of the new personality and the circumstances, at least of the early part, of its next life.

Chapter V : Karma and Reincarnation

The factors which determine the nature of the new personality are all the result of the life of the old one. There is a mechanism, a kind of psychic or non-physical one, whereby the sum of personal characteristics of the old personality are transmitted to the new one. This is a somewhat similar process to the one whereby the physical body is endowed with hereditary characteristics from its parents, but the old personality assumes the role of both parents as far as the character qualities of the new being are concerned. In this way we all get our due deserts, neither more nor less. This is the law of Karma in action as regards our human condition from a purely individual point of view. There is a tremendous complexity in the workings of this law with regard to any one life because of the interaction of the Karma of the mass of individuals, by families, groups and nations which must be taken into account.

Chapter VI : Exceptions, Suicides and Accidents

All that has so far been described of the after- death processes relates to the normal case only. There are exceptions; and all of these come under the heading of premature deaths. These are deaths by disease, at various ages, suicides, accidents and murders. All these are special cases and the after-death processes are affected accordingly.

The law of Karma has a moral content. It is this which determines the effect of motive in our actions,

After-Death Consciousness and Processes by Geoffrey Farthing

even to the taking of our own life. There is a difference between a soldier who kills but under orders, and a murderer. The fate of the suicide, responsible for his own death, is different from that of the 'accident' whose death may be so sudden that he does not know what happened, and who certainly had no intention to die. All these variations from the normal are examined.

Chapter VII : Psychic and Spiritualistic Phenomena

It will be apparent that the inner principles of man are in the same realms of being (subjective to us) whence originate psychic and spiritualistic phenomena, usually by way of communication but sometimes by materialization, apparitions and other 'psycho-psychic' phenomena. In this Chapter we learn the nature of the various kinds of entity that can communicate through mediums. The mechanism of materialization is also described.

Chapter VIII : Immortality and Other Matters

Personalities come and go; so does everything else in a manifest Universe. This must even apply to the Ego, that persisting divine element of man's being, which must have, in our terms, an almost infinite span of life. There comes a time, however, when it has fulfilled its purpose in the grand scheme. What then? Does anything endure for ever? If it does, is it of any interest to us either individually or personally? Some answers even to these questions are vouchsafed us.

There are areas of being of which the post mortem states as described are only an aspect. Worlds as well as men have their inner principles; they too have their life cycles, their periods of rest and activity, and their birth and death. After a period of activity, referred to sometimes as one of causes, there is a corresponding period of inactivity, of rest, which is one of effects. These effects are then assimilated and resolved, but in that state no new cause can be originated. Likewise with man: a devachanee in his world of effects cannot, for instance, affect what goes on in our world of causative activity. The balancing effects of all causes must be worked out on the plane on which they were generated. There is no punishment as such after death; the retributive effects of our sins on earth are visited on us there, not in the after life.

-oOo-

From here on the extraordinary story of what happens when we die is told in the multitude of extracts from the source books, giving us an impressive outline of the ancient but ageless wisdom of which the knowledge of the after-death states is but a part.

INTRODUCTORY INFORMATION

"From the moment when the foetal embryo is formed until the old man, gasping his last, drops into the grave, neither the beginning nor the end is understood by scholastic science; all before us is a blank, all after us chaos. For it there is no evidence as to the relations between spirit, soul and body, either before or after death. The mere life-principle itself presents an unsolvable enigma, upon the study of which materialism has vainly exhausted its intellectual powers. In the presence of a corpse the skeptical physiologist stands dumb when asked by his pupil whence came the former tenant of that empty box, and whither it has gone. The pupil must either, like his master, rest satisfied with the explanation that protoplasm made the man, and force vitalized and will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery."

(ISIS I, 336)

-oOo-

The main source of information we have as to what happens after death is The Mahatma Letters to A.P. Sinnett and the voluminous writings of H.P. Blavatsky, a pupil of one of the Mahatmas.

The Mahatma Letters are a series of letters written between 1880 and 1885 to A.P. Sinnett, a journalist and author. The letters are now kept in the British Library. Who were these Mahatmas? They are reported to be members of a Brotherhood of Initiates into the Mysteries. In these Mysteries were taught some of the secrets of the grand cosmic process and man's part in it, and they were a vehicle for conveying, from age to age, a knowledge of the inner workings of Nature. To become heir to this knowledge requires an intellect of the highest calibre, the greatest purity of life, an unblemished character, an ardent desire to be of effective service to humanity, and an indomitable will. Very few attain these qualifications but tradition has it that there has been a continuous line of such men from time immemorial. Their knowledge and strength of character give them access to power in an exceptional degree. This is not only over the inherent powers of Nature but in the inner psychological realms, where they can operate in full self-consciousness. It is in this way that they can know of the processes we all go through in those inner realms of being after death. They get this knowledge directly, by a direct spiritual perception (of a different order altogether from clairvoyance) and not through any intermediary such as a spiritualistic medium.

Their account of what happens when we die had not been made public, in plain language nor in such detail, before it was given to Sinnett in those letters. The letters were not published until 1924, but Sinnett had earlier written an account of the post mortem states from the information given in the letters, in his book Esoteric Buddhism.

The common belief is that as no man has ever returned from the other side of death to tell us what it is like, we therefore cannot know. The spiritualists have given us accounts from "spirits", assumed to know since they are 'there', but as we shall see, not only are their accounts contradictory and inconsistent between themselves, but also the reliability of the 'spiritual' informants is questionable for very good reasons. The Mahatmas, living, highly trained men in full possession of all their faculties - and those

After-Death Consciousness and Processes by Geoffrey Farthing

developed to a quite extraordinary degree - are the 'authority' for what is written here. The "spirits" on the other hand are entities of quite another much lower order altogether and cannot have, or have become acquainted with any knowledge they did not possess before they died.

To understand the after-death processes we must have knowledge of the complex nature of man. He is not to be regarded merely as a physical being, alive on earth, maybe having a soul, or even both a soul and spirit. The teaching is that he is essentially a spiritual entity, who during life operates at various levels of being: the spiritual, mental, emotional and physical. He is said to be constituted of seven aspects or principles, grouped to correspond with those levels. By means of these principles he has 'being' at each level and, depending on his evolutionary development, he is able to operate more or less consciously on those levels.

No doubt the idea of Mahatmas in the sense used here and of this sevenfold constitution of man will be strange to most readers. The idea of the evolutionary unfoldment of faculties will perhaps appear less strange, but in the teaching that idea is extended to include a long term psychological and spiritual development far beyond what could normally be envisaged. This is supplementary to the commonly accepted view of evolution which is all at physical level by way of the survival of the fittest.

The Mahatmas are men who have 'evolved' in this way. Their ability consciously to operate on the various levels of being by the development of their inner principles is a result of evolutionary process. In this way we all, in time, may become Mahatmas, but we cannot do this in one lifetime. The teaching tells of this progressive development through a long series of lives, each of which is a link in a causative chain joined both to its predecessors and successors by way of its inner, non-physical principles, i.e. its soul and spiritual aspects.

During our stay on earth we pass from infancy, adolescence, maturity, old age, to eventual death. The questions now are: what is reborn; what can constitute another life; what connects it to past and future lives?

The teaching is that the processes of Nature, indeed of the whole Universe, are cyclical, like the round of the seasons: a coming and going which applies to everything including every man and all that comprises him, physically or internally. Behind this coming and going, however, it is postulated that there is always a self-existent something - THAT which always IS. When we are thinking of an active Universe, THAT is regarded as the One Life. This One Life is as a flame at which innumerable candles can be lit. The essential, spiritual inner nature of every thing and being, including men, is as one of these candle flames. This is the indispensable spiritual essence of everything - identical with the One Life. It becomes temporarily a separate life in a sea of other lives during, say, the life of our globe earth.

This one 'Life' needs vehicles in which to operate, to become effective, at the various levels of being. In man it is these vehicles which are referred to as his principles. The three uppermost of these, the most spiritual, form a threefold entity, a triad, the spiritual Ego of the man, known also as the INDIVIDUALITY.

The principles are conventionally as follows: Spirit; the Vehicle of Spirit; and Mind; this last seen as

After-Death Consciousness and Processes by Geoffrey Farthing

having two aspects, higher and lower. The higher is associated with the two spiritual principles above it. This triad is virtually an immortal, divine entity. It is this which manifests periodically in successive PERSONALITIES. Each personality is composed of the four lower principles. These are: the Physical Body; a Vehicle for 'life' energies, the life force; the Life Force itself, vitality; and an emotional, passionate desire Vehicle. This vehicle is closely associated with the lower aspect of Mind. For convenient reference these principles are numbered one to seven, the physical body being number one and Spirit, the highest, number seven.

As said, Mind (in Sanskrit: Manas), the fifth principle, is regarded as dual, having two aspects, although it is always one single principle. The upper or higher aspect is always closely associated with the 6th principle (in Sanskrit: Buddhi), forming a dual combination (Buddhi-Manas). The lower aspect associates with the fourth principle (in Sanskrit: Kama), forming a duad, Kama-Manas. This mento-emotional complex, the middle duad, so called, is the man's soul or psyche and we shall see that it is mortal, whereas the spiritual Ego is virtually immortal.

For clarity man's principles are set out in Table A at the end of this section.

There is a 'bridge' between the upper and lower aspects of Manas, forming a connection, at mind level, between the temporary or mortal soul and the persisting Individuality or Ego. Lastly the three lower principles, referred to sometimes as the lower triad, are the Physical Body, the Life Force (Prana) and its vehicle (Linga Sarira). The middle duad and the lower triad constitute the man's Personality, as opposed to his Individuality. The distinction between these two is important and must be kept in mind otherwise confusions can arise. For example, it is never (or nearly so) the personality which reincarnates.

In considering reincarnation which is inseparable from the after-death processes, there is a link between one personality and the next. This link is two-fold: on the one hand there is the persisting spiritual Ego, and on the other, some 'tendencies' (formed during previous lives) of a psycho-mental nature, but they can also have an effect on the physical body of the next personality. These tendencies, referred to as skandhas, are, so to speak, a residue of previous personal lives, distilled out in the after-death processes. They determine the character of the next personality, both psychically and, to some extent, physically.

This classification and numbering of man's principles is used consistently throughout the original classical theosophical literature. Other classifications, with resulting confusions, were introduced later. The account of the after-death states and processes given here can only be understood in terms of this original nomenclature and numeration.

The 'processes' of the after-life as they relate to man reflect the greater cosmic ones pertaining not only to worlds, but also analogously to galaxies of universes themselves. All the processes are within the operation of universal Law which operates throughout and at all levels of being. This overall Law (Karma) ensures the origination or coming into manifest being, of everything in its proper season. It also ensures its survival, by way of intelligent regulation, and its eventual demise after it has fulfilled its programme of development. This latter as applying to worlds, for example, is effected by innumerable streams of life in an infinity of forms. In this programme on our earth mankind plays a central, key role.

After-Death Consciousness and Processes by Geoffrey Farthing

The account given here of what happens after death is complicated. Without some framework, an overall pattern of successive happenings, it would be difficult to fit the numerous items of information into the whole picture. It is hoped that taken together the Sections will give such an outline, so as to give shape to the whole panorama. There is a degree of overlap between the Sections. Some of the Mahatma Letters are long, covering more than one aspect of the subject. Occasionally the longer letters have been split up and their contents allocated to appropriate Sections. Two of these letters have been reproduced entire in the Appendix so that the relationship of a paragraph to the others can be seen.

After-Death Consciousness and Processes by Geoffrey Farthing

KEY to the Book-title Abbreviations :-

KEY = The Key to Theosophy

CW = The Collected Writings of H.P. Blavatsky (de Zirkov)

SD = The Secret Doctrine

ISIS = Isis Unveiled

ML = The Mahatma Letters to A.P. Sinnett

EST = Esoteric School of Theosophy - Instructions

EWS = Esoteric Writings of Subba Rao

Note:

The page numbers of *The Secret Doctrine* and *The Key to Theosophy* are those of the original editions.

The page numbers of The Mahatma Letters are 3rd Edition followed by 2nd Edition.

TABLE A

MAN'S PRINCIPLES					
Name			Groupings		
English	Sanskrit	No.			
Spirit	Atma	7	Ego or	Ego or	Spirit or
Vehicle of Spirit	Buddhi	6	Individuality	Upper Triad	Monad
Mind	Manas	5			Human Soul
Upper					
Lower				Middle Duad	Psyche or
Vehicle of Emotions etc.	Kama	4	Personality		Animal Soul
Life Force	Prana	3			
Vehicle of Life Force	Linga Sarira	2		Lower Triad	
Physical Body	Sthula Sarira	1			

SECTION I

THE CONSTITUTION OF MAN

Key 90 Theo: Believing in seven planes of Kosmic being and states of Consciousness, with regard to the Universe or the Macrocosm, we stop at the fourth plane, finding it impossible to go with any degree of certainty beyond. But with respect to the Microcosm, or man, we speculate freely on his seven states and principles.

Enq: How do you explain these?

Theo: We find, first of all, two distinct beings in man; the spiritual and the physical, the man who thinks, and the man who records as much of these thoughts as he is able to assimilate. Therefore we divide him into two distinct natures; the upper or the spiritual being, composed of three "principles" or *aspects*; and the lower of the physical quaternary, composed of *four* - in all *seven*.

Key 91 THEOSOPHICAL DIVISION

THEOSOPHICAL DIVISION

After-Death Consciousness and Processes by Geoffrey Farthing

Sanskrit Terms	Esoteric Meaning	Explanatory
LOWER QUATERNARY – (Principles a to d)		
(a) Rupa, or Sthula-sarira	(a) Physical body	(a) Is the vehicle of all the other “principles” during life.
(b) Prana	(b) Life, or Vital Principle	(b) Necessary only to <i>a, c, d</i> , and the functions of the lower <i>Manas</i> , which embrace all those limited to the (<i>physical</i>) brain.
(c) Linga-sarira	(c) Astral Body	(c) The <i>Double</i> , the phantom body.
(d) Kama-rupa	(d) The seat of animal desires and passions	(d) This is the centre of the animal man, where lies the lines of demarcation which separates the mortal man from the immortal entity.
UPPER IMPERISHABLE TRIAD – (Principles e to g)		
(e) <i>Manas</i> – a dual principle in its functions	(e) Mind, intelligence: which is the higher human mind, whose light or radiation links the MONAD, for the lifetime to the mortal man.	(e) The future state and the Karmic destiny of man depend on whether <i>Manas</i> gravitates more downward to <i>Kama rupa</i> , the seat of the animal passions, or upwards to <i>Buddhi</i> , the Spiritual Ego. In the latter case, the higher consciousness of the individual Spiritual aspirations of <i>mind</i> (<i>Manas</i>), assimilating <i>Buddhi</i> , are absorbed by it and form the <i>Ego</i> , which goes into Devachanic bliss.
(f) <i>Buddhi</i>	(f) The Spiritual Soul	(f) The vehicle of pure universal spirit.
(g) <i>Atma</i>	(g) Spirit	(g) One with the Absolute, as its radiation.

Key 98 Theo: Here you have our doctrine, which shows man a *Septenary* during life; a *quintile* [counting *Manas* as two] just after death, in *Kama-Loka*; and a threefold Ego, Spirit Soul, and consciousness in *Devachan* ... [Then follows a colourful description in Plutarch's words of the post mortem processes until the Ego reaches *Devachan*.]

Key 100 Theo: Do not imagine that because man is called septenary, then *quintuple* and triad, he is a compound of seven, five or three entities; ... The "principles", as already said, save the body, the life, and the astral *eidolon*, all of which disperse at death, are simply *aspects* and *states of consciousness*. There is but one *real* man, enduring through the cycle of life and immortal in essence, if not in form, and this is *Manas*, the Mind-man or embodied Consciousness ... Are you acquainted *with all the states of matter*,

After-Death Consciousness and Processes by Geoffrey Farthing

you who hitherto knew but three? And how do you know whether that which we refer to as ABSOLUTE CONSCIOUSNESS or Deity for ever invisible and unknowable be not that which, though it eludes for ever our human *finite* conception, is still universal Spirit-matter or matter-Spirit *in its absolute finitude*?. It is then one of the lowest, and in its manvantaric manifestations *fractioned* - aspects of this Spirit-matter, which is the conscious *Ego* that creates its own paradise, a fool's paradise, it may be, still a state of bliss.

Enq: But what is *Devachan*?

Theo: The "land of gods" literally; a condition, a state of mental bliss. Philosophically a mental condition analogous to, but far more vivid and real than, the most vivid dream. It is the state after death of most mortals.

Key 118 Theo: Just the same, we could easily make of the body the vehicle of the "vital Double"; of the latter the vehicle of Life or *Prana*: of *Kama-rupa* or (animal) soul, the vehicle of the *higher* and the *lower* mind, and make of this six principles, crowning the whole with the one immortal spirit. In Occultism every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

Enq: It is just that which it is so difficult to understand.

Theo: It seems to me very easy, on the contrary, once that you have seized the main idea, i.e., that man acts on this or another plane of consciousness, in strict accordance with his mental and spiritual condition. But such is the materialism of the age that the more we explain the less people seem capable of understanding what we say. Divide the terrestrial being called man into three chief aspects, if you like, and unless you make of him a pure animal you cannot do less. Take his objective *body*; the thinking principle in him - which is only a little higher than the *instinctual* element in the animal - or the vital conscious soul; and that which places him so immeasurably beyond and higher than the animal - i.e., his *reasoning* soul or "spirit". Well, if we take these three groups or representative entities, and subdivide them according to the occult teaching, what do we get?

First of all, Spirit (in the sense of the Absolute, and therefore, indivisible ALL), or Atma. As this can neither be located nor limited in philosophy, being simply that which is in Eternity, and which cannot be absent from even the tiniest geometrical or mathematical point of the universe of matter or substance, it ought not to be called, in truth, a "human" principle at all. Rather, and at best, it is in Metaphysics that point in space which the human Monad and its vehicle man occupy for the period of every life. Now that point is as imaginary as man himself, and in reality is an illusion, a *maya*; but then for ourselves, as for other personal Egos, we are a reality during that fit of illusion called life, and we have to take ourselves into account, in our own fancy at any rate, if no one else does ... Occultism calls this *seventh* principle the synthesis of the sixth, and gives it for vehicle the *Spiritual* Soul, *Buddhi* ... In conjunction, these two [Atma and Buddhi] are one, impersonal and without any attributes (on this plane, of course), and make two spiritual principles. If we pass on to the *Human* Soul, *Manas* or *mens*, every one will agree that the intelligence of man is *dual* to say the least: e.g. the high-minded man can hardly become low-minded; the very intellectual and spiritual-minded man is separated by an abyss from the obtuse, dull, and material, if

After-Death Consciousness and Processes by Geoffrey Farthing

not animal-minded man.

Enq: But why should not man be represented by two principles or two aspects, rather?

Theo: Every man has these two principles in him, one more active than the other, and in rare cases one of these is entirely stunted in its growth, so to say, or paralysed by the strength and predominance of the other *aspect*, in whatever direction. These, then, are what we call the two principles or aspects of *Manas*, the higher *Manas*, or the thinking conscious Ego gravitating towards the spiritual Soul (Buddhi); and the latter, or its instinctual principle, attracted to *Kama*, the seat of animal desires and passions in man. Thus we have *four* principles justified; the last three being (1) the "Double", which we have agreed to call Protean, or Plastic Soul; the vehicle of (2) the life *principle*; and (3) the physical body ...

Enq: But what is it that reincarnates, in your belief?

Theo: The Spiritual thinking Ego, the permanent principle in man, or that which is the seat of *Manas*. It is not Atma, or even Atma-Buddhi, regarded as the dual *Monad*, which is the *individual*, or *divine* man, but *Manas*; for Atman is the Universal ALL, and becomes the HIGHER-SELF of man only in conjunction with *Buddhi*, its vehicle, which links IT to the individuality (or divine man). For it is the Buddhi-*Manas* which is called the *Causal body* (the United 5th and 6th Principles), and which is *Consciousness* that connects it with every personality it inhabits on earth. Therefore, Soul being a generic term, there are in men three *aspects* of Soul - the terrestrial, or animal; the Human Soul; and the Spiritual Soul; these, strictly speaking, are one Soul in its three aspects. Now of the first aspect nothing remains after death; of the second (*nous* or *Manas*) only its divine essence *if left unsoiled* survives, while the third in addition to being immortal becomes *consciously* divine, by the assimilation of the higher *Manas*.

Key 134 Enq: But what is the difference between the two? [Individuality and Personality] 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.

Key 135 Theo: 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 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

After-Death Consciousness and Processes by Geoffrey Farthing

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 *Tajjasa* (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.

Key 135 Footnote: MAHAT or the "Universal Mind" is the source of *Manas*. The latter is Mahat i.e., mind, in man. *Manas* is ... "embodied Spirit" ... 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. [This note makes reference also to "Manasa-putras, third Race, our Round", not directly relevant to the after-death story at this stage.]

Key 175 Theo: To avoid henceforth such misapprehensions [concerning Higher Self, Ego, etc.], I propose to translate literally from the Occult Eastern terms their equivalents in English, and offer these for future use.

THE HIGHER SELF is Atma, the inseparable ray of the Universal and ONE SELF. It is the God *above*, more than within, us. Happy the man who succeeds in saturating his *inner Ego* with it!

THE SPIRITUAL *divine* EGO is the Spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which it is no EGO at all, but only the Atmic *Vehicle*.

THE INNER or HIGHER EGO is *Manas*, the "Fifth" Principle, so called, independently of *Buddhi*. The Mind-Principle is only the Spiritual Ego when merged *into one* with *Buddhi* - no materialist being supposed to have in him *such* an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the "Reincarnating Ego."

THE LOWER or PERSONAL EGO is the physical man in conjunction with his *lower* Self, i.e. animal instincts, passions, desires, etc. It is called the "false personality", and consists of the *lower Manas* combined with *Kama-rupa*, and operating through the Physical body and its phantom or "double".

The remaining Principle "*Prana*", or "Life", is, strictly speaking, the radiating force or Energy of Atma - as the Universal Life and the ONE SELF - ITS lower or rather (in its effects) more physical, because manifesting, aspect. *Prana* or Life permeates the whole being of the objective Universe; and is called a "principle" only because it is an indispensable factor and the *deus ex machina* of the living man.

After-Death Consciousness and Processes by Geoffrey Farthing

Key 183 Enq: 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?

Theo: It is this nature, mysterious, Protean, beyond any grasp, and almost shadowy in its correlations with the other principles, that is most difficult to realize, 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, 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 realize 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 at the beginning and give you the genealogy of this Ego in a few lines.

Enq: Say on.

Theo: 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-putras*, "the Sons of the (Universal) mind". This *individualized* "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 twofold attribute which is (a) their *essential* inherent characteristic, heaven-aspiring mind (higher *Manas*), and (b) the human quality of thinking, or animal cogitation, rationalized owing to the superiority of the human brain, the *Kama*-tending or lower *Manas*. One gravitates towards Buddhi, the other, tending downwards, 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.

Enq: Is this "child" the personality?

Theo: 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 aspiration, 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.

After-Death Consciousness and Processes by Geoffrey Farthing

CW I, 331 In the grain of sand, and each atom of the human material body, the spirit is *latent*, not active; hence, being but a correlation of the highest light, something concrete as compared with the purely abstract, the atom is vitalized and energized by spirit, without being endowed with distinct consciousness. A grain of sand, as every minutest atom, is certainly "imbued with that vital principle called spirit". So is every atom of the human body, whether physical or astral, and thus every atom of both, following the law of evolution, whether of objective or semi-concrete astral matter, will have to remain eternal throughout the endless cycles, indestructible in their primary, elementary constituents ...

Our opponents repeat the words Trinity, Body, Soul, Spirit, as they might say the cat, the house and the Irishman inhabiting it - three perfectly dissimilar things. They do not see that, dissimilar as the three parts of the human trinity may seem, they are in truth but correlations of the one eternal essence - which is no essence; but unfortunately the English language is barren of adequate expression, and, though they do not see it, the house, the physical Irishman, and the cat are, in their last analysis, one.

CW IV, 53 ... the *Linga-Sarira* "... is the subtile, ethereal element of the *ego* of an organism [whether human or animal or vegetable]; inseparably united to ... the latter; it never leaves it but at death". And if so, how could the "astral body" of man, if we call it *Linga-Sarira*, leave him during his lifetime and appear as his double, as we know, is repeatedly the case with mediums and other peculiarly endowed persons? The answer is simple; that which appears, or the "double", is called *Mayavi-Rupa* (illusionary form) when acting blindly; and - *Kama-Rupa*, "will" or "desire-form" when compelled into an objective shape by the conscious will and desire of its possessor. The *Jivatma* (vital principle) and *Linga-Sarira* (Sex-body) are *inner principles*; while the *Mayavi-Rupa* is the *outside* soul so to say: one which envelops the physical body, as in a filmy ethereal casing. It is a perfect counterpart of the man and even of the clothing which he happens to wear. And this principle is liable to become condensed into opacity, compelled to it, either by the law of intermagnetic action, or by the potentiality of *Yoga-ballu* or "adept-power".

Thus, the "*Linga-Sarira*" is "dissolved with the external body at the death of the latter". It dissolves slowly and gradually, its adhesion to the body becoming weaker, as the particles disintegrate. During the process of decay, it may, on sultry nights, be sometimes seen over the grave. Owing to the dry and electric atmosphere it manifests itself and stands as a bluish flame, often as a luminous pillar, of "odyle", bearing a more or less vague resemblance to the outward form of the body laid under the sod. Popular superstition, ignorant of the nature of these *post-mortem* gaseous emanations, mistakes them for the presence of the "suffering" soul, the personal *spirit* of the deceased, hovering over his body's tomb. Yet, when the work of destruction has been completed, and nature has broken entirely the cohesion of corporeal particles, the *Linga-Sarira* is dispersed with the body of which it was but an emanation.

CW IV, 184 It is sufficient to .. ponder over the septenary constitution of man into which the triple human entity is divided by the occultists, to perceive that the "astral" *monad* is not the "Spiritual" *monad* and *vice versa*. .. we say again that "Reincarnation", *i.e.*, the appearance of the same individual, or rather, of the *astral* monad [or the *personality* as claimed by the modern Reincarnationists], twice on the same planet, is not a rule in nature" and that "it is an exception". Let us try once more to explain our meaning. The reviewer speaks of the "spiritual Individuality" or the *Immortal Monad* as it is called, *i.e.*, the seventh and sixth Principles .. In *Isis* we refer to the *personality* or the *finite* astral monad, a compound of imponderable elements composed of the fifth and fourth principles. The former as an emanation of the ONE absolute is indestructible; the latter as an elementary compound is finite and doomed sooner or later to destruction with the exception of the more spiritualized portions of the fifth principle (the *Manas* or

After-Death Consciousness and Processes by Geoffrey Farthing

mind) which are assimilated by the sixth principle when it follows the seventh to its "gestation" state" to be reborn or not reborn, as the case may be, in the *Arupa Loka* (the Formless World). The seven principles, forming, so to say, a *triad* and a *quaternary*, or, as some have it a "Compound *Trinity*", subdivided into a triad and two duads, may be better understood in the following groups of Principles:

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

CW V, 49 What are these principles or "Entities" [which constitute a whole man]?

1st Principle: the physical body which decomposes and disappears.

2nd Principle: LIFE or rather the vital ray which animates us and which is borrowed from the inexhaustible reservoir of the Universal Life.

3rd Principle: the astral body, the *double* or *doppelgaenger*, the shadow of, or emanation from the physical body, which disappears when the latter ceases to exist. Every living being has one, even the beasts; and it is called illusory because it has no material consistence, properly speaking, and cannot last

After-Death Consciousness and Processes by Geoffrey Farthing

4th Principle: the will which directs Principles 1 and 2.

5th Principle: the *human* or animal intelligence, or the instinct of the brute.

6th Principle: the spiritual or divine soul, and the

7th Principle: the SPIRIT. The last is what the Christians call *Logos*, and we - our personal God. We know no other; because *the absolute* and the *One* - that is the All - *Parabrahm*, is an impersonal principle beyond all human speculation."

CW XI, 451 ... 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 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 onto 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!

CW XII, 14 As Shakespeare says of the genius of great men - what we perceive of his substance "is not here" -

"For what you see is but the smallest part
And least proportion of humanity:
I tell you, madam, were the whole frame here,
It is of such a spacious lofty pitch
Your roof were not sufficient to contain it."

This is precisely what the Esoteric philosophy teaches. The flame of genius is lit by no anthropomorphic hand, save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our Ego, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle. This it is that asserts itself stronger than in the average man, through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that EGO to assert itself on the outward plane of its objective form - the man of clay - in the matter-of-fact, daily life of the latter. The EGOS of a Newton, an Aeschylus, or a Shakespeare are, of the same essence and substance as the Egos of a yokel, an ignoramus, a fool, or even an idiot; and

After-Death Consciousness and Processes by Geoffrey Farthing

the self-assertion of their informing *genii* depends on the physiological and material construction of the physical man. No Ego differs from another Ego, in its primordial or original essence and nature. That which makes one mortal a great man and another a vulgar, silly person is, as said, the quality and makeup of the physical shell or casing, and the adequacy or inadequacy of brain and body to transmit and give expression to the light of the real, *Inner* man; and this aptness or inaptness is, in its turn, the result of Karma. Or, to use another simile, physical man is the musical instrument, and the Ego, the performing artist. The potentiality of perfect melody of sound, is in the former - the instrument - and no skill of the latter can awaken a faultless harmony out of a broken or badly made instrument. This harmony depends on the fidelity of transmission, by word or act, to the objective plane, of the unspoken divine thought in the very depths of man's subjective or inner nature. Physical man may - to follow our simile - be a priceless Stradivarius, or a cheap and cracked fiddle, or again a mediocrity between the two, in the hands of the Paganini who ensouls him.

CW XII, 526 .. neither Atman, which is no individual "principle" but a radiation *from* and *one with* the Unmanifested Logos; nor the body, which is the material rind or shell of the Spiritual Man, can be in strict truth, referred to as "principles". Moreover the chief "principle" of all, one not even mentioned heretofore, is the "Luminous Egg" (Hiranyagarbha) or the invisible magnetic sphere in which every man is enveloped. [Footnote: So are the animals, the plants and even the minerals. Reichenbach never understood what he learned through his sensitives and clairvoyants. It *is* the odic, or rather the auric or magnetic fluid which emanates from man, but it is also something more. It is the direct emanation: (a) from the Atmic Ray in its triple aspect of Creator, Preserver and Destroyer (Regenerator); and (b) from Buddhi-Manas. The *seventh* aspect of this individual aura is the faculty of assuming the form of its body and becoming the "Radiant", the Luminous Augoeides. It is this, strictly speaking, which at times becomes the form called Mayavi-Rupa. Therefore as explained in the second face of the diagram (the astral man), the Spiritual Man consists of only five principles, as taught by the Vedantins, who substitute tacitly for the physical this sixth, or Auric Body, and merge the dual Manas (the dual mind or consciousness) into one. Thus they speak of five kosas (sheaths or principles), and call Atman the sixth yet no "principle".

CW XII, 526 It is this Body which at death assimilates the essence of Buddhi and Manas and becomes the vehicle of these spiritual principles, *which are not objective*, and then with the full radiation of Atman upon it, ascends as Manas-Tajasa into the Devachanic state. Therefore, it is called by many names. It is the Sutratman, the silver "thread" which "incarnates" from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence - in other words, the spiritual aroma of every personality it *follows* through the pilgrimage of life.

CW XII, 704 THE LINGA-SARIRA. The Linga-Sarira, as often said before, is the vehicle of Prana, and supports life in the Body. It is the reservoir or sponge of life, gathering it up from all the natural kingdoms around, and it is the intermediary between the kingdoms of Pranic and physical life. Life cannot pass immediately and directly from the subjective to the objective, for nature passes gradually from sphere to sphere, overleaping none. The Linga-Sarira serves as the intermediary between Prana and Sthula-Sarira, drawing life from the ocean of Jiva, and pumping it in the physical Body as Prana. For life is, in reality, Divinity, Parabrahman, the Universal Deity. But in order that it may manifest on the physical plane it must be assimilated to the matter of that plane; this cannot be done directly, as the purely physical is too gross, and thus it needs a vehicle - the Linga-Sarira.

After-Death Consciousness and Processes by Geoffrey Farthing

The Linga-Sarira is in a sense the permanent seed for the Sthula-Sarira of man, and Weissmann, in his theory of the hereditary germ, is not far from the truth. But it would be an error to say that there is one permanent seed oversouled by a single Ego in a series of incarnations. The Linga-Sarira of one incarnation fades out, as the Sthula-Sarira to which it belongs rots out; the Auric Egg furnishes the basis of the new Linga-Sarira and the Tantric Elementals form it within the Auric Envelope, the continuity being thus preserved; it lies dormant in the foetal state, during the Devachan of the entity to whom it belongs, and enters, in due course, a woman's womb. It is first in the womb, and then comes the germ that fructifies it, from the male parent. It is the subjective image of the man that is to be, the model of the physical body in which the child is to be formed and developed. It is then clothed with matter, as were the Lunar Pitris, and is therefore often called the Chhaya. Up to the age of seven, it forms and moulds the Body; after that age, the Body forms the Linga-Sarira. The Mind and the Linga-Sarira mutually act and react on each other and so is prepared a mould for the next incarnation. It is the perfect picture of the man, good or bad, according to his own nature. It cannot therefore be said that there is one permanent Linga-Sariric seed in the incarnations of the Ego; it is a perpetual succession of destruction and reformation, the Manas by the Auric Egg affording the permanent seed; "it is Heaven and Earth kissing each other".

During incarnation the germ, or life essence, of the Linga Sarira, is, as said, in the Spleen; the Chhaya lies curled up therein. And now let the student escape from much confusion by distinguishing between the various Astral Bodies and the true Astral. The Astral, *par excellence*, the Second Principle in Man, corresponding to the Second Principle in Cosmos, is the progeny of the Chhaya of the Lunar Pitris and the Auric Essence that absorbed it. This is the moulder of the infant's Body, the model spoken of above. This has for its physical organ the Spleen, and during incarnation has its seat there. It affords the basis for *all* Astral Bodies, for the Linga-Sarira proper, and the Mayavi-Rupas used as vehicles for different Principles. Let us then now call it the Chhaya, in view of its origin. When an Astral Body is to be formed, the Chhaya evolves a shadowy, curling or gyrating essence like smoke, which gradually takes form as it emerges. In order that this essence may become visible, the Chhaya draws on the surrounding atmosphere, attracting to itself certain minute particles floating therein, and so the Linga-Sarira, or other Astral vehicle is formed outside the physical Body. This process has often been observed at spiritualistic sances, at which materialization has occurred. An Esotericist has seen the Chhaya emerging from Eglinton's left side, and forming in the way here described.

This ethereal Body, built outside the Sthula-Sarira, is the Linga-Sarira, properly so termed; it could not form *in vacuo*; it is built up temporarily, with the Chhaya as its foundation, and disperses when the Chhayic foundation is withdrawn into the Body. This Linga-Sarira is united to the physical Body by an umbilical cord, a material cord, and cannot therefore travel very far from it. It may be hurt by a sharp instrument, and would not face a sword or bayonet, although it can easily pass through a table or other piece of furniture. When swords are struck at Shades, it is the sword itself, not its Linga-Sarira, or Astral that cuts. Sharp instruments alone can penetrate such Astrals; thus, under water, a blow with a blunt object would not affect you so much as a cut would.

CW XII, 707 KAMA AND KAMA-RUPA. Although the student can no longer look on Prana as one of the Seven Principles, since it is the Universal Life, he must not forget that it vivifies all, as Pranic energy. Every Principle is a differentiation of Jiva, and *the life-motion in each* is Prana, "the Breath of Life". It is Nephesh: and Jiva becomes Prana only when the child is born. Thus Kama depends on Prana, without which there would be no Kama. Prana wakes the Kamic germs to life, and it makes all desires vital and

After-Death Consciousness and Processes by Geoffrey Farthing

living.

Prana is not, it must be remembered, the production of the countless "lives" that make up the human Body, nor of the congeries of the cells and atoms of the Body. It is the parent of the "lives", not their product. As an example, a sponge may be immersed in an ocean; the water in the sponge's interior may be compared to Prana; the water outside is Jiva. Prana is the motor-principle in life. The Body leaves Prana, Prana does not leave it. Take out the sponge from the water, and it becomes dry - thus symbolizing death.

(708) The Kama during life does not form a Body which can be separated from the physical Body. It is intermolecular, answering molecule for molecule to the physical Body, and inseparable from it molecularly. Thus it is a form yet not a form; a form within the physical Body, but incapable of being projected outward as a form. This is the Inner, or Astral Man, in whom are located the centres of sensation, the psychic senses, and on whose intermolecular *rapport* with the physical Body, all sensation and purposive action depend. At death, every cell and molecule gives out this essence, and from it, with the dregs of the Auric Envelope, is formed the separate Kama-Rupa; but this can never come during life. The Blood is a good symbol of Kama-Rupa, for while within the Body, filling every portion but confined in vessels, it takes the shape of the Body and has a form, though in itself formless. If the term Kama-Rupa be used to indicate this intermolecular structure which is the Psychic Man, then the *post mortem* separate form must be called the Kama-Rupa-Astral, or Astral of the Kama-Rupa.

During life the Lower Manas acts through this Kama-Rupa, and so comes into contact with the Sthula-Sarira; this is why the Lower Manas is said to be "enthroned in Kama-Rupa". After death it ensouls the Kama-Rupa for a time, until the Higher Triad, having reabsorbed the Lower Manas, or such portion of it as it can reabsorb, passes into Devachan. The normal period during which any part of the consciousness remains in Kama-Loka, *i.e.*, is connected with the Kama-Rupa, is one hundred and fifty years. The Kama-Rupa eventually breaks up, and leaving in Kama-Loka the Tanhik Elementals, its remaining portions go into animals, of which the red-blooded come from man. Cold-blooded animals are from the matter of the past.

We have already seen that, in the Body, Kama is specially connected with the Blood, Liver, Stomach, Navel and Generative Organs, leaving out now its organs in the Head, which are connected with its psychic rather than with its animal aspect. Connected so strongly with the organs that support and propagate life, the acme of Kama is the sexual instinct. Idiots show such desires, and also appetites connected with food, etc., but nothing higher. Therefore, to get rid of Kama, you must crush out all your material instincts - "crush out matter". But at the same time you must remember that Kama, while having as part of it bad passions and emotions, animal instincts, yet helps you to evolve, by giving also the desire and impulse necessary for rising. For in Kama-Prana are the physical elements which impel to growth both physically and psychically, and without these energetic and turbulent elements progress could not be made. The Sun has a physical as well as a mental effect on man, and this effect of the Sun on humanity is connected with Kama-Prana, with these most physical Kamic elements, for from the Sun flows the Vital Principle which, falling on these, impels to growth. Hence the student must learn to dominate and purify Kama, until only its energy is left as a motor power, and that energy directed wholly by the Manasic Will.

After-Death Consciousness and Processes by Geoffrey Farthing

CW XII, 709 LOWER MANAS, OR KAMA-MANAS. The Lower Manas is, in many respects, most difficult to understand. There are enormous mysteries connected with it. We shall here consider it as a Principle, taking later the workings of Consciousness in the Quaternary, and in each member of it.

The important point to grasp is its relationship to the Higher Manas.

Manas is, as it were, a globe of pure, Divine Light, a Ray from the World Soul, a unit from a higher sphere, in which is no differentiation. Descending to a plane of differentiation it emanates a Ray which is itself, which it can only manifest through the personality already differentiated. This Ray is the Lower Manas, while the globe of Divine Light, a Kumara on its own plane, is the Higher Ego, or Higher Manas, Manas Proper. But it must never be forgotten that the Lower Manas is the same in its essence as the Higher.

This Higher Ego, at incarnation, shoots out the Ray, the Lower Ego. At every incarnation a new Ray is emitted, and yet in essence it is the same Ray, for the essence is always one, the same in you and in me and in everybody. Thus the Higher Ego incarnates in a thousand bodies. The Flame is eternal. From the Flame of the Higher Ego the Lower is lighted, and from this a lower vehicle, and so on. For this Ray can manifest on this Earth, sending out its Mayavi-Rupa. The Higher Ego is the Sun, we may say, and the personal Manases are its Rays; the mission of the Higher Ego is to shoot out a Ray to be a soul in a child. Only thus can the Higher Ego manifest, for thus it manifests through its attributes. Only thus also can it gather experience; and the meaning of the passage in the *Upanishads*, where it says that the Gods feed upon men, is that the Higher Ego obtains its Earth experience through the Lower.

(710) These relationships may be better conceived by a study of the following diagram:

MANVANTARIC ASPECT OF PARABRAHMAN AND MULAPRAKRITI

After-Death Consciousness and Processes by Geoffrey Farthing

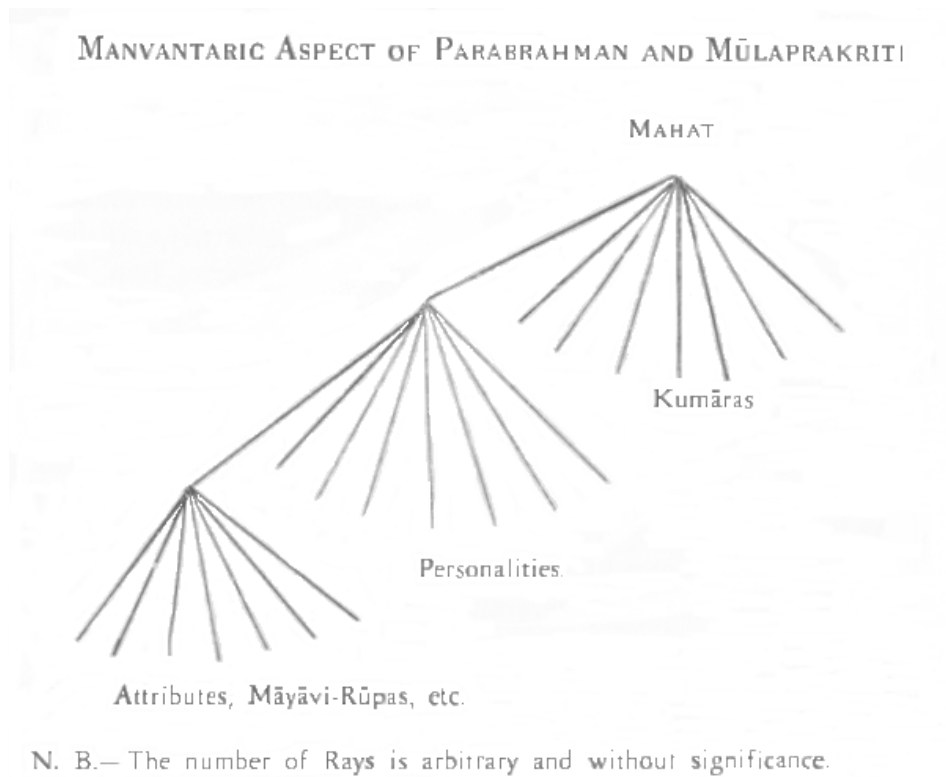


Diagram on p 710 of H.P.B.'s Collected Writings Vol XII

When the ray is thus shot forth, it clothes itself in the highest degree of the Astral Light, and is then ready for incarnation; it has been spoken of at this stage as the Chhaya, or shadow, of the Higher Mind, as indeed it is. This clothing of itself in a lower form of Matter is necessary for action in the Body; for as an emanation of the Higher manas and of the same nature, it cannot, in that nature, make any impression on this plane nor receive any. An archangel, having no experience, would be senseless on this plane, and could neither give nor receive impressions. Hence the Lower Manas clothes itself with the essence of the Astral Light, and this Astral Envelope shuts it out from its Parent, except through the Antaskarana. The Antaskarana is therefore that portion of the Lower Manas which is one with the Higher, the essence, that which retains its purity; on it are impressed all good and noble aspirations, and in it are the upward energies of the Lower Manas, the energies and tendencies which become its Devachanic experiences. The whole fate of an incarnation depends on whether this pure essence, Antaskarana, can restrain the Kama-Manas or not. It is the only salvation. Break this and you become an animal.

But while the inner essence of the higher Ego is unsoilable, that part of it which may be spoken of as its outer garment, the portion of the Ray which takes up Astral Matter, may be soiled. This portion of it forms the downward energies of the Lower Manas, and these go towards Kama, and this portion may, during life, so crystallize itself and become one with Kama, that it will remain assimilated with Matter.

(711) Thus the Lower Manas, taken as a whole, is, in each Earth-Life, what it makes itself. It is possible for it to act differently on different occasions, although surrounded each time by similar conditions, for it has Reason and self-conscious knowledge of Right and Wrong, of Good and Evil, given to it. It is, in fact, endowed with all the attributes of the Divine Soul, and one of these attributes is Will. In this the Ray is the

After-Death Consciousness and Processes by Geoffrey Farthing

Higher Manas. The part of the Essence is the Essence, but while it is out of itself, so to say, it can get soiled and polluted, as above explained. So also it can emanate itself, as said above, and can pass its essence into several vehicles, e.g., the Mayavi-Rupa, the Kama-Rupa, etc., and even into Elementals, which it is able to ensoul, as the Rosicrucians taught.

CW XIV, 386 THE SEVEN PRINCIPLES. The "Mystery of Buddha" is that of several other Adepts - perhaps of many. The whole trouble is to understand correctly that other mystery: that of the real fact, so abstruse and transcendental at first sight, about the "Seven Principles" in man, the reflections in man of the seven powers in Nature, physically, and of the seven Hierarchies of Being, intellectually and spiritually. Whether a man - material, ethereal, and spiritual - is for the clearer comprehension of his (broadly-speaking) triple nature, divided into groups according to one or another system, the foundation and the apex of that division will be always the same. There being only three Upadhis (bases) in man, any number of Kosas (sheaths) and their aspects may be built on these without destroying the harmony of the whole. Thus, while the Esoteric System accepts the septenary division, the Vedantic classification gives five Kosas, and the Taraka Raja Yoga simplifies them into four - the three Upadhis synthesized by the highest principle, Atman.

That which has just been stated will, of course, suggest the question: "How can a spiritual (or semi-spiritual) personality lead a triple or even a dual life, shifting respective 'Higher Selves' *ad libitum*, and be still the one eternal Monad in the infinity of a Manvantara? The answer to this is easy for the true Occultist, while for the uninitiated profane it must appear absurd. The "Seven Principles" are, of course, the manifestation of one indivisible Spirit, but only at the end of the Manvantara, and when they come to be re-united on the plane of the One Reality, does the unity appear; during the "Pilgrim's" journey the reflections of that indivisible One Flame, the aspects of the one eternal Spirit, have each the power of action on one of the manifested planes of existence - the gradual differentiations from the one unmanifested plane - on that plane namely to which it properly belongs. Our earth affording every mayavic condition, it follows that the purified Egotistical Principle, the astral and personal Self of an Adept, though forming in reality one integral whole with its Highest Self (Atman and Buddhi), may, nevertheless, for purposes of universal mercy and benevolence, so separate itself from its divine Monad as to lead on this plane of illusion and temporary being a distinct independent conscious life of its own, under a borrowed illusive shape, thus serving at one and the same time a double purpose: the exhaustion of its own individual Karma, and the saving of millions of human beings less favoured than itself from the effects of mental blindness. If asked: "When the change described as the passage of a Buddha or a Jivanmukta into Nirvana takes place, where does the original consciousness which animated the body continue to reside - in the Nirvani or in the subsequent reincarnations of the latter's 'remains' (the Nirmanakaya)?" the answer is that *imprisoned* consciousness may be a "certain knowledge from observation and experience," as Gibbon puts it, but *disembodied* consciousness is not an effect, but a cause. it is a part of the whole, or rather a Ray on the graduated scale of its manifested activity, of the one all-pervading, limitless Flame, the reflections of which alone can differentiate; and, as such, consciousness is ubiquitous, and can be neither localized nor centred on or in any particular subject, nor can it be limited. Its effects alone pertain to the regions of matter, for thought is an energy that affects matter in various ways, but consciousness *per se*, as understood and explained by Occult philosophy, is the highest quality of the sentient spiritual principle in us, the Divine Soul (or Buddhi) and our Higher Ego, and does not belong to the plane of materiality. After the death of the physical man, if he be an Initiate, it becomes transformed from a human quality into the independent principle itself; the conscious Ego become Consciousness *per se* without any Ego, in the sense that the latter can no longer be limited or conditioned by the senses, or even by space or time. Therefore it is capable, without

After-Death Consciousness and Processes by Geoffrey Farthing

separating itself from or abandoning its possessor, Buddhi, of reflecting itself at the same time in its astral man that was, without being under any necessity for localizing itself. This is shown at a far lower state in our dreams. For if consciousness can display activity during our visions, and while the body and its material brain are fast asleep - and if even during those visions it is all but ubiquitous - how much greater must be its power when entirely free from, and having no more connection with, our physical brain.

ML 75:75 Besides which every kingdom (and we have seven - while you have but three) is sub-divided into *seven* degrees or classes. Man (physically) is a compound of all the kingdoms, and spiritually - his individuality is no worse for being shut up within the casing of an ant than it is for being inside a king. [This is not to say that any man has ever been an ant - it is the spiritual Monadic essence passing up through the kingdom that is referred to.] It is not the *outward* or physical shape that dishonours and pollutes the five principles but mental perversity. Then it is but at his fourth round when arrived at the full possession of his Kama-energy and is completely matured, that man becomes *fully responsible*, as at the *sixth* he may become a Buddha and at the seventh before the Pralaya - a "Dhyan Chohan".

ML 77:77 The whole individuality is centred in the three middle or 3rd, 4th and 5th principles. During earthly life it is all in the fourth, the centre of energy, volition - will ... The former (the personality) hardly survives - the latter, to run successfully its sevenfold downward and upward course has to assimilate to itself the eternal life-power residing but in the seventh and then blend the three (fourth, fifth and seventh) into one - the sixth. Those who succeed in doing so become Buddhas, Dhyan Chohans, etc. The chief object of our struggles and *initiations* is to achieve this union while yet on this earth. Those who will be successful have nothing to fear of during the fifth, sixth and seventh Rounds.

SECTION II

DYING AND IMMEDIATELY AFTERWARDS

CW I, 294 Plutarch taught that at death Proserpine separated the body and the soul entirely, after which the latter became a free and independent *demon (daimon)*. Afterward, the good underwent a second dissolution: Demeter divided the *psyche* from the *nous* or *pneuma*. The former was dissolved after a time into ethereal particles - hence the inevitable dissolution and subsequent annihilation of the man who at death is purely psychical; the latter, the *nous* ascended to its higher Divine power and became gradually a pure, Divine spirit. Kapila, in common with all Eastern philosophers, despised the purely psychical nature. It is this agglomeration of the grosser particles of the soul, the mesmeric exhalations of human nature imbued with all its terrestrial desires and propensities, its vices, imperfections and weakness, forming the astral body - which can become objective under certain circumstances - which the Buddhists call *skandhas* (the groups) ... Therefore, we may correctly say, that so long as the disembodied man is throwing off a single particle of these *skandhas*, a portion of him is being reincarnated in the bodies of plants and animals. And if he, the disembodied astral man, be so material that "Demeter" cannot find even one spark of the *pneuma* to carry up to the "divine power", then the individual, so to speak, is dissolved, piece by piece, into the crucible of evolution, or, as the Hindus allegorically illustrate it, he passes thousands of years in the bodies of impure animals.

CW VI, 347 MAN is composed of two bodies, the *internal* and the *external*; the inner one being moreover, double *i.e.*, having, in its turn, a semi-physical outer shell which serves as the *astral* being only during the life-time of man; while the latter is still in seeming health, the dissolution of the former, or rather of its outer shell, may have already begun. For during its captivity in the living body the "double" - or that covering of the astral form that alone survives - is too closely bound by its jailor (man), too much encumbered with the physical particles derived from the prison of flesh within which it is confined, not to imperiously require, before the astral form proper is set entirely free, to be thrown off from the latter. Thus, this preliminary process of purification may be justly called "the dissolution of the *inner* man", and it begins much earlier than the agony or even the final disease of the physical man. Let us admit so much and then ask: why should we require, in such a case, in order to account for the insight some persons have of the hour of their death, - to explain the phenomenon by "revelation" from *without*, supernaturalism, or the still more unsatisfactory hypothesis of a purely physiological character as given by Hunter and Wakley, and that explain to us moreover nothing at all? During and after the dissolution of the "double", the darkness of our human ignorance beginning to be dispelled, there are many things we can see.

Footnote: That such dissolution *has* to precede that of the physical body, is proved to us by several things. One of these is the well ascertained *fact* (to those, of course, who believe in such facts) that the astral doubles of living men - of *sorcerers* for instance - fear steel, and may be wounded by sword or fire; their wounds, moreover, reacting upon and leaving marks and scars upon the physical shells - whereas the astral bodies of even the "Elementary apparitions" - *cannot be hurt*. - *Ed.*

Among these, things hidden in futurity, the nearest events of which overshadowing the purified "soul", have become to her as the present. The "former-self" is making room for the *actual*-self, the latter to be

After-Death Consciousness and Processes by Geoffrey Farthing

transformed in its turn, after the final dissolution of both the "double" and the physical body into the "Eternal Ego". Thus the *actual-self* may pass its knowledge to the physical brain of man; and thus also we may see and hear the precise hour of our death striking on the clock of eternity. It is made visible to us through the decaying nature of our dying "double", the latter surviving us during a very short period, if at all, and through the newly acquired powers of the purified "soul" (the higher *tetraktis* or quaternary) as yet in its integral whole, and which is already possessing itself of those faculties that are in store for it, on a higher plane.

Footnote: When the "double" of the living man has been disintegrated before the death of man, it is annihilated for ever. When, however, death comes suddenly, it may survive the body that held it captive, but then, the process of dissolution going on outside of the dead body, the "soul" suffers, and *in its impatience tries often to throw off the particles that encumber its freedom and chain it to the earth, upon the living...* - Ed.

Through our "soul" it is then that we see, clearer and still clearer, as we approach the end; and it is through the throbs of dissolution that horizons of vaster, profounder knowledge are drawn on, bursting upon our mental vision, and becoming with every hour plainer to our inner eye. Otherwise, how account for those bright flashes of memory, for the prophetic insight that comes as often to the enfeebled grandsire, as to the youth who is passing away? The Nearer some approach death, the brighter becomes their long lost memory and the more correct the pre-visions. The unfoldment of the inner faculties increases as life-blood become more stagnant.

Truly is life on earth like a day passed in a deep valley surrounded on all sides by high mountains and with a cloudy, stormy sky above our heads. The tall hills conceal from us every horizon, and the dark clouds hide the sun. It is only at the close of the stormy day, that the sunshine, breaking through the clefts of the rocks affords us its glorious light to enable us to catch occasional glimpses of things around, behind and before us.

CW X, 260 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 down 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

After-Death Consciousness and Processes by Geoffrey Farthing

Devachanic state than the lower Duad rebecomes that which it was from the beginning, a principle endued with purely animal instinct, made happier still by the great change.

CW XI, 447 [Material corroborating the Masters' statement, " - the *brain thinks* and the *Ego* lives over in those few brief seconds - his whole life again"]

Dr. Ferre has communicated quite recently to the Biological Society of Paris a very curious note on the mental state of the dying, which marvellously corroborates 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. Ferre draws the special attention of biologists.

(448) 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.

(449) But to our second case.

Another patient, dying of pulmonary consumption and likewise re-animated 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 the 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

After-Death Consciousness and Processes by Geoffrey Farthing

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 somnambulant 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 somnambulant 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 somnambulant 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.

(450) 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 lawsuit 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 somnambulant, fell into 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 somnambulant 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 somnambulant could not have reached up and dropped the objects into the hollow columns. It is to be noted, however, that ecstatics and convulsionists (*Vide the Convulsionnaires de St. Medard et de Morzine*) seem to possess an abnormal facility for climbing blank walls and leaping even to the tops of trees.

(451) Taking the facts as stated, would they not induce one to believe that the somnambulant 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?

After-Death Consciousness and Processes by Geoffrey Farthing

CW XI, 452 ... 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 not this 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 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!

CW XII, 663 *Auric Consciousness*. [Astral Prakritic].

The consciousness is on this plane at the moment of death, or in exceptional visions. Here is the consciousness of the drowning man when he remembers all the past incidents of his life in a flash. The memory of this consciousness must be stored in the *heart*, "the seat of Buddhi". Then it will remain there, but impressions from this Atmic plane cannot be made on the physical brain.

[Note in connection with near death experiences the 6th State of Objective Prakritic Consciousness - CW XII, 662]

Buddhic, or Spiritual-Emotional Consciousness. The plane of Buddhi or of the Auric Envelope. From this plane consciousness goes to the "Father in Heaven", Atman, reflecting all that is in the Auric Envelope. The Manasic and Buddhic states cover the planes from the Noetic to the Divine, but it is impossible at this stage to define them intelligibly.

Isis I, 179 That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life - as the landscape is revealed to the traveller by intermittent flashes of lightning - is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colours.

After-Death Consciousness and Processes by Geoffrey Farthing

Isis I, 476 Kircher, Digby, and Vallemont have demonstrated that the forms of plants could be resuscitated from their ashes. ... Ashes of burned plants contained in vials, when heated, exhibited again their various forms. "A small obscure cloud gradually rose in the vial, took a defined form, and presented to the eye the flower or plant the ashes consisted of ... And, if the astral form of even a plant when its body is dead still lingers in the ashes, will skeptics persist in saying that the soul of *man*, the *inner* ego, is after the death of the grosser form at once dissolved, and is no more? "At death", says the philosopher, "the one body exudes from the other, by osmose and through the brain; it is held near its old garment by double attraction, physical and spiritual, until the latter decomposes; and if the proper conditions are given the soul can reinhabit it and resume the suspended life. It does it in sleep; it does it more thoroughly in trance; most surprisingly at the command and with the assistance of the Hermetic adept. Iamblichus declared that a person endowed with such resuscitating powers is 'full of God'. All the subordinate spirits of the upper spheres are at his command, for he is no longer a mortal, but himself a god.

Isis I, 480 The kabalists say that a man is not dead when his body is entombed. Death is never sudden; for, according to Hermes, nothing goes in nature by violent transitions. Everything is gradual, and as it required a long and gradual development to produce the living human being, so time is required to completely withdraw vitality from the carcass. "Death can no more be an absolute end, than birth a real beginning. Birth proves the preexistence of the being, as death proves immortality," says the same French Kabalist.

Isis I, 482 Thus, the question at issue is not whether a *dead* body can be resuscitated - for, to assert that would be to assume the possibility of a miracle, which is absurd - but, to assure ourselves whether the medical authorities pretend to determine the precise moment of death. The kabalists say that death occurs at the instant when both the astral body, or life-principle, and the spirit part forever with the corporeal body. The scientific physician who denies both astral body and spirit, and admits the existence of nothing more than the life-principle, judges death to occur when life is apparently extinct. When the beating of the heart and the action of the lungs cease, and *rigor mortis* is manifested, and especially when decomposition begins, they pronounce the patient dead. But the annals of medicine teem with examples of "suspended animation" as the result of asphyxia by drowning, the inhalation of gases and other causes; life being restored in the case of drowning persons even after they had been apparently dead for twelve hours.

In cases of somnambulant trance, none of the ordinary signs of death are lacking; breathing and the pulse are extinct; animal-heat has disappeared; the muscles are rigid, the eye glazed, and the body is colourless. In the celebrated case of Colonel Townshend, he threw himself into this state in the presence of three medical men; who, after a time, were persuaded that he was really dead, and were about leaving the room, when he slowly revived. He describes his peculiar gift by saying that he "could die or expire when he pleased, and yet, by an effort, or *somehow*, he could come to life again".

There occurred in Moscow, a few years since, a remarkable instance of apparent death. The wife of a wealthy merchant lay in the cataleptic state seventeen days, during which the authorities made several attempts to bury her; but, as decomposition had not set in, the family averted the ceremony, and at the end of that time she was restored to life.

After-Death Consciousness and Processes by Geoffrey Farthing

The above instances show that the most learned men in the medical profession are unable to be certain when a person is dead. What they call "suspended animation", is that state from which the patient spontaneously recovers, through an effort of his own spirit, which may be provoked by any one of many causes. In these cases, the astral body has not parted from the physical body; its external functions are simply suspended; the subject is in a state of torpor, and the restoration is nothing but a recovery from it.

But, in the case of what physiologists would call "real death", but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter. The clock has run down, it must be wound. If death is absolute; if the organs have not only ceased to act, but have lost the susceptibility of renewed action, then the whole universe would have to be thrown into chaos to resuscitate the corpse - a miracle would be demanded. But, as we said before, the man is not dead when he is cold, stiff, pulseless, breathless, and even showing signs of decomposition; he is not dead when buried, nor afterward, until a certain point is reached. That point is, *when the vital organs have become so decomposed, that if reanimated, they could not perform their customary functions*; when the mainspring and cogs of the machine, so to speak, are so eaten away by rust, that they would snap upon the turning of the key. Until that point is reached, the astral body may be caused, without miracle to reenter its former tabernacle, either by an effort of its own will, or under the resistless impulse of the will of one who knows the potencies of nature and how to direct them. The spark is not extinguished, but only latent - latent as the fire in the flint, or the heat in the cold iron.

Isis I, 484 When a man falls into the last sleep, he is plunged at first into a sort of dream, before gaining consciousness in the other side of life. He sees, then, either in a beautiful vision, or in a terrible nightmare, the paradise or hell, in which he believed during his mortal existence. This is why it often happens that the affrighted soul breaks violently back into the terrestrial life it has just left, and why some who were really dead, *i.e.*, who, if left alone and quiet, would have peaceably passed away forever in a state of unconscious lethargy, when entombed too soon, reawake to life in the grave.

Isis I, 485 Levi says that resuscitating is not impossible while the vital organism remains undestroyed, and the astral spirit is yet within reach. "Nature," he says, "accomplishes nothing by sudden jerks, and eternal death is always preceded by a state which partakes somewhat of the nature of lethargy. It is torpor which a great shock or the magnetism of a powerful will can overcome."

Isis II, 367 In the Egyptian notions, as in those of all other faiths founded on philosophy, man was not merely, as with the Christians, a union of soul and body; he was a trinity when spirit was added to it. Besides, that doctrine made him consist of *kha* - body; *khaba* - astral form, or shadow; *ka* - animal soul or life-principle; *ba* - the higher soul; and *akh* - terrestrial intelligence. They had also a sixth principle named *Sah* - or mummy; but the functions of this one commenced only after the death of the body. After due purification, during which the soul, separated from its body, continued to revisit the latter in its mummified condition, this astral soul "became a god", for it was finally absorbed into "the Soul of the world". It became transformed into one of the creative deities, "the god of Phtah", the Demiurgos, a generic name for the creators of the world, rendered in the *Bible* as the Elohim. In the *Ritual* the good or purified *soul*, "in conjunction with its higher or *uncreated* spirit, is more or less the victim of the dark influence of the dragon Apophis. If it has attained the final knowledge of the heavenly and the infernal mysteries - the *gnosis*, *i.e.*, complete reunion with the spirit, it will triumph over its enemies; if not the soul could not escape its *second death*. It is 'the lake that burneth with fire and brimstone' (elements), into which those

After-Death Consciousness and Processes by Geoffrey Farthing

that are cast undergo a 'second death'" *Apocalypse*. This death is the gradual dissolution of the astral form into its primal elements, alluded to several times already in the course of this work. But this awful fate can be avoided by the knowledge of the "Mysterious Name" - the "Word", say the kabalists.

And what then was the penalty attached to the neglect of it? When a man leads a naturally pure, virtuous life, there is none whatever; except a delay in the world of spirits, until he finds himself sufficiently purified to receive it from his Spiritual "Lord", one of the mighty Host. But if otherwise, the "soul", as a half animal principle, becomes paralyzed, and grows unconscious of its subjective half - the Lord - and in proportion to the sensuous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vourdalak*, or Vampire, of the Servian tale, the brain feeds and lives and grows in strength and power at the expense of its spiritual parent. Then the already half-unconscious soul, now fully intoxicated by the fumes of earthly life, becomes senseless, beyond hope of redemption. It is powerless to discern the splendour of its higher spirit, to hear the warning voice of its "guardian Angel", and its "God". It aims but at the development and fuller comprehension of natural, earthly life; and thus, can discover but the mysteries of physical nature. Its grief and fear, hope and joy, are all closely blended with its terrestrial existence. It ignores all that cannot be demonstrated by either its organs of action or sensation. It begins by becoming virtually dead; it dies at last completely. It is *annihilated*. Such a catastrophe may often happen long years before the final separation of the *life*-principle from the body. When death arrives, its iron and clammy grasp finds work with *life* as usual; but there is no more a soul to liberate. The whole essence of the latter has been already absorbed by the vital system of the physical man. Grim death frees but a spiritual corpse; at best an idiot. Unable either to soar higher or awaken from lethargy, it is soon dissolved in the elements of the terrestrial atmosphere.

Seers, righteous men, who had attained to the highest science of the inner man and knowledge of truth, have, like Marcus Antoninus, received instructions "from the gods" in sleep and otherwise. Helped by the purer spirits, those that dwell in "regions of eternal bliss", they have watched the process and warned mankind repeatedly. Skepticism may sneer; *faith*, based on *knowledge* and spiritual science, believes and affirms.

ML 124:127 ... remember, both, that we *create* ourselves our *devachan* as our *avitchi* while yet on earth, and mostly during the latter days and even moments of our intellectual, sentient lives. That feeling which is the strongest in us at that supreme hour; when, as in a dream, the events of a long life, to their minutest details, are marshalled in the greatest order in a few seconds in our vision, [Footnote: That vision takes place when a person is already proclaimed dead. The brain is the last organ that dies.] - that feeling will become the fashioner of our bliss or woe, the *life principle* of our future existence. In the latter we have no substantial being, but only a present and momentary existence, - whose duration has no bearing upon, as no effect, or relation to its being - which as every other effect of a transitory cause will be as fleeting, and in its turn will vanish and cease to be ... Thus, when a man dies, his 'Soul' (fifth prin.) becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kama Loka has to last but a few moments, hours, days, weeks, months or years; whether he died a natural or a violent death; whether it occurred in his young or old age, and, whether the Ego was good, bad, or indifferent, - his consciousness leaves him as suddenly as the flame leaves the wick, when blown out. When life has retired from the last particle in the brain matter, his perceptive faculties become extinct forever, his spiritual powers of cogitation and volition - (all those faculties in short, which are neither inherent in, nor acquirable by organic matter) - for the time being. His *Mayavi-rupa* may be often thrown into objectivity, as in the cases of apparitions after death; but, unless it is projected with the knowledge of

After-Death Consciousness and Processes by Geoffrey Farthing

(whether latent or potential), or owing to the intensity of the desire to see or appear to someone, shooting through the dying brain, the apparition will be simply - automatical; it will not be due to any sympathetic attraction, or to any act of volition, and no more than the reflection of a person passing unconsciously near a mirror, is due to the desire of the latter.

SECTION III

THE "DEATH STRUGGLE" AND "GESTATION" PERIOD

CW V, 42 ... four principles or constituent elements can never be found together *in the gestation state* which preceded the *Devachan* (the paradise of the Buddhist Occultists). They are separated at the entrance into *gestation*. The seventh and the sixth, that is to say the immortal *spirit* and its vehicle, the immortal or spiritual soul, enter therein *alone* (an exceptional case) or, which nearly always takes place, the soul carries in the case of very good people (and even the indifferent and sometimes the very wicked), the essence, so to speak, of the fifth principle which has been withdrawn from the *personal* EGO (the material soul). It is the latter *only*, in the case of the *irredeemably wicked* and when the spiritual and impersonal soul has nothing to withdraw from its individuality (terrestrial personality) because the latter had nothing to offer but the purely material and sensual - that becomes *annihilated*. Only the individuality, which possesses the most spiritual feelings, can *survive* by uniting with the immortal principle. The "Kama-rupa", the vehicle, and the *manas*, the soul in which the personal *and animal* intelligence inheres, after having been denuded of their essence, as described, remain alone in *Kama-loka*, the intermediate sphere between our earth and the *Devachan* (the Kama-loka being the *hades* of the Greeks, the region of the shades) to be extinguished and to disappear from it after a while. This unfortunate duad forms the cast-off "tatters" of the "spiritual ego" and of the personal EGO, superior principles which, purified of all terrestrial uncleanness, united henceforth with the divine monad in eternity, pass into regions where the mire of the purely terrestrial *ego* cannot follow, to glean therein their reward - the effects of the causes generated - and from which they do not emerge until the next incarnation. If we maintain that the *shell*, the reflexion of the person who was, survives in the land of shades for a certain time proportionate to its constitution and then disappears, we offer nothing but the logical and philosophical. Is that annihilation? Are we *annihilationists* without knowing it because we keep insisting that the human shadow disappears from the wall when the person to whom it belongs leaves the room? And even in the case of the most depraved, when dissociated from its divine and immortal double principle, and unable to give anything to the *spiritual* EGO, the material soul is annihilated without leaving anything behind of its personal individuality, is that annihilation for the *spiritual* EGO? Is it the reincarnationist-Spiritists who protest? Is it these *believers* who teach that Mr X becomes after his death Mr T ..., and Mrs A - Mrs B, etc., who refuse to believe in the losing of all recollection by the spiritual soul of *one* of its thousands of personalities, annihilated because there was nothing in it spiritual enough to survive? Let us clearly understand each other once and for all. It is not the divine soul, the immortal individuality, that perishes, but only the animal *soul* with its consciousness of a personality too gross, too terrestrial, for the former to assimilate. Millions of people who have never heard of reincarnation and even those who believe in it, live and die in absolute ignorance of who they were in their former incarnations - and they are not a bit the worse for that. Those whose spirit is open to the great truths, those who understand *absolute* justice and reject every doctrine based on favoritism or personal grace will fully understand what we mean. For the immortal soul this is nothing but justice. That cast-off existence is for it but a page torn out of the great book of life before the pages are numbered, and the SOUL suffers no more from it than a saint in ecstasy would suffer because he had lost all recollection of one wretched day among the 20,000 days that he has passed on earth. On the contrary, had he retained that recollection, it would have been enough to prevent him from ever feeling happy. Only one drop of gall is enough to make the water bitter in the largest vessel. And after all, the doctrine teaches us that these cases of total annihilation of a personality are extremely rare.

After-Death Consciousness and Processes by Geoffrey Farthing

CW VI, 129 ... the average stay of shells in *Kamaloka* before the final disintegration is sometimes of very long duration. 25 to 30 years would not be too long, with a medium to preserve its vitality.

CW VI, 195 [To a passage from *Isis Unveiled*, I, 310, on the subject of Larvae, or the lower principles of all disembodied beings, H.P.B. adds the following explanation, after having stated that they are to be divided into three general groups:]

These are, properly, the disembodied Souls of the depraved; these Souls having at some time prior to death separated themselves from their divine Spirits, and so lost their chance of immortality. Eliphas Levi and some other Kabalists make little if any, distinction between Elementary Spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their bodies, these Souls (also called "astral bodies"), especially those of purely materialistic persons, are irresistibly attracted to the earth, where they live a temporary and finite life amid elements congenial to their gross natures. From having never, during their natural lives, cultivated their spirituality, but subordinated it to the material and gross, they are now unfitted for the lofty career of the pure, disembodied being, for whom the atmosphere of earth is stifling and mephitic. Its attractions are not only away from earth, but it cannot, even if it would, owing to its Devachanic condition, have aught to do with earth and its denizens *consciously*. Exceptions to this rule will be pointed out later on. After a more or less prolonged period of time these material souls will begin to disintegrate, and finally, like a column of mist, be dissolved, atom by atom, in the surrounding elements.

These are the "shells" which remain the longest period in the Kama Loka; all saturated with terrestrial effluvia, their Kama Rupa (body of desire) thick with sensuality and made impenetrable to the spiritualizing influence of their higher principles, endures much longer and fades out with difficulty. We are taught that these remain for centuries sometimes, before the final disintegration into their respective elements.

The second group includes all those, who, having had their common share of spirituality, have yet been more or less attached to things earthly and terrestrial life, having their aspirations and affections more centered on earth than in heaven; the stay in Kama Loka of the *reliquiae* of this class or group of men, who belonged to the average human being, is of a far shorter duration, yet long in itself and proportionate to the intensity of their desire for life.

Remains, as a third class, the disembodied souls of those whose bodies have perished by violence, and these are men in all save the physical body, till their life-span is complete.

Among Elementaries are also reckoned by Kabalists what we have called psychic embryos, the "privation" of the form of the child that *is to be*.

CW IX, 163 [To the Editors of *Lucifer*] As you invite questions, I take the liberty of submitting one to your consideration. Is it not to be expected (basing one's reasoning on Theosophical teaching) that the meeting and intercourse in Kama-loka of persons truly attached to each other must be fraught with disappointment, nay frequently even with deep grief? Let me illustrate my meaning by an example:

After-Death Consciousness and Processes by Geoffrey Farthing

A mother departs this life twenty years before her son, who, deeply attached to her, longs to meet her again, and only finds her "shell" from which all those spiritual qualities have fled which to him were the essential part of the being he loved. Even the "shell" itself, by its resemblance to the former body, only adds to his grief by keeping early memories more vividly alive, and showing him the vast difference between the entity he knew on earth and the remnant he finds.

Or take a second case:

The son meets his mother in Kama-loka after a short separation, only to find her entity in a state of disintegration, as her pure spirit has already begun to leave her astral body and to ascend towards Devachan. He has to witness this process of gradual dissolution, and day by day he feels his mother's spirit slip away whilst his more material nature prevents him from joining in her rapid progress....

[Editor's Reply.] Our Correspondent seems to have been misled as to the state of consciousness which entities experience in Kama-loka. He seems to have formed his conceptions on the visions of *living* psychics and the revelations of *living* mediums. But all conclusions drawn from such data are vitiated by the fact, that a *living* organism intervenes between the observer and the Kama-loka state *per se*. There can be no *conscious* meeting in Kama-loka, hence no grief. There is no astral disintegration *pari passu* with the separation of the shell from the spirit.

According to the Eastern teaching the state of the deceased in Kama-loka is not what we, living men, would recognize as "conscious". It is rather that of a person stunned and dazed by a violent blow, who has momentarily "lost his senses". Hence in Kama-loka there is as a rule (apart from vicarious life and consciousness awakened through contact with mediums) no *recognition* of friends or relatives, and therefore such a case as stated here is impossible.

We meet those we loved only in Devachan, that subjective world of perfect bliss, the state which succeeds the Kama-loka, after the separation of the principles. In Devachan all our personal, unfulfilled *spiritual* desires and aspirations will be realized; for we shall not be living in the hard world of matter but in those subjective realms wherein a desire finds its instant realization; because man himself is there a god and a creator.

In dealing with the dicta of psychics and mediums, it must always be remembered that they translate, automatically and unconsciously, their experiences on any plane of consciousness, into the language and experience of our normal physical plane. And this confusion can only be avoided by the special study-training of occultism, which teaches how to trace and guide the passage of impressions from one plane to another and fix them on the memory.

Kama-loka may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before rebecoming himself properly - the immortal *Ego* of the Pilgrim cycling in his Round of Incarnations. The Eternal Ego being stripped in Kama-loka of its lower terrestrial principles, with their passions and desires, it enters into the state of Devachan. And therefore it is said that only the purely spiritual, the non-material emotions, affections and aspirations accompany the Ego

After-Death Consciousness and Processes by Geoffrey Farthing

into that state of Bliss. But the process of stripping off the lower, the fourth and part of the fifth, principles is an unconscious one in all normal human beings. It is only in very exceptional cases that there is a slight return to consciousness in Kama-loka: and this is the case of very materialistic unspiritual personalities, who, devoid of the conditions requisite, cannot enter the state of absolute Rest and Bliss.

CW X, 262 Q. *Can there be any connection between a 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 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.

ML 124:127 The real full remembrance of our lives will come but at the end of the minor cycle - not before. In Kama Loka those who retain their remembrance, will not enjoy it at the supreme hour of recollection. - Those who *know* they are dead in their physical bodies can only be either adepts or sorcerers; and these two are the exceptions to the *general rule*. Both having been "co-workers with nature", the former for *good*, the latter for *bad*, in her works of creation and in that of destruction. They are the only ones who may be called *immortal* in the kabalistic and the esoteric sense of course. Complete or true immortality, - which means an unlimited *sentient* existence, can have no breaks and stoppages, no arrest of *Self*-consciousness. And even the *shells* of those good men whose page will not be found missing in the great Book of Lives at the threshold of the Great Nirvana, even they will regain their remembrance and an appearance of *Self*-consciousness, only after the sixth and seventh principles with the essence of the 5th (the latter having to furnish the material for even that partial recollection of personality which is necessary for the object in Deva Chan) - have gone to their gestation period, *not before*. Even in the case of suicides and those who have perished by violent death, even in their case, consciousness requires a certain time to establish its new centre of gravity, and evolve, as Sir W. Hamilton would have it - its "perception proper" henceforth to remain distinct from "sensation proper".

ML 144:147 Q. You say: "And even the shells of those good men whose pages will not be found missing in the great book of lives:- even they will regain their remembrance and an appearance of self consciousness only after the sixth and seventh principles with the essence of the fifth have gone to their gestation period.

ML 168:171 A. Verily so. Until the struggle between the higher and middle duad begins - (*with the exception of suicides who are not dead but have only killed their physical triad, and whose Elemental parasites, therefore, are not naturally separated from the Ego as in real death*), until that struggle, I say, has not begun and ended, no shell can realize its position. When the sixth and seventh principles are gone, carrying off with them the finer, spiritual portions of that which once was the *personal* consciousness of the fifth, then only does the shell gradually develop a hazy consciousness of its own from what remains in the shadow of the personality.

After-Death Consciousness and Processes by Geoffrey Farthing

ML 169:173 But what is then "the nature of the remembrance and self-consciousness of the shell?" you ask. As I said in your note - no better than a reflected or borrowed light. "Memory" is one thing, and "perceptive faculties" quite another. A madman may remember very clearly some portions of his past life; yet he is unable to perceive anything in its true light for the higher portion of his *Manas* and his *Buddhi* are paralysed in him, have left him. Could an animal - a dog, for instance - speak, he would prove you that his memory in direct relation to his canine personality, is as fresh as yours; nevertheless his memory and instinct cannot be called "perceptive faculties". A dog remembers that his master thrashed him when the latter gets hold of his stick - at all other times he has no remembrance of it.

ML 144:147 Q. A little later on:- "Whether the personal Ego was good, bad or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick - *his perceptive faculties* become extinct for ever". (Well? can a physical brain *once dead* retain its perceptive faculties: that which will perceive in the *shell* is something that perceives with a borrowed or reflected light. See notes.)

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

ML 168:171 A. All that which pertains to the materio-psychological attributes and sensations of the five lower skandhas; all that which will be thrown off as a refuse by the newly born Ego in the Deva Chan, as unworthy of, and not sufficiently related to the *purely* spiritual perceptions, emotions and feelings of the sixth, strengthened, and so to say, *cemented*, by a portion of the fifth, that portion which is necessary in the devachan for the retention of a *divine* spiritualized notion of the "I" in the *Monad* - which would otherwise have no consciousness in relation to object and subject at all - all this "becomes *extinct for ever*": namely at the moment of physical death, to return once more, marshalling before the eye of the new Ego at the threshold of Deva Chan and to be rejected by it. It will return for the *third* time *fully* at the end of the minor cycle, after completion of the seven Rounds when the *sum total* of collective existences is weighed - "merit" in one cup, "demerit" in the other cup of the scales. But in that individual, in the Ego - "good, bad, or indifferent" in the isolated *personality*, - consciousness leaves as suddenly as "the flame leaves the wick". Blow out your candle, good friend. The flame has left *that* candle "for ever"; but are the particles that moved, their motion producing the *objective* flame annihilated or dispersed for all that? *Never*. Relight the candle and the same particles drawn by mutual affinity will return to the wick. Place a long row of candles on your table. Light one and blow it out; then light the other and do the same; a third and a fourth, and so on. The same matter, the same gaseous particles - representing in our case the *Karma* of the personality - will be called forth by the condition given them by your match, to produce a new luminosity; but can we say that candle No.1 has not had its flame extinct for ever? Not even in the case of the "failures of nature", of the *immediate* reincarnation of children and congenital idiots, etc., that so provoked the wrath of C.C.M., can we call them the *identical* ex-personalities; *though the whole of the same life-principle and identically the same MANAS* (fifth principle) *re-enters a new body* and may be truly called a "reincarnation of the *personality*" - whereas, in the rebirth of the Egos from *devachans* and *avitchis* into Karmic life it is only the spiritual attributes of the *Monad* and its *Buddhi* that are reborn. All we can say of the reincarnated "failures" is, that they are the reincarnated *Manas*, the fifth principle of Mr Smith or Miss Grey, but not certainly that these are the reincarnations of Mr S and Miss G.

ML 184:186 Every just disembodied *four-fold* entity - whether it died a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad, or indifferent - loses at the instant

After-Death Consciousness and Processes by Geoffrey Farthing

of death all recollection, it is mentally *annihilated*; it sleeps its akasic sleep in the Kama-loka. This state lasts from a few hours (rarely less), days, weeks, months - sometimes several years. All this according to the entity, to its mental status at the moment of death, to the character of its death, etc. That remembrance will return slowly and gradually toward the end of the gestation (to the entity or Ego), still more slowly but far more imperfectly and *incompletely* to the *shell*, and *fully* to the Ego at the moment of its entrance into the Devachan. And now the latter being a state determined and brought by its past life, the Ego does not fall headlong but sinks into it gradually and by easy stages. With the first dawn of that state appears that life (or rather *is once more lived over* by the Ego) from its first day of consciousness to its last. From the most important down to the most trifling event, all are marshalled before the spiritual eye of the Ego; only, unlike the events of real life, those of them remain only that are chosen by the new *liver* (pardon the word) clinging to certain scenes and actors, these remain *permanently* - while all others fade away to disappear for ever, or to return to their creator - *the shell*. Now try to understand this highly important because so highly just and retributive law, in its effects. Out of the resurrected Past *nothing* remains but what the Ego has felt *spiritually* - that was evolved by and through and lived over by his spiritual faculties - be they *love* or *hatred*. All that I am now trying to describe is in truth - indescribable. As no two men, not even two photographs of the same person, nor yet two leaves resemble line for line each other, so no two states in Deva-Chan are alike. Unless he be an adept, who can realize such a state in his *periodical* Deva-chan - how can one be expected to form a correct picture of the same?

SECTION IV

THE SECOND DEATH AND DEVACHAN

Key 132 Enq: ... Where, then, is that vaunted omniscience during his Devachanic life, as you call it?

Theo: 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.

Key 148 He who has placed himself beyond the veil of maya - and such are the highest Adepts and Initiates - can have no Devachan. As to the ordinary mortal, his bliss in it is complete. It is an *absolute* oblivion of all that gave it pain or sorrow in the past incarnations, and even oblivion of the fact that such things as pain or sorrow exist at all. The *Devachanee* lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everyone it loved on earth. It has reached the fulfillment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth life.

Key 149 Theo: To believe that a pure spirit can feel happy while doomed to witness the sins, mistakes, treachery, and, above all, the sufferings of those from whom it is severed by death and whom it loves best, without being able to help them, would be a maddening thought.

Key 150 ... We are with those whom we have lost in material form, and far, far nearer to them now, than when they were alive. And it is not only in the fancy of the *Devachanee*, as some may imagine, but in reality. For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. A mother's *Ego* filled with love for the imaginary children it sees near itself, living a life of happiness, as real to *it* as when on earth - that love will always be felt by the children in flesh. It will manifest in their dreams, and often in various events -in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time. As with this Devachanic "mother", so with the rest of human relationships and attachments, save the purely selfish or material. Analogy will suggest to you the rest.

Enq: In no case, then, do you admit the possibility of the communication of the living with the *disembodied* spirit?

After-Death Consciousness and Processes by Geoffrey Farthing

Theo: Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the *Ego* passes into the Devachanic state. Whether any living mortal, save a few exceptional cases (when the intensity of the desire in the dying person to return for some purpose forced the higher consciousness *to remain awake*, and therefore it was really the *individuality*, the "Spirit" that communicated) has derived much benefit from the return of the spirit into the *objective* plane is another question. The spirit is dazed after death and falls very soon into what we call "*pre-devachanic* unconsciousness". The second exception is found in the *Nirmanakayas*.

Enq: What about them? And what does the name mean for you?

Theo: It is the name given to those who, though they have won the right to Nirvana and cyclic rest - (*not* Devachan, as the latter is an illusion of our consciousness, a happy dream, and as those who are fit for Nirvana must have lost entirely every desire or possibility of the world's illusions) - have out of pity for mankind and those they left on earth renounced the Nirvanic state. Such an adept, or Saint, or whatever you may call him, believing it a selfish act to rest in bliss while mankind groans under the burden of misery produced by ignorance, renounces Nirvana, and determines to remain invisible *in spirit* on this earth. They have no material body, as they have left it behind; but otherwise they remain with all their principles even *in astral life* in our sphere. And such can and do communicate with a few elect ones, only surely not with *ordinary* mediums.

Key 156 Enq: ... Do we possess more knowledge in Devachan than we do in Earth life?

Theo: In one sense, we can acquire more knowledge; that is, we can develop further any faculty which we loved and strove after during life, provided it is concerned with abstract and ideal things, such as music, painting, poetry, etc., since Devachan is merely an idealized and subjective continuation of earth-life.

Enq: But if in Devachan the Spirit is free from matter, why should it not possess all knowledge?

Theo: Because, as I told you, the Ego is, so to say, wedded to the memory of its last incarnation. Thus, if you think over what I have said, and string all the facts together, you will realize that the Devachanic state is not one of omniscience, but a transcendental continuation of the personal life just terminated. It is the rest of the soul from the toils of life.

If they [the scientific materialists] say that self-consciousness ceases with the body, then in their case they simply utter an unconscious prophecy, for once they are firmly convinced of what they assert, no conscious after-life is possible for them. For there *are* exceptions to every rule.

Enq: ...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 that what you mean?

After-Death Consciousness and Processes by Geoffrey Farthing

Theo: 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 sort - and you confuse it with the human soul - Manas ... 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? ... 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.

Key 158 [We must] 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 ...

Key 160 Theo: ... 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.

CW IV, 444 [About Devachan] To realize the conditions of spiritual existence of any sort it is necessary to get above the plane of merely physical perceptions. One cannot see the things of the spirit with the eyes of the flesh, and one cannot successfully appreciate subjective phenomena by help only of those intellectual reflections which appertain to the physical senses. "How can a conscious existence without *activity or pursuit* be one of satisfaction or enjoyment?" It would only emphasize the mistaken idea which this question embodies if one were to ask instead, "how can a conscious existence without athletic sports and hunting be one of enjoyment?" The cravings of man's animal or even bodily human nature are not permanent in their character. The demands of the mind are different from those of the body. In physical life an ever-recurring desire for change impresses our imagination with the idea that there can be no continuity of contentment, without variety of occupation and amusement. To realize completely the way in which a single vein of spiritual consciousness may continue for considerable periods of time to engage the attention - not only the contented, but the delighted attention - of a spiritual entity, is probably possible only for persons who already in life have developed certain inner faculties, dormant in mankind at large. But meanwhile our present correspondent may perhaps derive some satisfaction from the fact - as explained in recent essays on the subject - that one sort of variety is developed in Devachan in a very high degree; *viz.*, the variety which naturally grows out of the simple themes set in vibration during life. Immense growths, for example, of knowledge itself are possible in Devachan, for the spiritual entity which has begun the "pursuit" of such knowledge during life. Nothing can happen to a spirit in Devachan, the keynote of which has not been struck during life; the condition of a subjective existence are such that the importation of quite external impulses and alien thoughts is impossible. But the seed of thought once sown, the current of thoughts once set going (the metaphor may freely be varied to suit any taste), and then its developments in Devachan may be infinite, for the sixth sense there and the sixth principle are our instructors; and in such society there can be no isolation, as physical humanity understands the term. The spiritual ego in fact, under the tuition of his own sixth principle, need be in no fear of being dull, and

After-Death Consciousness and Processes by Geoffrey Farthing

would be as likely to sigh for a doll's house or a box of ninepins as for the harps and palm leaves of the mediaeval Heaven.

CW V, 70 [Answering some objections] We constantly hear of the "*dreamers* in Devachan", of the "subjective *isolation*" of this state. And then we are forthwith reproached for regarding it as "less real" than our present condition! Take the case of the association of friends there. What we want to know is whether there is any REAL intercourse of personalities - of 5th principles - there ... Of course for the disembodied

consciousness in Devachan the bodily presence which to us here is the outward and visible sign of intercourse can have no reality. It was surely unnecessary to insist much upon the fact. "Two sympathetic souls," we are told, "both disembodied, will each work out its own Devachanic sensations, making the other a sharer in its subjective bliss. This will be as real to them, naturally, as though both were yet on this earth." So far so good; the truth and reality of the intercourse seem to be quite unmistakably affirmed, though of course the *mode* of the intercourse is not such as we can at present recognize from experience. But in the next passage our doubt revives. "Nevertheless, each is dissociated from the other as regards personal or corporeal association."

Footnote: If we understand the spirit of the objection at all, it rests simply upon a mistake. The conjunction placed between the words "personal" and "corporeal" is sufficient to show that the term *personal* stands here for "external" or "bodily". Why should it then be taken in the sense of the mental representation of a personality? The "or" makes the two adjectives identical. - *Ed.*

As regards corporeal, granted, but what as regards *personal*, since it is just the personal, 5th principle, consciousness that survives in Devachan? Here are two disembodied personal consciousnesses in Devachan. Are they really and truly affected the one by the other so as to constitute a veritable *intercourse*, or is it merely that the one personality *imagines* the presence of the other, as taking that image to be reality, whereas it does not correspond with any fact of which the other personality could take cognizance? I deny that I am "postulating an incongruity" in objecting that such an "intercourse" is *not* real, is a "mere dream", for I *can* conceive a *real* intercourse - conscious on both sides and truly acting and reacting - which does *not* apply "only to the mutual relationship of physical existence".

(71) It is asked "... what *actual* companionship could there ever be other than the purely idealistic one as above described, between two *subjective* entities which are not even as material as that ethereal body-shadow - the *Mayavi-rupa*?" Now actual companionship implies the mutual action and reaction of consciousness - which need not be by any bodily mediation whatever. *You* must really and truly affect *me*, and I must know that you are in this sense (the most real of all) present with me, and *vice versa*. Anything short of that, any subjective consciousness of mine, whereby some representation of you arises in me if not correspondent to, and caused by, some act or thought of yours, is a mere dream, and I am '*cheated by nature*' if I am made to believe what is not the *fact*. What we want to know, and cannot quite make out from these teachings, is whether Devachan is a state corresponding to our waking life here, or to our sleep with dreams? The former we call real and true, the latter fictitious.

(72) The whole doubt arises out of the following statement: "The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections" [that is the case with few of us -

After-Death Consciousness and Processes by Geoffrey Farthing

enough that the affections are an essential element of our higher happiness] "will miss none in Devachan of those whom he or she loved. But at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is, that does not matter. For the person who loved them *they will be there*". And then it is truly pointed out that there is nothing absolutely real in what is objective to us here - all is relative. "As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go into that state." But it will not be denied that there is a real intercourse between personalities here, albeit by very imperfect and not essentially real *means*. Your body, and the voice I hear, as well as my body and those organs of sense by which I hear, are mere phenomena, at least as unreal to a spiritual consciousness, as spirits are unperceived and therefore unreal to us. But you and I are not unreal. There *is* real intercourse between us. Through our present defective means, it is true that *you* are very imperfectly, very partially, *with* me - I only get a symbol of *your* presence. Still it is a perfectly honest symbol as far as it goes, and you are really speaking to me when I hear you. I do not merely seem to myself to hear you, who may be absent or non-existent all the while. But if in Devachan I can realistically imagine the presence - the living, communicating presence - of some one who is not there; what security have I that I am truly in communication with any one who *is* there? *Am* I truly in such communication in any case? Or is each personality perfectly secluded and isolated, merely feigning and dreaming the companions around it, you of me, and I of you, even though we are both really in the same state, and might just as well be really in each other's company? But again, how, for any one who had attained the conception of Devachan in earth life - you and I for instance - would such dreams be *possible*? Why, we should know perfectly well all the time that we were merely dreaming, and then the dream would lose all its apparent reality - and we should in fact be *awake*. I should know that the friend I have left on earth is there still, and that what of him seems to be with me is a mere subjective image of my own. I should know that because I have learned the doctrine of Devachan, and because "the continuity of our speculative ideas is one of the characteristics of Devachan,"...

(73) There seems to be one way out of this, and I should like to know if that is the true idea. It may be that for the Devachanee, that which is only future and potential for us here, is actual and present. Say that you are in Devachan, I upon earth. I of course as a person upon earth should have only that objective consciousness. But my higher personality, though not yet translated into terms of my objective consciousness, may all this while have a subjective consciousness of its own, that into which I shall come, and with which I shall identify myself in Devachan. And you in Devachan might be *en rapport* with this higher subjective consciousness of mine. You would thus know all that is best in me, all that in me which is in most affinity with your own Devachanic consciousness. Yet it would still be only so much of my 5th principle as is *capable* of elevation into the Devachanic state.

CW V, 74 The "misunderstanding" arises from a natural misconception of the sense in which certain terms are made use of rather than from any "inconsistent language" used. The alternative of moving for ever in a vicious circle faces the European student of Occult philosophy, who begins his study before having made himself familiar with the technical mode of thought and peculiarity of expression of its teachers. His first necessity is, to know the esoteric views of the ultimate nature of Spirit, of Matter, Force and Space; the fundamental and axiomatic theories as to the Reality and Unreality, Form and the Formless *rupa* and *a-rupa*, dream and waking.

Footnote: The Vedanta philosophy teaches as much as Occult philosophy that our *monad* during its life on earth as a *triad* (7th, 6th, and 5th principles), has, besides the condition of pure intelligence, three conditions; namely, waking, dreaming, and *sushupti* - a state of *dreamless* sleep - from the standpoint of

After-Death Consciousness and Processes by Geoffrey Farthing

terrestrial conceptions; of real, actual soul-life - from the occult standpoint. While man is either *dreamlessly*, profoundly asleep or in a trance state, the *triad* (Spirit, Soul and Mind) enters into perfect union with the Paramatma, the Supreme Universal Soul. - *Ed.*

Especially should he master - at least approximately - the distinction between the "objective" and the "subjective" in the living man's sensuous perceptions and the same as they appear to the psychic perceptions of a disembodied entity (Devachanee). It will not strengthen his case to put forth the objection that "the mode of the intercourse is not such as we can at present recognize from experience"; in other words, that until one becomes a "Devachanee" one cannot enter into sympathy with his feelings or perceptions. For, the disembodied individuality being identical in nature with the higher *triad* of the living man, when liberated as the result of *self*-evolution effected by the full development of conscious and trained will, the adept can through this triad learn all that concerns the Devachanee; live for the time being his mental life, feel as he feels and sharing thoroughly in his supersensuous perceptions, bring back with him on earth the memory of the same, unwarping by *mayavic* deceptions, hence - not to be gain-said. This, of course, assuming the existence of such *lusus naturae* as an "adept", which may, perhaps, be conceded by the objectors for the sake of argument. And the further concession must be asked that no comparison shall be made to the adept's detriment between the perceptive powers of his triad, when so freed from the body, and those of the half liberated monad of the entranced somnambule or medium which is having its dazed glimpse into the "celestial arcana". Still less, is it allowable to gauge them by the reveries of an embodied mind, however cultured and metaphysical, which has no data to build upon, save the deductions and inductions which spring from its own normal activity.

CW V, 77 [About the Devachanic "dream"] the Occultist replies that there are dreams and dreams. That there is a difference between a dream produced by outward physiological causes, and the one which reacts and becomes in its turn the producer of super-sensuous perceptions and feelings. That he divides dreams into the phenomenal and the noumenal, and distinguishes between the two; and that, moreover, the physiologist is entirely unfit to comprehend the ultimate constitution of a disembodied *Ego* - hence the nature of *its* "dreams". This, he does for several reasons, of which one may be particularly noticed: the physiologist rejects *a priori* WILL, the chief and indispensable factor of the inner man. He refuses to recognize it apart from particular acts of volition, and declares that he knows only the latter, viewed by him simply as a reaction or desire of determination of energy outward, after ... "the complex interworking and combination of ideas in the hemispherical ganglia". Hence the physiologist would have to reject at once the possibility of consciousness - *minus* memory; and the Devachanee having no organs, no sensory ganglia, no "educated" nor even "idiotic centres", nor nerve cells, cannot naturally have that, what the physiologists would regard and define, as memory. Unfettered from the *personal* sensations of the *manas*, the devachanic consciousness would certainly have to become universal or *absolute* consciousness, with no past as with no future, the two merging into one eternal PRESENT - but for the trammels of the personal *Ego*. But even the latter, once severed from its bodily organs, can have no such memory as defined by Professor Huxley, who fathers it upon the "sensigenous molecules" of the brain - those molecules, which, begotten by sensation, remain behind when it has passed away, and that constitute, we are told, the physical foundation of memory; hence also the foundation of all dreams. What can these molecules have to do with the ethereal atoms that act in the spiritual consciousness of the monad, during its bliss wholly based and depending upon the degree of its connection with only the *essence* of that personal *Ego*!

(78) What may then be the nature of the Devachanic dream - we are asked - and how does the occultist

After-Death Consciousness and Processes by Geoffrey Farthing

define the dream of the still embodied man? To Western science a dream is a series of thoughts, of connected acts or rather "states" which are *only imagined to be real*. The uninitiated metaphysician, on the other hand, describes it in his exoteric way, as the passage of sense from darkness into light - the awakening of spiritual consciousness. But the occultist, who knows that the spiritual sense pertaining to the *immutable* can never sleep or even be dormant *per se*, and is always in the "Light" of reality, says that during the state of sleep, *Manas* (the seat of the physical and personal intelligence) becomes able - its containing vehicle *Kama*, the WILL, being allowed the full freedom of its conscious action owing to *volition* being rendered passive, and unconscious by the temporary inactivity of the sensory centres - to perceive that reality in the subjective world which was hidden from it in waking hours. That reality does not become less real, because upon awakening the "sensigenous molecules", and "uneducated centres" throw and toss in the *mayavic* light of actual life the recollection and even the remembrance of it into confusion. But the participation of the *manas* in the Devachanic bliss, does not add to, but on the contrary takes away from, the reality that would fall to the lot of the monad were it altogether free from its presence. Its bliss is an outcome of *Sakkayaditthi*, the delusion or "heresy of individuality", which heresy, together with the *attavadic* [a Buddhist term meaning, false belief in a permanent separate 'self'] chain of causes, is necessary for the monad's future birth. It is all this that leads the occultist to regard the association or "intercourse" between two disembodied entities in the Devachan -however *more real than life* it may be - as an illusion, and from his standpoint still "a dream", and so to speak of it; while that which his critics would fain call - however regretfully -dreams - "the interludes which fancy makes" - is in the knowledge of the former simply glimpses of the Reality.

(79) Let us take an instance: a son loses a much beloved father. In his dreams he may see and converse with him, and for the time it lasts feel as happy and unconscious of his death as though the father had never left this earth. This upon awakening, he will regard with sorrow as a mere dream that could not last. Is he right to so regard it? The occultist says that he is wrong. He is simply ignorant of the fact that his spirit being of the same essence and nature as that of his father, - as all spirits are -and the inherent property of mutual attraction and assimilation being in their special case strengthened by the paternal and filial love of their personal *Egos* - that they have, in fact, *never separated from each other*, death itself being powerless to sever psychic association there, where pure spiritual love links the two. The "dream" was in this instance *the reality*; the latter a *maya*, a false appearance due to *avidya* (false notions). Thus it becomes more correct and proper to call the son's ignorance during his waking hours a "dream" and "a delusion", than to so characterize the *real* intercourse. For what has happened? A Spiritualist would say: "the spirit of the father *descended* upon earth to hold communion with his son's spirit, during the quiet hours of sleep". The Occultist replies: "Not so; neither the father's *spirit* descended, nor has the son's triad ascended (strictly and correctly speaking)". The centre of Devachanic activity cannot be localized: it is again *avidya*. Monads during that time even when connected with their five finite *Kosas* (sheaths or principles) know neither space nor time, but are diffused throughout the former, are omnipresent and ubiquitous. *Manas* in its higher aspect is *dravya* - an eternal "substance" as well as the *Buddhi*, the spiritual soul - when this aspect is developed; and united with the Soul *Manas* becomes spiritual *self-consciousness*, which is a *Vikara* (a production) of its original "producer" *Buddhi*.

(80) Footnote: It is only when *Ego* becomes *Ego-ism* deluded into a notion of independent existence as the producer in its turn of the five *Tanmatras* that *Manas* is considered *Maha-bhutic* and finite in the sense of being connected with *Ahancara*, the *personal* "I-creating" faculty. Hence *Manas* is both eternal and non-eternal: eternal in its atomic nature (*paramanu rupa*); finite (or *karya-rupa*) when linked as a duad - with *kama* (*Volition*), a lower production. - *Ed*.

After-Death Consciousness and Processes by Geoffrey Farthing

Unless made utterly unfit, by its having become hopelessly mixed with, and linked to, its lower *Tanmatras*, to become one with Buddhi, it is inseparable from it. Thus the higher human triad, drawn by its affinity to those triads it loved most, with *Manas* in its highest aspect of self-consciousness - (which is entirely disconnected with, and has no need as a channel of the internal organ of physical sense called *antahkarana* - helping, it is ever associated with and enjoys the presence of all those it loves - in death, as much as it did in life. The intercourse is *real and genuine*.

The critic doubts whether such an intercourse can be called a "veritable one". He wants to know whether the two disembodied entities are "really and truly affected the one by the other"; or, "is it merely that the one personality *imagines* the presence of the other", such intercourse corresponding with no fact "of which the other personality [either embodied or disembodied] could take cognizance"; and while doubting, he denies that he is "'postulating an incongruity' in objecting that such an 'intercourse' is *not* real, is a 'mere dream'", for he says, he "*can* conceive a *real* intercourse - conscious on both sides and truly acting and reacting - which does *not* apply 'only to the mutual relationship of physical existence'". If he really *can*, then where is the difficulty complained of? The real meaning attached by the occultist to such words as dream, reality and unreality, having been explained, what further trouble is there to comprehend this specific tenet? The critic may also be asked, how he can conceive of a real conscious intercourse on both sides, unless he understands the peculiar, and - to him as yet unknown - intellectual reaction and inter-relation between the two. [This sympathetic reaction is no fanciful hypothesis but a scientific fact known and taught at initiations, though unknown to modern science and but hazily perceived by some metaphysicians - spiritualists].

(81) Footnote: It is demonstrated to Occultists by the fact that two adepts separated by hundreds of miles, leaving their bodies at their respective habitations *and their astral bodies* (the lower *manas* and volition, *kama*) to watch over them, can still meet at some distant place and hold converse and even perceive and sense each other for hours *as though* they were both *personally* and bodily together, whereas, even their lower *mayavi-rupas* are absent. - *Ed.*

Or is it that, alternatively, he anthropomorphises Spirit - in the spiritualistic mistaken sense? Our critic has just told us that "the *mode* of the intercourse is not such as we [he] can at present recognize from experience". What kind of intercourse is it then that he *can* conceive of?

CW V, 81 It is incorrect to use the term "personal soul" in connection with the monad, "The *personal* or animal soul" is, as already said, the 5th principle, and cannot be in Devachan, the highest state permitted to it on earth being *samadhi*. It is only its *essence* that has followed the monad into Devachan, to serve it there as its ground-tone, or as the background against which its future dream-life and developments will move; its entity, or the *reliquiae* is the "shell", the dross that remains behind as an elementary to fade away and in time disappear. That which is in Devachan is no more the *persona* - the mask, than the smell of a rose is the flower itself. The rose decays and becomes a pinch of dust: its aroma will never die, and may be recalled and resurrected ages thence. Correctly expressed, the sentence would have to read: "... the living image before the *Spiritual* Soul, which being now saturated with the essence of the personality, has thus ceased to be *Arupa* (formless or rather devoid of all substance) for its Devachanic duration, and craves for their presence, etc". The gestation period is over, it has won the day, been reborn as a new out of the old ego, and before it is ushered again into a new *personality*, it will reap the effects of the causes sown in its precedent birth in one of the Devachanic or Avitchian states, as the case may be, though the latter are found wide apart. *Avasyam eva bhoktavyam kritam karma subhasubham.*

After-Death Consciousness and Processes by Geoffrey Farthing

[The fruit of the tree of action, whether good or bad, must unavoidably be eaten.] The Devachanic condition in *all its aspects* is no doubt similar to a dreamy state *when considered from the standpoint of our present objective consciousness when we are in our waking condition*. Nevertheless, it is as real to the Devachanee himself as our waking state is to us. Therefore, when it is asked "Whether Devachan is a state corresponding to our waking life here or to our sleep with dreams", - the answer given is that it is not similar to either of these conditions; but it is similar to the *dreamy condition* of a man who has no waking state at all, if such a being can be supposed to exist. A monad in Devachan has *but one state of consciousness*, and the contrast between a waking state and a dreamy state is never presented to it so long as it is in that condition. Another objection urged is, that if a Devachanee were to think of an object or person as if the object or person were present before him when they are not so (when judged from the common *ideas* of objective perception) then the Devachanee is "cheated by nature". If such is really the case, he is indeed always "cheated by nature"; and the suggestion contained in the foregoing letter as to the possible mode of communication between a Devachanee and one living on earth will not save him from delusion. Leaving aside for a moment the nature of a Devachanee's communication with another monad either in or out of Devachan, let the nature of his ideas be examined so far as they are connected with objects; and then the truth of the above mentioned statement will be easily perceived. Suppose, for instance, Galileo in Devachan, subjectively engaged in his favourite intellectual pursuit. It is natural to suppose that his telescope often comes within the range of his Devachanic consciousness, and that the Devachanee subjectively directs it toward some planet. It is quite clear that according to the general ideas of objectivity, Galileo has no telescope before him, and it cannot be contended that his train of ideas in any way actually affects the telescope which he left behind him in this world. If the objector's reasoning is correct, Galileo is "being cheated by nature", and the suggestion above referred to will in no way help him in this case.

(83) Thus, the inference that it is neither correct nor philosophical to speak of a Devachanee as being "cheated by nature" becomes once more unavoidable. Such words as cheating, delusion, reality are always relative. It is only by contrast that a particular state of consciousness can be called real or illusionary; and these words cease to have any significance whatever, when the said state of consciousness cannot be compared with any other state. Supposing one is justified in looking upon Devachanic experience as delusion from his present standpoint as a human being living on this earth, what then? We fail to see how any one means to make use of this inference. Of course from the foregoing remarks the reader is not to suppose that a Devachanee's consciousness can never affect or influence the state of consciousness of another monad either in or out of Devachan. Whether such is the case or not, the reality or the unreality of Devachanic experience, so far as a Devachanee is concerned, does not depend upon any such communicative influence.

(84) In some cases it is evident that the state of consciousness of one monad whether in Devachan or yet on earth, may blend with, as it were, and influence the ideation of another monad also in Devachan. Such will be the case where there is strong, affectionate sympathy between the two egos arising from participation in the same higher feelings or emotions, or from similar intellectual pursuits or spiritual aspiration. Just as the thoughts of a mesmerizer standing at a distance are communicated to his subject by the emanation of a current of magnetic energy attracted readily towards the subject, the train of ideas of a Devachanee are communicated by a current of magnetic or electric force attracted towards another Devachanee by reason of the strong sympathy existing between the two monads, especially when the said ideas relate to things which are subjectively associated with the Devachanee in question. It is not to be inferred, however, that in other cases when there is no such action or reaction, a Devachanee becomes conscious of the fact that his subjective experience is a mere delusion, for it is not so. It was

After-Death Consciousness and Processes by Geoffrey Farthing

already shown that the question of reality or unreality does not depend upon any such communication or transmission of intellectual energy.

We are asked, "if some of these (the Devachanee loved) are not themselves fit for Devachan, how then?" We answer: "Even in the case of a man still living on earth, or even of one suffering in Avitchi, the ideation of a monad in Devachan may still affect his monad if there is strong sympathy between the two as indicated above. Yet the Devachanee will remain ignorant of the mental suffering of the other".

Footnote: The reader is reminded in this connection that neither Devachan nor Avitchi is a locality, but a *state* which affects directly the being in it and all others only by *reaction*. - *Ed.*

(85) If this generous provision of nature that never punishes the innocent outside this our world of delusion, be still called "a cheating of nature", and objected to, on the ground that it is not an "honest symbol" of the other personality's presence, then the most reasonable course would be to leave the occult doctrines and Devachan alone. The noble truths, the grandest goal in soul-life, will remain for ever a closed book to such minds. Devachan instead of appearing what it is - a blissful rest, a heavenly oasis during the laborious journey of the Monad toward a higher evolution, will indeed present itself as the culmination, the very essence of death itself. One has to sense intuitively its logical necessity; to perceive in it, untaught and unguided, the outcome and perpetuation of that strictest justice absolutely consonant with the harmony of the universal law, if one would not lose time over its deep significance. We do not mean it in any unkind spirit, yet with such an opposition to the very exposition (since no one is pressed for its acceptance) of our doctrine by some Western minds, we feel bound to remind our opponents that they have the freedom of choice. [Here follows a passage comparing Devachan and Avitchi to the (then) current conventional ideas on Heaven and Hell.]

CW V, 86 The bliss of a Devachanee is complete, and nature secures it even at the risk of being accused of *cheating* by the pessimists of this world unable to distinguish between *Vastu* - the one reality and *Vishaya* - the "mayas" of our senses. It is fetching rather too far the presumption that our *objective* and *subjective* shall be the true standards for the realities and unrealities of the rest of the universe; that *our* criterion of truth and honesty is to stand as the only universal land-mark of the same. Had we to proceed upon such principles, we would have to accuse nature of cheating incessantly not only her human but also her animal offspring. Who, of our objectors, when treating of facts of natural history and the phenomena of vision and colour, would ever hazard the remark that because ants are utterly unable to see and distinguish colours as human beings do (the red, for instance, having no existence for them), therefore, are they also "cheated by nature"? Neither *personality* nor *objectivity* as known to us, have any being in the composition of a monad; and could, by any miracle, any living human creature come within the range of the Devachanic vision, it would be as little perceived by the Devachanee as the elementals that throng the air around us are perceived with our natural eyes.

(87) One more error of the critic. He seems to be labouring under the impression that if one has some conception of Devachanic state of subjective consciousness while in this life, he will know that such experience is illusory when he is actually there; and then Devachanic beatitudes will have lost all their reality so far as he is concerned. There is no reason to apprehend any such catastrophe. It is not very difficult to perceive the fallacy that underlies this argument. Suppose, for instance, A, now living at Lahore, knows that his friend B is at Calcutta. He dreams that they are both at Bombay engaged in

After-Death Consciousness and Processes by Geoffrey Farthing

various transactions. Does he know *at the time he is dreaming* that the whole dream is illusory? How can the consciousness that his friend is really at Calcutta, which is only realized when he is in his waking condition, help him in ascertaining the delusive nature of his dream *when he is actually dreaming*? Even after experiencing dreams several times during his life and knowing that dreams are generally illusory, A will not know that he is dreaming when he is actually in that condition.

Similarly, a man may experience the devachanic condition while yet alive, and call it delusion, if he pleases, when he comes back to his ordinary state of objective consciousness and compares it to the said condition. Nevertheless, he will not know that it is a dream either when he experiences it a second time (for the time being) while still living, or when he dies and goes to Devachan.

(88) The above is sufficient to cover the case were even the state under discussion indeed "a dream" in the sense our opponents hold it in. But it is neither a "dream" nor in any way "cheating". It may be so from the standpoint of Johnson's dictionary; from that of *fact* independent of all human definition, and the standpoint of him who knows something of the laws that govern the worlds invisible, the intercourse between the monads is real, mutual, and as *actual* in the world of subjectivity, as it is in this our world of deceptive reality. It is the old story of Zoellner's man from the two-dimensional region disputing the reality of the phenomena taking place in the three-dimensional world.

CW V, 89 [H.P.B. examines the background to Westerners' difficulties in understanding Eastern esoteric teachings, then concludes]: His difficulty is to reconcile "isolation", as he understands it, with "intercourse" as we understand it. Though the monad is not like a seed dropped from a tree, but in its nature is ubiquitous, all-pervading, omnipresent; though in the subjective state time, space and locality are not factors in its experiences; though, in short, all mundane conditions are reversed; and the now thinkable becomes the then unthinkable and *vice-versa* - yet the London friend goes on to reason as though all this were not so.

(90) Now, Buddhistically speaking, there are states and states and degrees upon degrees in Devachan, in all of which, notwithstanding the (to us) objective isolation of the principal hero, he is surrounded by a host of actors in conjunction with whom he had during his last earth-life created and worked out the causes of those effects that are produced first on the field of *Devachanic* or *Avitchian* subjectivity, then used to strengthen the Karma to follow on the objective (?) plane of the subsequent rebirth. Earth-life, is so to say, the *Prologue* of the drama (or we should, perhaps, call it *mystery*), that is enacted in the *rupa* and *arupa* lokas. Now were we to say that nature, with every due regard to personality and the laws of objectivity as understood in exotericism, "constitutes a veritable intercourse" between the devachanic heroes and actors; and, instead of *dissociating* the monads not only as regards "personal or corporeal" but even *astral* "association" -establishes "actual companionship" between them, as on the earth-plane, we might, perhaps, avoid the strange accusation of "nature cheating" in Devachan. On the other hand, after thus pandering to emotional objections, we could hardly help placing our European Chelas in a far more inextricable dilemma. They would be made to face a problem of personal *post-mortem* ubiquity, throwing that of the Western deity far into the background of illogical absurdity. Suppose for one moment a Devachanic father, twice wedded, and loving both his wives as he does his children, while the step-mother loves neither his progeny nor *their* mother, the coolest indifference if not actual aversion reigning between the two. "Actual companionship", and "real *personal* intercourse" (the latter applied even to their astral bodies) implies here bliss for the father and irritation for the two wives and children, all equally worthy of Devachanic bliss. Now imagine again the real mother attracting by her intense love the children

After-Death Consciousness and Processes by Geoffrey Farthing

within her devachanic state, and thus depriving the father of *his* legitimate share of bliss. It has been said before, that the devachanic mind is capable only of the highest spiritual ideation; that neither objects of the grosser senses nor anything provocative of displeasure could even be apprehended by it - for otherwise, Devachan would be merging into *Avitchi*, and the feeling of unalloyed bliss destroyed for ever. How can nature reconcile in the above case the problem without either sacrificing her duty to our terrestrial sense of *objectivity* and *reality*, or, without compromising her status before *our* criterion of truth and honest dealing? On one hand, the children would have to double and treble themselves *ad infinitum* - as they too may have disembodied, devachanic objects of spiritual attachment clamouring elsewhere for their presence - which process of ubiquity would hardly be consistent with our notions of personal, actual presence, at one and the same time and at several different places; or, there would always be somebody, somewhere "cheated by nature". To place the *monads* promiscuously together, like one happy family - would be fatal to truth and fact: each man, however insignificant he may have been on earth, is yet mentally and morally *sui generis* in his own distinct conceptions of bliss and desires, and has, therefore, a right to, and an absolute necessity for, a specific, personal, "isolated" devachan ...

(91) According even to exoteric Buddhist philosophy disincarnate beings are divided into three classes of - (1) *Kamawachara*, or those who are still under the dominion of the passions in *Kamaloka*; (2) *Rupawachara*, or those who have progressed to a higher stage, but still retain vestiges of their old form in *Rupa loka*; and (3) *Arupawachara*, or those who are become formless entities in the *Arupa lokas* of the highest Devachan. All depends on the degree of the monad's spirituality and aspirations. The astral body of the 4th principle - called *Kama*, because inseparable from *Kama loka*, - is always within the attraction of terrestrial magnetism; and the monad has to work itself free of the still finer yet equally potent attractions of its *Manas* before it ever reaches in its series of Devachanic states, the upper-*Arupa* regions. Therefore, there are various degrees of Devachanees. In those of the *Arupa lokas* the entities are as *subjective* and truly "not even as material as that ethereal body-shadow - the *Mayavi-rupa*". And yet even there, we affirm there is still "actual companionship". But only very few reach there skipping the lower degrees. There are those Devachanees, men of the highest moral calibre and goodness when on earth, who, owing to their sympathy *for old intellectual researches and especially for unfinished mental work*, are for centuries in the *Rupa lokas* in a strict Devachanic isolation - literally so, since men and loved relatives have all vanished out of sight before this intense and purely spiritual passion for intellectual pursuit. For an example of the study-bound (pardon the new word for the sake of its expressiveness) condition, take the mental state of the dying Berzelius, whose last thought was one of despair that his work should be interrupted by death. This is *Tanha* (Hindu *Trishna*) or an unsatisfied yearning which must exhaust itself before the entity can move on to the purely *a-rupa* condition. A provision is made for every case, and in each case it is created by the dying man's last, uppermost desire. The scholar who had mainly lived under the influence of *manas*, and for the pleasure of developing his highest physical intelligence kept absorbed in the mysteries of the material universe, will still be magnetically held by his mental attractions to scholars and their work, influencing and being influenced by them *subjectively* - (though in a manner quite different from that known in séance-rooms and by mediums), until the energy exhausts itself and *Buddhi* becomes the only regnant influence. The same rule applies to all the activities, whether of passion or sentiment, which entangle the travelling monad (the Individuality) in the relationships of any given birth. The discarnate must consecutively mount each rung of the ladder of being upward from the earthly subjective to the *absolutely* subjective. And when this limited Nirvanic state of Devachan is attained, the entity enjoys it and its vivid though spiritual realities until that phase of Karma is satisfied and the physical attraction to the next earth-life asserts itself. In Devachan, therefore, the entity is affected by and reciprocally affects the psychic state of any other entity whose relationship is so close with it as to survive as was above remarked, the purgatorial evolution of the lower post-mortem spheres. Their intercourse will be sensed spiritually, and still, so far as

After-Death Consciousness and Processes by Geoffrey Farthing

any relationship until now postulated by Western thinkers goes, each will be "dissociated from the other". If the questioner can formulate to himself the condition of the monad as pure spirit, the most subjective entity conceivable, without form, colour, or weight, even so great as an atom; an entity whose recollections of the last personality (or earth-birth) are derived from the late union of the *Manas* with the lower five principles - he may then find himself able to answer his own interrogatory. According to Esoteric Doctrine this evolution is not viewed as the extinguishment of individual consciousness but its infinite expansion. The entity is not obliterated, but united with the universal entity, and its consciousness becomes able not merely to recall the scenes of one of its earth-evolved Personalities, but of each of the entire series around the Kalpa, and then those of every other Personality. In short from being finite it becomes infinite consciousness. But this comes only at the end of all the births at the great day of the absolute Resurrection. Yet, as the monad moves on from birth to birth and passes its lower and Devachanic spheres after each fresh earthly existence, the mutual ties created in each birth must weaken and at last grow inert, before it can be reborn. The record of those relationships imperishably endures in the Akasa, and they can always be reviewed when, in any birth, the being evolves his latent spiritual powers to the "fourth stage of Dhyana": but their hold upon the being gradually relaxes. This is accomplished in each internatal Devachan; and when the personal links - magnetic or psychic, as one may prefer to call them - binding the Devachanee to other entities of the next previous life, whether relatives, friends or family, are worn out, he is free to move on in his cyclic path. Were this obliteration of personal ties not a fact, each being would be travelling around the Kalpa entangled in the meshes of his past relationships with myriad fathers, mothers, sisters, brothers, wives, etc., etc., of his numberless births: a jumble, indeed! It was the ignorant delusion of the geocentric hypothesis which begot all the exoteric theologies, with their absurd dogmas. So, likewise, it is the ignorant theory of monogenesis, or but one earth life for each being, which makes it so hard for European metaphysicians to read the riddle of our existence and comprehend the difference between the monad's individuality, and its physical appearance in a series of earth-lives as so many different, totally distinct personalities. Europe knows much about atomic weights and chemical symbols, but has little idea of Devachan.

CW X, 47 [... the Devachanic state ... is purely a state of bliss, in which man receives compensation for the undeserved misery of his past life.]

Quite correct; but it is not the *injustice* or *mistakes* of Karma which are the causes of such "undeserved misery", but other causes, independent of the past Karma of either the producer or the innocent victim of their effects, new *actions* generated by the wickedness of men and circumstances; and which arouse Karmic law to fresh activity, *i.e.*, the punishment of those who caused these new *Nidanas* (or causal connections), and the reward of him who suffered from them undeservedly.

CW X, 262 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.

CW X, 269 ... the question raised was whether or not all stayed 1500 years in Devachan.

After-Death Consciousness and Processes by Geoffrey Farthing

Well, Judge, you must know well that under the philosophy we don't all stay there so long. It varies with the character of each. A thoroughly material thinker will emerge sooner than one who is a spiritual philosopher and good. Besides, recollect that all workers for the Lodge, no matter of what degree, are helped out of Devachan if they themselves permit it. Your own idea which you have stated, that 1500 years had not elapsed since you went into Devachan, is correct, and what I tell is what Master himself tells me. So there you are.

ML 97:99 The Deva-Chan, or land of "Sukhavati", is *allegorically* described by our Lord Buddha himself. What he said may be found in the *Shan-Mun-yi-Tung*. Says Tathagata:-

"Many thousand myriads of systems of worlds beyond this (ours) there is a region of Bliss called *Sukhavati* ... This region is encircled with *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees; this holy abode of Arhats is governed by the Tathagatas (Dhyan Chohans) and is possessed by the Bodhisatwas. It hath *seven* precious lakes, in the midst of which flow crystalline waters having '*seven and one*' properties, or distinctive qualities (the 7 principles emanating from the ONE). This, O, Sariputra is the 'Deva Chan'. Its divine Udambara flower casts a root *in the shadow of every earth*, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous, there are no more griefs or sorrows *in that cycle* for them ... Myriads of Spirits (Lha) resort there for rest and then *return to their own regions*. Again, O, Sariputra, in that land of joy many who are born in it are Avaiartyas ..."

ML 98:100 Certainly the new *Ego* once that it is reborn [in Deva Chan], retains for a certain time - proportionate to its Earth-life, a "complete recollection of his life on earth". (See your preceding query). But it can *never* return on earth, from the Deva Chan, nor has the latter - even omitting all "anthropomorphic ideas of God" - any resemblance to the paradise or heaven of any religion, and it is H.P.B.'s literary fancy that suggested to her the wonderful comparison.

ML 98:100 "Who goes to Deva Chan?" The personal *Ego* of course, but beatified, purified, holy. Every *Ego* - the combination of the sixth and seventh principles - which after the period of unconscious gestation is reborn into the Deva-Chan, is of necessity as innocent and pure as a new-born babe. The fact of his being reborn at all, shows the preponderance of good over evil in his old personality. And while the Karma (of evil) steps aside for the time being to follow him in his future earth-reincarnations, he brings along with him but the Karma of his good deeds, words, and thoughts, into this Deva-Chan. Bad is a relative term for us - as you were told more than once before, - and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality - go to the Deva Chan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the *effects* of the *causes* produced by them.

Of course it is a *state*, one, so to say, of *intense selfishness* during which an *Ego* reaps the reward of his *unselfishness* on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences and thoughts, and gathers in the fruits of his meritorious actions. No pain, no grief nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness; *for it is a state of perpetual "Maya"*.

After-Death Consciousness and Processes by Geoffrey Farthing

Since the conscious perception of one's *personality* on earth is but an evanescent dream that sense will be equally that of a dream in the Deva-Chan - only a hundred fold intensified. So much so indeed, that the happy Ego is unable to see through the veil the evils, sorrows and woes to which those it loved on earth may be subjected to. It lives in a sweet dream with its loved ones - whether gone before, or yet remaining on earth; it has them near itself, as happy, as blissful and as innocent as the disembodied dreamer himself; and yet, apart from rare visions the denizens of our gross planet feel it not. It is in this, during *such* a condition of complete *Maya* that the Souls or astral Egos of pure, loving sensitives, labouring under the same illusion, think their loved ones come down to them on earth, while it is their own Spirits that are raised towards those in the Deva-Chan.

ML 100:102 Yes, there are great varieties in the Deva-Chan states, and it is all as you say. As many varieties of bliss, as on earth there are shades of perception and of capability to appreciate such reward. It is an ideated paradise, in each case of the Ego's own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. It is that variety which guides the temporary personal *Ego* into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously adjusted in nature - especially in the subjective world, that no mistake can ever be committed by the Tathagatas - or Dhyān Chohans - who guide the impulses.

ML 100:102 Q. On the face of the idea, a purely spiritual state would only be enjoyable to the entities highly spiritualized in this life. But there are myriads of very good people (morally) who are not spiritualized at all. How can they be fitted to pass, with their recollections of this life from a material to a spiritual condition of existence?

A. It is "a spiritual condition" only as contrasted with our own grossly "material condition", and, as already stated - it is such degrees of spirituality that constitute and determine the great "varieties" of conditions within the limits of Deva-Chan. A mother from a savage tribe is not less happy than a mother from a regal palace, with her lost child in her arms; and although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to Deva-Chan, yet all the same the mother's loving fancy finds her children there, without one missing that her heart yearns for. Say - it is but a dream, but after all what is objective life itself but a panorama of vivid unrealities? The pleasures realized by a Red Indian in his "happy hunting grounds" in that Land of Dreams is not less intense than the ecstasy felt by a *connoisseur* who passes aeons in the rapt delight of listening to divine Symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former, if born a "savage" with an instinct to kill - though it caused the death of many an innocent animal - why, if with it all, he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by an educated and civilized person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency ...

Every one but that ego which, attracted by its gross magnetism, falls into the current that will draw it into the "planet of Death" - the mental as well as physical satellite of our earth - *is* fitted to pass into a relative "spiritual" condition adjusted to his previous condition in life and mode of thought. To my knowledge and recollection H.P.B. explained to Mr. Hume that man's sixth principle, as something purely spiritual could not exist, or have *conscious* being in the Deva-Chan, unless it assimilated some of the more abstract and pure of the mental attributes of the fifth principle or animal Soul: its *manas* (mind) and memory.

After-Death Consciousness and Processes by Geoffrey Farthing

ML 102:104 Q. And how is a spiritual existence in which everything has merged into the sixth principle, compatible with that consciousness of individual and personal material life which must be attributed to the Ego in Deva-Chan if he retains his earthly consciousness as stated in the *Theosophist* Note?

A. The question is now sufficiently explained, I believe: the sixth and seventh principles apart from the rest constitute the eternal imperishable but also *unconscious* "Monad". To awaken in it to life the latent consciousness, especially that of *personal* individuality, requires the monad plus the highest attributes of the fifth - the "animal soul"; and it is that which makes the ethereal *Ego* that lives and enjoys bliss in the Deva-Chan. Spirit, or the unalloyed emanations of the ONE - the latter forming with the seventh and sixth principles the highest triad - neither of the two emanations are capable of assimilating but that which is good, pure and holy; hence no sensual, material or unholy recollection can follow the purified memory of the *Ego* to the region of Bliss. The Karma for these recollections of evil deeds and thought will reach the Ego when it changes its *personality* in the following world of causes. The *Monad*, or the "Spiritual Individuality", remains untainted *in all cases*. "No sorrow or Pain for those born there (in the *Rupa-Loka* of Deva-Chan); for this is the Pureland. All the regions in Space possess such lands (*Sakwala*), but this land of Bliss is the most pure." In the *Djnana Prasthanashtaka*, it is said: "by personal purity and earnest meditation, we overleap the limits of the World of Desire, and enter in the World of Forms".

ML 103:105 "Bardo" is the period between death and rebirth - and may last from a few years to a kalpa. It is divided into three sub-periods (1) when the *Ego* delivered of its mortal coil enters into *Kama-Loka* (the abode of Elementaries [or shells]; (2) when it enters into its "Gestation State"; (3) when it is reborn in the *Rupa-Loka* of Deva-Chan. Sub-period (1) may last from a few minutes to a *number* of years - the phrase "a few years" becoming puzzling and utterly worthless without a more complete explanation; Sub-period (2) is "very long"; as you say, longer sometimes than you may even imagine, yet proportionate to the *Ego's* spiritual stamina; Sub-period (3) lasts in proportion to the good Karma, after which the *monad* is again reincarnated. The *Agama Sutra* saying:- "in all these *Rupa-Lokas*, the Devas (Spirits) are equally subjected to birth, decay, old age, and death," means only that an Ego is borne thither then begins fading out and finally "dies", i.e., falls into that unconscious condition which preceded rebirth; and ends the Sloka with these words: "As the devas emerge from these heavens, they enter the lower world again:" i.e., they leave a world of bliss to be reborn into a world of causes.

ML 103:106 Most emphatically the "the Deva-Chan is *not* solely the heritage of adepts", and most decidedly there is a "heaven" - if you *must* use this astro-geographical Christian term - for "an immense number of those who have gone before". But "the life of Earth" can be watched by none of these, for reasons of the Law of Bliss plus *Maya*, already given.

ML 103:106 Q. And for how long? Does this state of spiritual beatitude endure for years? for decades? for centuries?

A. For years, decades, centuries and millenniums oftentimes multiplied by something more. It all depends upon the duration of Karma. Fill with oil Den's [Sinnott's son] little cup, and a city Reservoir of water (sic), and lighting both see which burns the longer. The *Ego* is the wick and Karma the oil; the difference in the quantity of the latter (in the cup and the reservoir) suggesting to you the great difference in the duration of various *Karmas*. Every effect must be proportionate to the cause. And, as man's terms of incarnate existence bear but a small proportion to his periods of inter-natal existence in the

After-Death Consciousness and Processes by Geoffrey Farthing

manvantaric cycle, so the good thoughts, words and deeds of any one of these "lives" on a globe are causative of effects, the working out of which requires far more time than the evolution of the causes occupied. Therefore, when you read in the Jats and other *fabulous* stories of the Buddhist Scriptures that this or the other good action was rewarded by Kalpas of several figures of bliss, do not smile at the absurd exaggeration, but bear in mind what I have said. From a small seed, you know, sprung a tree whose life endures now for 22 centuries; I mean the Anuradha-pura *Bo* tree. Nor must you laugh, if ever you come across *Pindha-Dhana* or any other Buddhist *Sutra* and read: "Between the *Kama-Loka* and the *Rupa-Loka* there is a locality, the dwelling of 'Mara' (Death). This Mara filled with passion and lust, destroys all virtuous principles, as a stone grinds corn. His palace is 7000 yojanas square, and is surrounded by a *seven-fold wall*", for you will feel now more prepared to understand the allegory.

ML 123:127 Most of those, whom you may call, if you like, candidates for *Deva-Chan* - die and are reborn in the *Kama-Loka* "without remembrance"; though (and just because) they do get some of it back in *Deva-Chan*. Nor can we call it a full, but only partial remembrance. You would hardly call "remembrance" a dream of yours; some particular scene or scenes, within whose narrow limits you would find enclosed a few persons - those whom you loved best, with an undying love, that holy feeling that alone survives, and - not the slightest recollection of any other events or scenes? *Love* and *Hatred* are the only *immortal* feelings, the only survivors from the wreck of *Ye-damma*, or the phenomenal world. Imagine yourself then, in *Deva-Chan* with those you may have loved with such immortal love; with the familiar, shadowy scenes connected with them for a background and - a perfect blank for everything else relating to your interior, social, political, literary and social life. And then, in the face of that spiritual, purely cogitative existence, of that unalloyed felicity which, in proportion with the intensity of the feelings that *created* it, last from a few to several thousand years, - call it the "personal remembrance of A.P.Sinnett" - if you can. Dreadfully monotonous! - you may think. - Not in the least - I answer. Have you experienced monotony during - say - that moment which you considered *then* and *now* so consider it - as the moment of the highest bliss you have every felt? - Of course not. - Well no more will you experience it there, in that passage through Eternity in which a million of years is no longer than a second. There, where there is no consciousness of an external world there can be no discernment to mark differences, hence, - no perception of contrasts of monotony or variety; nothing in short, outside that immortal feeling of love and sympathetic attraction whose seeds are planted in the fifth, whose plants blossom luxuriantly in and around the fourth, but whose roots have to penetrate deep into the sixth principle if it would survive the lower groups.

ML 131:134 ... unless he [any man] has a strong desire to live, he need not trouble himself about *Deva-Chan*. Unless a man *loves* well or *hates* as well, he will be neither in *Deva-Chan* nor in *Avitchi*. "Nature spews the luke-warm out of her mouth" means only that she annihilates their *personal* Egos (not the shells nor yet the sixth principle) in the *Kama Loka* and the *Deva-Chan*. This does not prevent them from being immediately reborn - and, if their lives were not very *very* bad, - there is no reason why the eternal Monad should not find the page of the life intact in the Book of Life.

ML 143:147 Q. When you wrote "Have you experienced monotony during that moment which you considered then and now so consider it, - as the moment of the highest bliss you have ever felt?" - did you refer to any specific moment and any specific event in my life, or were you merely referring to an X quantity - the happiest moment whatever it might have been?

ML 166:170 A. No, good friend; I am not as indiscreet as all that, I left you simply to your own

After-Death Consciousness and Processes by Geoffrey Farthing

reminiscences. Every mortal creature, even the less favoured by Fortune, has such moments of relative happiness at some time of his life. Why shouldn't you? Yes, it was an X quantity I referred to.

ML 143:147 Q. You say:- Remember we create ourselves, our Deva Chan, and our Avitchi and mostly during the latter days and even moments of our sentient lives.

ML 167:170 A. It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire, they say, necessarily hinges on to the shape which the person may have given to his desires, passions, etc., during his past life. It is for this very reason, viz. - that our last desire may not be unfavourable to our future progress - that we have to watch our actions and control our passions and desires throughout our whole earthly career."

ML 143:147 Q. But do the thoughts on which the mind may be engaged at the last moment *necessarily* hinge on to the predominant character of its past life? Otherwise it would seem as if the character of a person's Deva Chan or Avitchi might be capriciously and unjustly determined by the chance which brought some special thought uppermost at the last?

ML 167:170 A. It *cannot* be otherwise. The experience of dying men - by drowning and other accidents - brought back to life, has corroborated our doctrine in almost every case. Such thoughts are *involuntary* and we have no more control over them than we would over the eye's retina to prevent it perceiving that colour which affects it most. At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity. That impression and thought which was strongest naturally becomes the most vivid and survives so to say all the rest which now vanish and disappear for ever, to reappear but in Devachan. (Footnote: Good gracious! had I forgotten in my hurry to add the last *five words*, would not I have caught it as a charge of *flat* contradiction!) No man dies insane or unconscious - as some physiologists assert. Even a *madman*, or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body - the *brain thinks* and the *Ego* lives over in those few brief seconds his whole life over again. Speak in whispers, ye who assist at a death-bed and find yourselves in the solemn presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting its reflection upon the Veil of the Future.

ML 184:187 Therefore, there is no contradiction in saying, that the ego once reborn in the Devachan, "retains for a certain time proportionate to its earth life a *complete recollection* of his (Spiritual) life on earth". Here again the omission of the word "Spiritual" alone, produced a misunderstanding!

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

After-Death Consciousness and Processes by Geoffrey Farthing

The Devachan *State*, I repeat, can be as little described or explained, by giving a however minute and graphic description of the state of one ego taken at random, as all the human lives collectively could be described by the "Life of Napoleon" or that of any other man. There are millions of various states of happiness and misery, *emotional* states having their source in the *physical* as well as the *spiritual* faculties and senses, and only the latter surviving. An honest labourer will feel differently from an honest *millionaire*. Miss Nightingale's *state* will differ considerably from that of a young bride who dies before the consummation of what she regards as happiness. The two former love their families; the philanthropist - humanity; the girl centres the whole world in her future husband; the *melomaniac* knows of no *higher* state of bliss and happiness than music - the most divine and *spiritual* of arts. The devachan merges from its highest into its lowest degree - by insensible gradations; while from the last step of *devachan*, the Ego will often find itself in Avitcha's faintest state, which, towards the end of the spiritual selection of events may become a *bona fide* "Avitcha". Remember every feeling is relative. There is neither *good* nor *evil*, *happiness* nor *misery per se*. The *transcendent, evanescent bliss of an adulterer*, who by his act murders the happiness of a husband, is no less *spiritually* born for its criminal nature. If a remorse of conscience (the latter *proceeding always from the Sixth Principle*) has only once been felt during the period of bliss and really spiritual love, born in the sixth and fifth, however, polluted by the desires of the fourth, or *Kamarupa* - then this remorse *must* survive and *will accompany incessantly the scenes of pure love*. I need not enter into details, since a physiological expert, as I take you to be, need hardly have his imagination and intuitions prompted by a psychological observer of my sort. Search in the depths of your conscience and memory and try to see what are the scenes that are likely to take their firm hold upon you; when once more in their presence you find yourself *living them over* again; and that, ensnared, you will have forgotten all the rest - this latter among other things, since in the course of events it will come far later on in the panorama of your resurrected life. I have *no right* to look into your *past* life. Whenever I may have caught glimpses of it, I have invariably turned my eyes away, for I have to deal with the *present* A.P. Sinnett - (also and by far more "a new invention" than the ex A.P.S.) - not with the ancient man.

Yes; *Love* and *Hatred* are the only immortal feelings; but the gradations of tones along the seven by seven scales of the whole key-board of life, are numberless. And, since it is those two feelings - (or, to be correct, shall I risk being misunderstood again and say those two poles of man's "Soul" which is a unity?) - that mould the future state of man, whether for *devachan* or *Avitcha* then the variety of such states must also be inexhaustible.

ML 188:191 Why should it be supposed that *devachan* is a monotonous condition only because one moment of earthly sensation is infinitely perpetuated - stretched, so to say, throughout aeons? It is not, it *cannot* be so. This would be contrary to all analogies and antagonistic to the law of effects under which results are proportioned to antecedent energies. To make it clear you must keep in mind that there are two fields of causal manifestation, to wit, the objective and the subjective. So the grosser energies, those which operate in the heavier or denser conditions of matter manifest objectively in physical life, their outcome being the new personality of each birth included within the grand cycle of the evolving individuality. The moral and spiritual activities find their sphere of effects in "devachan". For example, the vices, physical attractions, etc. - say, of a philosopher may result in the birth of a new philosopher, a king or a merchant, a rich Epicurean, or any other personality whose make-up was inevitable from the preponderating proclivities of the being in the next preceding birth. Bacon, for inst.: whom a poet called - "The greatest, wisest, *meanest* of mankind" - might reappear in his next incarnation as a greedy money-getter, with extraordinary intellectual capacities. But the moral and spiritual qualities of the previous Bacon would also have to find a field in which their energies could expand themselves. Devachan is such

After-Death Consciousness and Processes by Geoffrey Farthing

a field. Hence - all the great plans of moral reform, of intellectual and spiritual research into abstract principles of nature, all the divine aspirations, would in devachan come to fruition, and the abstract entity previously known as the great Chancellor would occupy itself in this inner world of its own preparation, living, if not quite what one would call a *conscious* existence, at least a dream of such realistic vividness that none of the life-realities could ever match it. And this "dream" lasts - until Karma is satisfied in that direction, the ripple of force reaches the edge of its cyclic basin, and the being moves into the next area of causes. This, it may find in the same world as before, or another, according to his or her stage of progression through the necessary rings and rounds of human development.

Then - how can you think that "but one moment of earthly sensation *only* is selected for perpetuation"? Very true, that "moment" lasts from the first to the last; but then it lasts but as the key-note of the whole harmony, a definite tone of appreciable pitch, around which cluster and develop in progressive variations of melody and as endless variations on a theme, all the aspirations, desires, hopes, dreams, which, in connection with that particular "moment" had ever crossed the "*dreamer's*" brain during his lifetime, without having ever found their realization on earth, and which he now finds fully realized in all their vividness in devachan, without ever suspecting that all that blissful reality is but the progeny begotten by his own fancy, the effects of the mental causes produced by himself. That particular one *moment* which will be most intense and uppermost in the thoughts of his dying brain at the time of dissolution will of course regulate all the other "moments"; still the latter - minor and less vivid though they be - will be there also, having their appointed plan in his phantasmagoric marshalling of past dreams, and must give variety to the whole. No man on earth, but has some decided predilection if not a domineering passion; no person, however humble and poor - and often because of that - but indulges in dreams and desires unsatisfied though these be. Is this monotony? Would you call such variations *ad infinitum* on the one theme, and that theme modelling itself, on, and taking colour and its definite shape from, that group of desires which was the most intense during life "a blank destitution of all knowledge in the devachanic mind" - seeming "in a measure *ignoble*"? Then, verily, either you have failed, as you say, to take in my meaning, or it is I who am to blame. I must have sorely failed to convey the right meaning, and have to confess my inability to describe the *-indescribable*. The latter is a difficult task, good friend. Unless the intuitive perceptions of a trained chela come to the rescue, no amount of description - however graphic - will help. Indeed, - no adequate words to express the difference between a state of mind on earth, and one outside of its sphere of action; no English terms in existence, equivalent to ours; *nothing* -but unavoidable (as due to early Western education) preconceptions, hence - lines of thought in a wrong direction in the learner's mind to help us in this inoculation of entirely new thoughts! You are right. Not only "ordinary people" - your readers - but even such idealists and highly intellectual units as Mr C.C.M. will fail, I am afraid, to seize the true idea, will *never* fathom it to its very depths. Perhaps, you may some day, realize better than you do now, one of the chief reasons for our unwillingness to impart *our* Knowledge to European candidates.

ML 190:193 "A man in the way to learn something of the mysteries of nature seems in a higher state of existence to begin with on earth than that which nature apparently provides for him as a reward for his best deeds."

Perhaps "apparently" - not so in *reality*. When the *modus operandus* of nature is correctly understood. Then that other misconception: "The more merit, the longer period of devachan. But then in Devachan ... all sense of the lapse of time is lost; a minute is as a thousand years ... *a quoi bon* then, etc."

After-Death Consciousness and Processes by Geoffrey Farthing

This remark and such ways of looking at things might as well apply to the whole of Eternity, to Nirvana, Pralaya, and what not. Say, at once that the whole system of being, of existence separate and collective, of nature objective and subjective are but idiotic, aimless facts, a gigantic fraud of that nature, which meeting with little sympathy with Western philosophy, has, moreover, the cruel disapprobation of the best "lay-chela". *A quoi bon*, in such a case, this preaching of our doctrines, all this uphill work and swimming in *adversum flumen*? Why should the West be so anxious then to learn anything from the East, since it is evidently unable to digest that which can never meet the requirements of the special tastes of its Esthetics. Sorry outlook for us, since even *you* fail to take in the whole magnitude of our philosophy, or to even embrace at one scope a small corner - the devachan - of those sublime and infinite horizons of "after life". I do not want to discourage you. I would only draw your attention to the formidable difficulties encountered by us in every attempt we make to explain our metaphysics to Western minds, even among the most intelligent. Alas, my friend, you seem as unable to assimilate our mode of thinking, as to digest our food, or enjoy our melodies!

(191:194) No; there are no clocks, no timepieces in Devachan, my esteemed chela, though the whole Cosmos is a gigantic chronometer in one sense. Nor do we mortals, - *ici bas meme* - take much, if any, cognizance of *time* during moments of happiness and bliss, and find them ever too short, a fact that does not in the least prevent us from enjoying that happiness all the same, when it does come. Have you ever given a thought to this little possibility that, perhaps, it is because their cup of bliss is full to its brim, that the "devachanee" loses "all sense of the lapse of time"; and that is something that those who land in *Avitchi* do not, though as much as the *devachanee*, the *Avitchee* has no cognizance of time - i.e., of our earthly calculations of periods of time? I may also remind you in this connection that *time is something created entirely by ourselves*; that while one short second of intense agony may appear, even on earth, as an eternity to one man, to another, more fortunate, hours, days, and sometimes whole years may seem to flit like one brief moment; and that finally, of all the sentient and conscious beings on earth, man is the only animal that takes any cognizance of time, although it makes him neither happier nor wiser. How then, can I explain to you that which *cannot* feel, since you seem unable to comprehend it? Finite similes are unfit to express the abstract and the infinite; nor can the objective ever mirror the subjective. To realize the bliss in *Devachan*, or the woes in *Avitchi*, you have to assimilate them - as we do. Western critical idealism (as shown in Mr Roden Noel's attacks) has still to learn the difference that exists between the *real being* of super-sensible objects, and the shadowy subjectivity of the ideas it has reduced them to. *Time* is not a predicate conception and can, therefore, neither be proved nor analyzed, according to the methods of superficial philosophy. And, unless we learn to counteract the negative results of that method of drawing our conclusions agreeably to the teachings of the so-called "system of pure reason", and to distinguish between the matter and the form of our knowledge of sensible objects, we can never arrive at correct, definite conclusions. The case in hand, as defended by me against your (very natural) misconception is a good proof of the shallowness and even fallacy of that "system of pure (materialistic) reason". Space and time may be - as Kant has it - not the product but the regulators of the sensations, but only so far, as our sensations on *earth* are concerned, not those in *Devachan*. There we do not find the *a priori* ideas of those "space and time" controlling the perceptions of the denizen of *Devachan* in respect to the objects of *his* sense; but, on the contrary, we discover that it is the *devachanee* himself who absolutely creates both and annihilates them at the same time. Thus, the "after states" so called, can never be correctly judged by practical reason since the latter can have active being only in the sphere of *final* causes or ends, and can hardly be regarded with Kant (with whom it means on one page reason and on the next - will) as the highest spiritual power in man, having for its sphere that WILL. The above is not dragged in - as you may think - for the sake of an (too far stretched, perhaps) argument, but with an eye to a future discussion "at home", as you express it, with students and admirers of Kant and Plato that you will have to encounter.

After-Death Consciousness and Processes by Geoffrey Farthing

(192:195) In a plainer language, I will now tell you the following, and, it will be no fault of mine if you still fail to comprehend its full meaning. As physical existence has its cumulative intensity from infancy to prime, and its diminishing energy thenceforward to dotage and death, so the dream-life of devachan is lived correspondentially. Hence you are right in saying that the "Soul" can never awake to its mistake and find itself "cheated by nature" - the more so, as strictly speaking, the whole of the human life and its boasted realities, are no better than such "cheating". But you are wrong in pandering to the prejudices and preconceptions of the Western readers (no Asiatic will ever agree with you upon this point) when you add that "there is a sense of *unreality* about the whole affair which is painful to the mind", since you are the first one to feel that, it is no doubt due much more to "an imperfect grasp of the nature of the existence" in devachan - than to any defect in our system. Hence - my orders to a chela to reproduce in an Appendix to your article extracts from this letter and explanations calculated to disabuse the reader, and to obliterate, as far as possible, the painful impression this confession of yours is sure to produce on him. The whole paragraph is dangerous. I do not feel myself justified in crossing it out, since it is evidently the expression of your real feelings, kindly, though - pardon me for saying so - a little clumsily white-washed with an apparent defence of this (to your mind) *weak* point of the system. But it is not so, believe me. Nature cheats no more the *devachanee* than she does the living, physical man. Nature provides for him far more *real* bliss and happiness *there*, than she does *here*, where all the conditions of evil and chance are against him, and his inherent helplessness - that of a straw violently blown hither and thither by every remorseless wind - has made unalloyed happiness on this earth an utter impossibility for the human being, whatever his chances and condition may be. Rather call this life an ugly, horrid nightmare, and you will be right. To call the devachan existence a "dream" in any other sense but that of a convenient term, well suited to our language all full of misnomers - is to renounce for ever the knowledge of the esoteric doctrine - the sole custodian of truth. Let me then try once more to explain to you a few of the many states in Devachan and -Avitchi.

As in actual earth-life, so there is for the Ego in devachan -the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force, passing into semi-unconsciousness, gradual oblivion and lethargy, total oblivion and - not death but birth; birth into another personality, and the resumption of action which daily begets new congeries of causes, that must be worked out in another term of Devachan, and still another physical rebirth as a new personality. What the lives in *devachan* and upon Earth, shall be respectively in each instance is determined by Karma. And this weary round of birth upon birth must be ever and ever run through until the being reaches the end of the seventh round, or - attains in the interim the wisdom of an Arhat, then that of a Buddha and thus gets relieved for a round or two, - having learned how to burst through the vicious circles - and to pass periodically into the Paranirvana.

(193:196) But suppose it is not a question of a Bacon, a Goethe, a Shelley, a Howard, but of some humdrum person, some colourless, flackless personality, who never impinged upon the world enough to make himself felt, what then? Simply that his devachanic state is as colourless and feeble as was his personality. How could it be otherwise since cause and effect are equal. But suppose a case of a monster of wickedness, sensuality, ambition, avarice, pride, deceit, etc., but who nevertheless has a germ or germs of something better, flashes of a more divine nature - where is he to go? The said spark smouldering under a heap of dirt will counteract, nevertheless, the attraction of the eighth sphere, whither fall but absolute *nonentities*, "failures of nature", to be remodelled entirely, whole divine monad separated itself from the five principles during their life-time, (whether in the next preceding or several preceding births, since such cases are on our records), and who having lived as *soulless* human beings.

After-Death Consciousness and Processes by Geoffrey Farthing

Footnote: ...the word 'soul' standing for 'Spiritual Soul', of course, which, whenever it leaves a person "Soulless" becomes the cause of the fifth principle (Animal Soul) sliding down into the eighth sphere.

These persons whose sixth principle has left them (while the seventh having lost its *vahan* (or vehicle) can exist *independently* no longer) their fifth or animal Soul of course goes down "the bottomless pit". This will perhaps make Eliphas Levi's hints still more clear to you, if you read over what he says, and my remarks on the margin, thereon (see *Theosophist*, October, 1881, Article "Death") and reflect upon the words used: such as *drones* etc. Well, the first named entity then, cannot with all its wickedness go to the eighth sphere - since his wickedness *is of a too spiritual, refined nature*. He is a *monster* - not a mere *Soulless* brute. He must not be simply *annihilated* but PUNISHED; for, annihilation, i.e. total oblivion, and the fact of being *snuffed* out of conscious existence, constitutes *per se* no punishment, and as Voltaire expressed it: "*le neant ne laisse pas d'avoir du bon*". Here is no taper-glimmer to be puffed out by a zephyr, but a strong, positive, maleficent energy, fed and developed by circumstances, some of which may have really been beyond his control. There must be for such a nature a state corresponding to Devachan, and this is found in *Avitchi*, the perfect antithesis of *devachan* - vulgarized by the Western nations into Hell and Heaven, and which you have entirely lost sight of in your "Fragment". Remember: "To be immortal in good one must identify himself with Good (or God); to be immortal in evil -with evil (or Satan)". Misconceptions of the true value of such terms as "Spirit", "Soul", "individuality", "personality", and "Immortality" (especially) - provoke wordy wars between a great number of idealistic debaters, besides Messrs C.C.M. and Roden Noel. And, to complete your Fragment without risking to fall again under the mangling tooth of the latter honourable gentleman's criticism - I found it necessary to add to devachan - Avitchi as its complement and applying to it the same laws as to the former. This is done, with your permission, in the *Appendix*.

(194:197) Having explained the situation sufficiently I may now answer your query No.1 directly. Yes, certainly there *is* "a change of occupation", a continual change in Devachan, just as much - and far more - as there is in the life of any man or woman who happens to follow his or her *whole life* one sole occupation whatever it may be; with that difference, that to the *Devachanee* his special occupation is always pleasant and fills *his* life with rapture. Change then there must be, for that dream-life is but the fruition, the harvest-time of those psychic seed-germs dropped from the tree of physical existence in our moments of dreams and hopes, fancy-glimpses of bliss and happiness stifled in an ungrateful social soil, blooming in the rosy dawn of Devachan, and ripening under its ever fructifying sky. No failures *there*, no disappointments! If man had but *one* single moment of ideal happiness and experience during his life - as you think - even then, if Devachan exists, - it could not be as you erroneously suppose the indefinite prolongation of that "single moment", but the infinite developments the various incidents and events, based upon, and outflowing from, that one "single moment" or moments, as the case may be; all in short that would suggest itself to the "dreamers" fancy. That one note, as I said, struck from the lyre of life, would form but the Key-note of the being's subjective state, and work out into numberless harmonic tones and semi-tones of psychic phantasmagoria. There - all unrealized hopes, aspirations, dreams, become fully realized, and the *dreams* of the objective become the *realities* of subjective existence. And there behind the curtain of Maya its vapours and deceptive appearances are perceived by the adept, who has learnt the great secret how to penetrate thus deeply into the Arcana of being.

Doubtless my question whether you had experienced monotony during what you consider the happiest moment of your life has entirely misled you. This letter thus, is the just penance for my laziness to amplify the explanation.

After-Death Consciousness and Processes by Geoffrey Farthing

ML 195:198 Deva Chan is a state, not a locality. Rupa Loka, Arupa-Loka and Kama-Loka are the three spheres of ascending spirituality in which the several groups of subjective entities find their attractions. In the Kama-Loka (semi-physical sphere) dwell the shells, the victims and suicides; and this sphere is divided into innumerable regions and sub-regions corresponding to the mental states of the comers at their hour of death. This is the glorious "Summerland" of the Spiritualists, to whose horizons is limited the vision of their best seers - vision imperfect and defective because untrained and non-guided by *Alaya Vijnana* (hidden knowledge). Who in the West knows anything of true *Sahalo-Kadhatu*, the mysterious Chiliocosm out of the many regions of which but three can be given out to the outside world, the *Tribuvana* (three worlds) namely: Kama, Rupa, and Arupa-Lokas.

ML 196:199 Roden Noel says a few pages further on, that, theosophists are endowing "shells" with *simulated* consciousness. See the difference one word will make. If the word "assimilated" instead of "simulated" had been written the true idea would have been conveyed that the shells' consciousness is *assimilated* from the medium and living persons present, whereas now --! But of course, it is not our European critics, but our Asiatic chelas' expositions that "seem absolutely Protean in their ever shifting variety". The man has to be answered and set right anyhow, whether by yourself or Mr Massey. But alas! the latter knows but little, and you, - you look at our conception of devachan with more than "discomfort"! But to resume.

From Kama Loka then in the great Chiliocosm, - once awakened from their post-mortem torpor, the newly translated "Souls" go all (*but the shells*) according to their attractions either to Devachan or Avitchi. And these two *states* are again differentiating *ad infinitum* - their ascending degrees of spirituality deriving their names from the locas in which they are induced. For instance; the sensations, perceptions and ideation of a *devachanee* in *Rupa-Loka* will, of course, be of less subjective nature than they would be in *Arupa-Loka*, in both of which the devachanic experiences will vary in their presentation to the subject-entity, not only as regards form, colour, and substance, but also in their formative potentialities. But not even the most exalted experience of a monad in the highest devachanic state in *Arupa-Loka* (the last of the seven states) - is comparable to that perfectly subjective condition of pure spirituality from which the monad emerged to "descend into matter", and to which at the completion of the grand cycle it must return. Nor is Nirvana itself comparable to Para Nirvana.

ML 197:199 Reviving consciousness begins after the struggle in Kama-Loka at the door of devachan, and only *after* the "gestation" period.

ML 197:200 The stay in Devachan is proportional to the unfinished psychic impulses originating in earth-life; those persons whose attractions were preponderatingly material will sooner be drawn back into rebirth by the force of *Tanha*. As our London opponent truly remarks: these subjects (metaphysical) are only partly for understanding. A higher faculty belonging to the higher life must see, - and it is truly impossible to force it upon one's understanding - merely in words. One must see with his spiritual eye, hear with his Dharmakayic ear, feel with the sensations of his *Ashta-vijnanya* (spiritual "I") before he can comprehend this doctrine fully, otherwise it may but increase one's "discomfort", and add to his knowledge very little.

ML 197:200 The "reward provided by nature for men who are benevolent in a large, systematic way" and who have not focussed their affections upon an individual or speciality, is that -if pure - they pass the

After-Death Consciousness and Processes by Geoffrey Farthing

quicker for that through the Kama and Rupa Lokas into the higher sphere of *Tribuvana*, since it is one where the formulation of abstract ideas and the consideration of general principles fill the thought of its occupants. Personality is the synonym for limitation, and the more contracted the person's ideas, the closer will he cling to the lower spheres of being, the longer loiter on the plane of selfish social intercourse.

ML 397:404 It is difficult to perceive what relations you wish to establish between the different states of subjectivity in Deva Chan and the various states of matter. If it be supposed that in Deva Chan the Ego passes through all these states of matter, then the answer would be that existence in the seventh state of matter is *Nirvana* and not *Devachanic* conditions. Humanity, although in different states of development, yet belongs to the three dimensional condition of matter. And there is no reason why in Deva Chan the Ego should be varying its "dimensions".

Molecules occupying a place in infinity is an inconceivable proposition. The confusion arises out of the Western tendency of putting an objective construction upon what is purely subjective. The book of *Khiute* teaches us that space is infinity itself. It is formless, immutable and absolute. Like the human mind, which is the exhaustless generator of ideas, the Universal Mind or Space has its ideation which is projected into objectivity at the appointed time; but space itself is not affected thereby. Even your Hamilton has shown that infinity can never be conceived by any series of additions. Whenever you talk of *place* in infinity, you dethrone infinity and degrade its absolute, unconditioned character.

What has the number of incarnations to do with the shrewdness, cleverness, or the stupidity of an individual? A strong craving for physical life may lead an entity through a number of incarnations and yet these may not develop its higher capacities. The Law of Affinity acts through the inherent *Karmic* impulses of the Ego, and governs its future existence. Comprehending Darwin's Law of Heredity for the body, it is not difficult to perceive how the birth-seeking Ego may be attracted at the time of rebirth to a body born in a family which has the same propensities as those of the reincarnating Entity.

SECTION V

KARMA AND REINCARNATION

Key 33 Theo: .. we must argue upon what you mean by "I" or Ego. We distinguish between the simple fact of self-consciousness, the simple feeling that "I am I", and the complex thought that "I am Mr Smith" or "Mrs Brown". Believing as we do in a series of births for the same Ego, or reincarnation, this distinction is the fundamental pivot of the whole idea. You see "Mr Smith" really means a long series of daily experience strung together by the thread of memory, and forming what Mr Smith calls "himself". But none of these "experiences" are really the "I" or the Ego, nor do they give Mr Smith the feeling that he is himself, for he forgets the greater part of his daily experiences, and they produce the feeling of *Egoity* in him only while they last. We Theosophists, therefore, distinguish between this bundle of "experiences", which we call the *false* (because so finite and evanescent) *personality*, and that element in man to which the feeling of "I am I" is due. It is this "I am I" which we call the *true* individuality; and we say that this Ego or individuality plays, like an actor, many parts on the stage of life ...

Key 34 Enq: .. surely the actor is at liberty .. to return if he likes to the scene of his former actions?

Theo: We say not, simply because such a return to earth would be incompatible with any state of *unalloyed* bliss after death ... We say that man suffers so much unmerited misery during his life, through the fault of others with whom he is associated, or because of his environment, that he is surely entitled to perfect rest and quiet, if not bliss, before taking up again the burden of life.

Key 123 Enq: .. no single man has yet been found to remember that he has lived, least of all who he was, during his previous life.

Theo: .. 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.

Key 124 .. there is a great difference between the three accepted forms of memory. Besides memory in general you have *Remembrance*, *Recollection* and *Reminiscence* .. 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 characterizes *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

After-Death Consciousness and Processes by Geoffrey Farthing

the mind, and with pain and endeavour found and brought again into view, it is *recollection*" .. while *memory* is physical and evanescent and depends on the physiological conditions of the brain - a fundamental proposition .. 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 had elsewhere its setting,
And cometh from afar.

Key 127 Enq: .. how do they [the seven principles] account for our complete loss of any recollection of having lived before?

Theo: Very easily. Since those principles which we call physical .. 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.

Key 128 Theo: To get convinced of the fact of reincarnation and past lives, one must put oneself in *rapport* with one's real permanent Ego, not one's evanescent memory."

Key 130 Theo: .. Yet the record or reflection of all the past lives must survive, .. and anyone 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 reincarnating Ego.

Enq: Do you mean to infer that that which survives is only the Soul-memory .. while nothing of the personality remains?

Theo: 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.

[There is a footnote here (131) explaining that .. "*Spiritual* [here is] in contradistinction to the personal

After-Death Consciousness and Processes by Geoffrey Farthing

Self. This Spiritual Ego must not be confused with the "HIGHER SELF" which is *Atma*, the God within us, and inseparable from the Universal Spirit."]

The 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.

Key 131 Theo: .. 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.

Key 137 Enq: I have heard you say that the *Ego*, whatever the life of the person he incarnated in may have been on Earth, is never visited with *post-mortem* punishment.

Theo: Never, save in very exceptional and rare cases of which we will not speak here, as the nature of the "punishment" in no way approaches any of your theological conceptions of damnation.

Key 138 Enq: But if it is punished in this life for the misdeeds committed in a previous one, then it is this Ego that ought to be rewarded also, whether here, or when disincarnated.

Theo: And so it is. If we do not admit of any punishment outside of this earth, it is because the only state the Spiritual Self knows of, hereafter, is that of unalloyed bliss.

Enq: What do you mean?

Theo: Simply this: *crimes and sins committed on a plane of objectivity and in a world of matter, cannot receive punishment in a world of pure subjectivity.* We believe in no hell or paradise as localities; in no objective hell-fires and worms that never die, nor in any Jerusalems with streets paved with sapphires and diamonds. What we believe in is a *post-mortem state* or mental condition, such as we are in during a vivid dream. We believe in an immutable law of absolute Love, Justice, and Mercy. And believing in it, we say: "Whatever the sin and dire results of the original Karmic transgression of the now incarnated Egos, no man (or the outer material and periodical form of the Spiritual Entity) can be held, with any degree of justice, responsible for the consequences of his birth. He does not ask to be born, nor can he choose the parents that will give him life. In every respect he is the victim to his environment, the child of circumstances over which he has no control; and if each of his transgressions were impartially investigated, there would be found nine out of every ten cases when he was the one sinned against, rather than the sinner.

Key 139 .. Whether a great or average sinner, good or bad, guilty or innocent, once delivered of the burden of physical life, the tired and worn-out *Manu* ("thinking Ego") has won the right to a period of

After-Death Consciousness and Processes by Geoffrey Farthing

absolute rest and bliss. The same unerringly wise and just rather than merciful Law, which inflicts upon the incarnated Ego the Karmic punishment for every sin committed during the preceding life on Earth, provided for the now disembodied Entity a long lease of mental rest, i.e. the entire oblivion of every sad event, aye, to the smallest painful thought, that took place in its last life as a personality, leaving the soul-memory but the reminiscence of that which was bliss, or led to happiness.

Key 140 Enq: "Then am I to understand that the murderer, the transgressor of law divine and human in every shape, is allowed to go unpunished?"

Theo: Who ever said that? Our philosophy has a doctrine of punishment as stern as that of the most rigid Calvinist, only far more philosophical and consistent with absolute justice. No deed, not even a sinful thought, will go unpunished; the latter more severely even than the former, as a thought is far more potential in creating evil results than even a deed. We believe in an unerring law of Retribution, called Karma, which asserts itself in a natural concatenation of causes and their unavoidable results.

Enq: And how, or where, does it act?

Theo: Every labourer is worthy of his hire, said Wisdom in the Gospel; every action, good or bad, is a prolific parent, ... After allowing the Soul, escaped from the pangs of personal life, a sufficient, aye, a hundredfold compensation, Karma, with its army of Skandhas, waits at the threshold of Devachan, whence the *Ego* re-emerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested Ego trembles in the scales of just Retribution, as it now falls once again under the sway of active Karmic law. It is in this rebirth which is ready for *it*, a rebirth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the Ego are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the Ego is cast, but verily on this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reincarnation will gather around him all those other Egos who have suffered, whether directly or indirectly, at the hands, or even through the unconscious instrumentality, of the past *personality*. They will be thrown by Nemesis in the way of the *new* man, concealing the *old*, the eternal Ego, and ...

Enq: But where is the equity you speak of, since these *new* personalities are not aware of having sinned or been sinned against?

Theo: Has the coat torn to shreds from the back of a man who stole it, by another man who was robbed of it and recognizes his property, to be regarded as fairly dealt with? The new personality is no better than a fresh suit of clothes with its specific characteristics, colour, form and qualities; but the *real* man who wears it is the same culprit of old. It is the *individuality* that suffers through his personality. And it is this, and this alone, that can account for the terrible, still only *apparent* injustice in the distribution of lots in life to man.

Key 153 Enq: I begin to understand better now. It is the Spirit, so to say, of those Skandhas which are the most ennobling, which, attaching themselves to the incarnating Ego, survive, and are added to the

After-Death Consciousness and Processes by Geoffrey Farthing

stock of its angelic experiences. And it is the attributes connected with the material Skandhas with selfish and personal motives, which, disappearing from the field of action between two incarnations, re-appear at the subsequent incarnation as Karmic results to be atoned for; and therefore the Spirit will not leave Devachan. Is it so?

Theo: Very nearly so. If you add to this the law of retribution or Karma, rewarding the highest and most spiritual in Devachan, never fails to reward them again on earth by giving them a further development, and furnishing the Ego with a body fitted for it, then you will be quite correct.

Key 154 Enq: "What becomes of the other, the lower Skandhas of the personality, after the death of the body? Are they quite destroyed?"

Theo: They are and yet they are not - a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality; they remain as *Karmic effects*, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the new personality of the Ego when it reincarnates.

Enq: This really passes my comprehension, and is very difficult to understand.

Theo: Not once that you have assimilated all the details. For then you will see that for logic, consistency, profound philosophy, divine mercy and equity, this doctrine of Reincarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the divine Principle. From strength to strength, from beauty and perfection, of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Saviour in each world and incarnation.

Key 160 Enq: 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?

Theo: 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.

[Footnote paraphrased: Some people have taken exception to this statement .. the essential idea was that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma - and for those sufferings they of course deserve compensation.]

The whole punishment after death, even for the materialist, consists, therefore, in the absence of any reward, and the utter loss of 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

After-Death Consciousness and Processes by Geoffrey Farthing

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 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.

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

Theo: 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.

Enq: Does this happen to everyone?

Theo: Without 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 recognize the law of Karma in all its majesty and justice.

Enq: Is there anything corresponding to this before rebirth?

Theo: 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 rebirth 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.

Key 163 Theo: "... In some *Upanishads* these recurrent rebirths are likened to the life of a mortal which oscillates periodically between sleep and waking.

After-Death Consciousness and Processes by Geoffrey Farthing

Enq: This, I must say, does not seem very clear, and I will tell you why. For the man who awakes, another day commences, but that man is the same in soul and body as he was the day before; whereas at every incarnation a full change takes place not only of the external envelope, sex, and personality, but even of the mental and psychic capacities ... The man who arises from sleep remembers quite clearly what he has done yesterday, the day before, and even months and years ago. But none of us has the slightest recollection of a preceding life or of any fact or event concerning it ... I may forget in the morning what I have dreamt during the night, still I know that I have slept and have the certainty that I lived during sleep; but what recollection can I have of my past incarnation until the moment of death? How do you reconcile this?

Theo: Some people do recollect their past incarnations during life; but these are Buddhas and Initiates. This is what the Yogis call Samma-Sambuddha, or the knowledge of the whole series of one's past incarnations.

Enq: But we ordinary mortals who have not reached Samma-Sambuddha, how are we to understand this simile?

Theo: By studying it and trying to understand more correctly the characteristics and the three kinds of sleep. Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions.

Enq: .. Let us return to the materialist who, while not denying dreams, which he could hardly do, yet denies immortality in general and the survival of his own individuality.

Theo: And the materialist, without knowing it, is right. One who has no inner perception of, and faith in, the immortality of his soul, in that man the soul can never become Buddhi-tajasi, but will remain simply Manas, and for Manas alone there is no immortality possible. In order to live in the world to come a conscious life, one has to believe first of all in that life during the terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the *post-mortem* consciousness and the immortality of the soul is built. The Ego receives always according to its deserts. After the dissolution of the body, there commences for it a period of full awakened consciousness or a state of chaotic dreams, or an utterly dreamless sleep undistinguishable from annihilation, and these are the three kinds of sleep. If our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours, why cannot the same be admitted for the *post-mortem* dreams? I repeat it: *death is sleep*. After death, before the spiritual eyes of the soul, begins a performance according to a programme learnt and very often unconsciously composed by ourselves: the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. The Methodist will be Methodist, the Mussulman a Mussulman, at least for some time - in a perfect fool's paradise of each man's creation and making. These are the *post-mortem* fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists, but the belief or unbelief in that immortality as the property of independent or separate entities, cannot fail to give colour to that fact in its application to each of these entities.

Key 165/6 Enq: "... The materialist, disbelieving in everything that cannot be proven to him by his five

After-Death Consciousness and Processes by Geoffrey Farthing

senses, or by scientific reasoning, based exclusively on the data furnished by these senses in spite of their inadequacy, and rejecting every spiritual manifestation, accepts life as the only conscious existence. Therefore according to their beliefs so will it be unto them. They will lose their personal Ego, and will plunge into a dreamless sleep until a new awaking. Is it so?

Theo: Almost so. Remember the practically universal teaching of the two kinds of conscious existence: the terrestrial and the spiritual. The latter must be considered real from the very fact that it is inhabited by the eternal, changeless and immortal Monad; whereas the incarnating Ego dresses itself up in new garments entirely different from those of its previous incarnations, and in which all except its spiritual prototype is doomed to a change so radical as to leave no trace behind.

Enq: How so? Can my terrestrial "I" perish not only for a time, like the consciousness of a materialist, but so entirely as to leave no trace behind?

Theo: According to the teaching, it must so perish and in its fullness, all except the principle which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. But in the case of an out-and-out materialist, in whose personal "I" no Buddhi has ever reflected itself, how can the latter carry away into the Eternity one particle of that terrestrial personality? Your spiritual "I" is immortal; but from your present self it can carry away into Eternity that only which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death.

Enq: Well, and the flower, the terrestrial "I"?

Theo: The flower, as well as all past and future flowers which have blossomed and will have to blossom on the mother bough, the *Sutratma*, all children of one root or Buddhi - will return to dust. Your present "I", as you yourself know, is not the body now sitting before me, nor yet is it what I would call Manas-Sutratma, but Sutratma-Buddhi.

Key 167 Enq: But this does not explain to me, at all, why you call life after death immortal, infinite and real, and the terrestrial life a simple phantom or illusion; since even that *post-mortem* life has limits, however much wider they may be than those of terrestrial life.

Theo: No doubt. The Spiritual Ego of Man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand, the spiritual pilgrim is eternal. Therefore are the hours of his *post-mortem* life, when, disembodied, he stands face to face with truth and not the mirages of his transitory earthly existences, during the period of that pilgrimage which we call "the cycle of rebirths" - the only reality in our conception. Such intervals, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, from following undeviatingly, though gradually and slowly, the path to its last transformation, when that Ego, having reached its goal, becomes a divine being. These intervals and stages help towards this final result instead of hindering it; and without such limited

After-Death Consciousness and Processes by Geoffrey Farthing

intervals the divine Ego could never reach its ultimate goal. I have given you once already a familiar illustration by comparing the *Ego*, or the *individuality*, to an actor, and its numerous and various incarnations to the parts it plays. Will you call these parts or their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the cycle of necessity, up to the very threshold of *Paranirvana*, many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sutratma or Ego. Collecting from every terrestrial personality, into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole and emerges from its chrysalis as the glorified Dhyān-Chohan. So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities cannot assuredly outlive consciously their terrestrial existence.

(168) Enq: Thus, then, it seems that, for the terrestrial personality, immortality is still conditional. Is then, immortality itself *not* unconditional?

Theo: Not at all. But immortality cannot touch the *non-existent*: for all that which exists as SAT, or emanates from SAT, immortality and Eternity are absolute. Matter is the opposite pole of spirit, and yet the two are one. The essence of all this, i.e. Spirit, Force and Matter, or the three in one, is as endless as it is beginningless; but the form acquired by this triple unity during its incarnations, its externality, is certainly only the illusion of our personal conceptions. Therefore do we call Nirvana and the Universal life alone a reality, while relegating the terrestrial life, its terrestrial personality included, and even its Devachanic existence, to the phantom realm of illusion.

(169) Enq: But why in such a case call sleep the reality, and waking the illusion?

Theo: It is simply a comparison made to facilitate the grasping of the subject, and from the standpoint of terrestrial conceptions it is a very correct one.

Enq: And still I cannot understand, if the life to come is based on justice and the merited retribution for all our terrestrial suffering, how in the case of materialists, many of whom are really honest and charitable men, there should remain of their personality nothing but the refuse of a faded flower.

Footnote: "Retribution" formerly included the meaning of "compensation".

Theo: No one ever said such a thing. No materialist, however unbelieving, can die for ever in the fullness of his spiritual individuality. What was said is that consciousness can disappear either fully or partially in the case of a materialist, so that no conscious remains of his personality survive.

Enq: Surely this is annihilation?

Theo: Certainly not. One can sleep a dead sleep and miss several stations during a long railway journey,

After-Death Consciousness and Processes by Geoffrey Farthing

without the slightest recollection or consciousness, and awake at another station and continue the journey past innumerable other halting-places till the end of the journey or the goal is reached. Three kinds of sleep were mentioned to you: the dreamless, the chaotic, and the one which is so real, that to the sleeping man his dreams become full realities. If you believe in the latter, why can't you believe in the former? According to the after-life a man has believed in and expected, such is the life he will have. He who expected no life to come will have an absolute blank, amounting to annihilation, in the interval between the two rebirths. This is just the carrying out of the programme we spoke of, a programme created by the materialists themselves. But there are various kinds of materialists, as you say. A selfish, wicked Egoist, one who never shed a tear for anyone but himself, thus adding entire indifference to the whole world to his unbelief, must, at the threshold of death, drop his personality for ever. This personality having no tendrils of sympathy for the world around and hence nothing to hook on to Sutratma, it follows that with the last breath every connection between the two is broken. There being no Devachan for such a materialist, the Sutratma will reincarnate almost immediately. But those materialists who erred in nothing but their disbelief will oversleep but one station. And the time will come when that ex-materialist will perceive himself in the Eternity and perhaps repent that he lost even one day, one station, from the life eternal."

(170) Enq: Still, would it not be more correct to say that death is birth into a new life, or a return once more into eternity?

Theo: You may if you like. Only remember that births differ, and that there are births of "still-born" beings, which are *failures* of nature. Moreover, with your Western fixed ideas about material life, the words "living" and "being" are quite inapplicable to the pure subjective state of *post-mortem* existence. It is just because, save in a few philosophers who are not read by the many, and who themselves are too confused to present a distinct picture of it, it is just because your Western ideas of life and death have finally become so narrow, that on the one hand they have led to crass materialism, and on the other to the still more material conception of the other life, which the spiritualists have formulated in their Summerland. There the souls of men eat, drink, marry, and live in a paradise quite as sensual as that of Mohammed, but even less philosophical. Nor are the average conceptions of the uneducated Christians any better, being if possible still more material. What between truncated angels, brass trumpets, golden harps, and material hell-fires, the Christian heaven seems like a fairy scene at a Christmas pantomime.

It is because of these narrow conceptions that you find such difficulty in understanding. It is just because the life of the disembodied soul, while possessing all the vividness of reality, as in certain dreams, is devoid of every grossly objective form of terrestrial life, that the Eastern philosophers have compared it with visions during sleep.

Key 177 Enq: .. It is there [in the *Buddhist Catechism*] 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 .. Is it only that "reflection" or those Skandhas, or always that same EGO, the Manas?

Theo: I have just explained that the reincarnating 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.

After-Death Consciousness and Processes by Geoffrey Farthing

The "reflection" is only the spiritualized *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.

(178) Enq: 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.

Theo: 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?

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

Theo: 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 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.

(179) Enq: What do you really understand by illusion in this case?

Theo: It is very well described in the ... 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 plane 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

After-Death Consciousness and Processes by Geoffrey Farthing

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.

(180) Enq: What do you mean by the root dwelling in eternity?"

Theo: 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 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.

Key 181 Enq: And is it this Ego of ours which is our God?

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

Key 188 Theo: .. He [the Ego] is the "man-god" of Plato, who crucifies himself in *Space* (or the duration of the life cycle) for the redemption of MATTER. This he does by incarnating over and over again, thus leading mankind onward to perfection, and making thereby room for lower forms to develop into higher. Not for one life does he cease progressing himself and helping all physical nature to progress; even the occasional, very rare event of his losing one of his personalities, in the case of the latter being entirely devoid of even a spark of spirituality, helps toward his individual progress.

(189) Enq: But surely if the *Ego* is held responsible for the transgressions of its personalities, it has to answer also for the loss, or rather the complete annihilation, of one of such.

Theo: Not at all, unless it has done nothing to avert this dire fate. But if, all its efforts notwithstanding, its voice, *that of our conscience*, was unable to penetrate through the wall of matter, then the obtuseness of the latter, proceeding from the imperfect nature of the material, is classed with other failures of nature.

After-Death Consciousness and Processes by Geoffrey Farthing

The Ego is sufficiently punished by the loss of Devachan, and especially by having to incarnate almost immediately.

Enq: This doctrine of the possibility of losing one's soul - or personality, do you call it? - militates against the ideal theories of both Christians and Spiritualists, though Swedenborg adopts it to a certain extent, in what he calls *Spiritual death*. They will never accept it.

Theo: This can in no way alter a fact of nature, if it be a fact, or prevent such a thing occasionally taking place. The universe and everything in it, moral, mental, physical, psychic, or Spiritual, is built on a perfect law of equilibrium and harmony. As said before (*Isis Unveiled*, I, 318-9), the centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; and all forms and their progress are the products of this dual force in nature. Now the Spirit (or *Buddhi*) is the centrifugal and the soul (*Manas*) the centripetal spiritual energy; and to produce one result they have to be in perfect union and harmony. Break or damage the centripetal motion of the earthly soul tending toward the centre which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, or than is fit for the Devachanic state, and the harmony of the whole will be destroyed. Personal life, or perhaps rather its ideal reflection, can only be continued if sustained by the twofold force, that is by the close union of *Buddhi* and *Manas* in every rebirth or personal life. The least deviation from harmony damages it; and when it is destroyed beyond redemption the two forces separate at the moment of death. During a brief interval the *personal* form (called indifferently *Kama-rupa* and *Mayavi-rupa*), the spiritual efflorescence of which, attaching itself to the Ego, follows it into Devachan and gives to the permanent *individuality* its *personal* colouring (*pro-tem.*, so to speak), is carried off to remain in *Kama-loka* and to be gradually annihilated. For it is after the death of the utterly depraved, the unspiritual and the wicked beyond redemption, that arrives the critical and supreme moment. If during life the ultimate and desperate effort of the INNER SELF (*Manas*), to unite something of the personality with itself and the high glimmering ray of the divine *Buddhi*, is thwarted; if this ray is allowed to be more and more shut out from the ever-thickening crust of the physical brain, the Spiritual EGO or *Manas*, once freed from the body, remains severed entirely from the ethereal relic of the personality; and the latter, or *Kama-rupa*, following its earthly attractions, is drawn into and remains in *Hades*, which we call the *Kama-loka*. These are "the withered branches" mentioned by Jesus as being cut off from the *Vine*. Annihilation, however, is never instantaneous, and may require centuries sometimes for its accomplishment. But there the personality remains along with the *remnants* of other more fortunate personal Egos, and becomes with them a *shell* and an *Elementary*. As said in *Isis*, it is these two classes of "Spirits", the *shells* and the *Elementaries*, which are the leading "Stars" on the great spiritual stage of "materializations". And you may be sure of it, it is not they who incarnate; and, therefore, so few of these "dear departed ones" know anything of reincarnation, misleading thereby the Spiritualists.

Key 197 Enq: You mean, then, that we have all lived on earth before, in many past incarnations, and shall go on so living?

Theo: I do. The life-cycle, or rather the cycle of conscious life, begins with the separation of the mortal animal-man into sexes, and will end with the close of the last generation of men, in the seventh round and seventh race of mankind [see Glossary]. Considering we are only in the fourth round and fifth race, its duration is more easily imagined than expressed.

After-Death Consciousness and Processes by Geoffrey Farthing

Enq: And we keep on incarnating in new *personalities* all the time?

Theo: Most assuredly so; because this life-cycle or period of incarnation may be best compared to human life. As each such life is composed of days of activity separated by nights of sleep or of inaction, so, in the incarnation-cycle, an active life is followed by a Devachanic rest.

Enq: And it is this succession of births that is generally defined as reincarnation?

Theo: Just so. It is only through these births that the perpetual progress of the countless millions of Egos toward final perfection and final rest (as long as was the period of activity) can be achieved.

(198) Enq: And what is it that regulates the duration, or special qualities of these incarnations?

Theo: Karma, the universal law of retributive justice.

Enq: Is it an intelligent law?

Theo: For the Materialist, who calls the law of periodicity which regulates the marshalling of the several bodies, and all the other laws in nature, blind forces and mechanical laws, no doubt Karma would be a law of chance and no more. For us, no adjective or qualification could describe that which is impersonal and no entity, but a universal operative law. If you question me about the causative intelligence in it, I must answer you I do not know. But if you ask me to define its effects and tell you what these are in our belief, I may say that the experience of thousands of ages has shown us that they are absolute and unerring *equity, wisdom, and intelligence*. For Karma in its effects is an unflinching redresser of human injustice, and of all the failures of nature; a stern adjuster of wrongs; a retributive law which rewards and punishes with equal impartiality. It is, in the strictest sense, "no respecter of persons", though, on the other hand, it can neither be propitiated, nor turned aside by prayer. This is a belief common to Hindus and Buddhists, who both believe in Karma.

Key 199 Theo: .. And we believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any god, not even by a "*personal Absolute*" or "*Infinite*", if such a thing could have any existence. What we believe in is strict and impartial justice. Our idea of the unknown Universal Deity, represented by Karma, is that it is a Power which cannot fail, and can, therefore, have neither wrath nor mercy, only absolute Equity, which leaves every cause, great or small, to work out its inevitable effects. The saying of Jesus: "With what measure you mete it shall be measured to you again" (*Matt.*, vii, 2), neither by expression nor implication points to any hope of future mercy or salvation by proxy. This is why, recognizing as we do in our philosophy the justice of this statement, we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences. *Resist not evil, and render good for evil*, are Buddhist precepts, and were first preached in view of the implacability of Karmic law. For man to take the law into his own hands is anyhow a sacrilegious presumption. Human Law may use restrictive, not punitive measures; but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the

After-Death Consciousness and Processes by Geoffrey Farthing

man who wronged him, by seeking to inflict an additional punishment on his enemy, he, who instead of leaving that punishment to the great Law adds to it his own mite, only begets thereby a cause for the future reward of his own enemy and a future punishment for himself. The unfailing Regulator affects in each incarnation the quality of its successor; and the sum of the merit or demerit in preceding ones determines it.

(200) Enq: Are we then to infer a man's past from his present?

Theo: Only so far as to believe that his present life is what it justly should be, to atone for the sins of the past life. Of course - seers and great adepts excepted - we cannot as average mortals know what those sins were. From our paucity of data, it is impossible for us even to determine what an old man's youth must have been; neither can we, for like reasons, draw final conclusions merely from what we see in the life of some man, as to what his past life may have been.

Key 201 Enq: But what is Karma?

Theo: As I have said, we consider it as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law *which adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perceivable.

Key 209 [Quoting E.D. Walker in his "*Reincarnation*"] Briefly, the doctrine of Karma is that we have made ourselves what we are by former actions, and are building our future eternity by present actions. There is no destiny but what we ourselves determine. There is no salvation or condemnation except what we ourselves bring about ... Because it offers no shelter for culpable actions and necessitates a sterling manliness, it is less welcome to weak natures than the easy religious tenets of vicarious atonement, intercession, forgiveness and death-bed conversions ... In the domain of eternal justice the offence and the punishment are inseparably connected as the same event, because there is no real distinction between the action and its outcome ... It is Karma, or our old acts, that draws us back into earthly life. The spirit's abode changes according to its Karma, and this Karma forbids any long continuance in one condition, because it is always changing. So long as action is governed by material and selfish motives just so long must the effect of that action be manifested in physical rebirths. Only the perfectly selfless man can elude the gravitation of material life. Few have attained this, but it is the goal of mankind.

CW III, 292 DEATH by (the late) Eliphas Levi.

Death is the necessary dissolution of imperfect combinations. [Master K.H.'s Comments - "Of the 1, 2, 3rd, 4, 5th.

"] It is the re-absorption of the rough outline of individual [Master K.H.'s Comments - " The personality of the personal Ego.] life into the great work of universal life; only the perfect [Master K.H.'s Comments - " The 6th and 7th Principles."] is immortal.

After-Death Consciousness and Processes by Geoffrey Farthing

It is a bath in oblivion. [Master K.H.'s Comments -" Until the hour of remembrance.] It is the fountain of youth where on one side plunges old age, and whence on the other issues infancy. (Fn: Rebirth of the *Ego* after death. The Eastern, and especially Buddhistic doctrine of the evolution of the new, out of the old *Ego*. - *H.P.B.*)

Death is the transfiguration of the living; corpses are but the dead leaves of the Tree of Life which will still have all its leaves in the spring. [Master K.H.'s Comments -" In the language of the Kabbalist "Spring" means the beginning of that state when the *Ego* reaches its omniscience.] The resurrection [Master K.H.'s Comments -"The Chaldean "resurrection in life eternal" borrowed by the Xtians means resurrection in Nirvana.] of men resembles eternally these leaves.

Perishable forms are conditioned by immortal types.

All who have lived upon earth, live there still in new exemplars of their types, but the souls which have surpassed their type receive elsewhere a new form based upon a more perfect type, as they mount ever on the ladder of worlds; (Fn: From one *loka* to the other; from a positive world of causes and activity, to a negative world of effects and passivity.) the bad exemplars are broken, and their matter returned into the general mass. (Fn: Into Cosmic matter, when they necessarily lose their self-consciousness or individuality, [Master K.H.'s Comments -" Their Monad 6th and 7th Principles. "] or are annihilated, as the Eastern Kabbalists say. - *H.P.B.*)

(293) Our souls are as it were a music of which our bodies are the instruments. The music exists without the instruments, but it cannot make itself heard without a material intermediary; [Master K.H.'s Comments -"Hence Spirit cannot communicate "] the immaterial can neither be conceived nor grasped.

Man in his present existence only retains certain predispositions from his past existences. [Master K.H.'s Comments - " Karma."]

Evocations of the dead are but condensations of memory, the imaginary coloration of the shades. To evoke those who are no longer there, is but to cause their types to re-issue from the imagination of nature. (Fn: To ardently desire to see a dead person is to *evoke* the image of that person, to call it forth from the astral light or ether wherein rest photographed the images of the *Past*. That is what is being partially done in the *sŒance rooms*. The Spiritualists are unconscious NECROMANCERS. - *H.P.B.*)

(295) To be in direct communication with the imagination of nature, one must be either asleep, intoxicated, in an ecstasy, cataleptic, or mad. [Master K.H.'s Comments -" And to be in direct communication with the intelligence of Nature one must become an Adept. "]

The eternal memory preserves only the imperishable; all that passes in Time belongs of right to oblivion.

The preservation of corpses is a violation of the laws of nature; it is an outrage on the modesty of death,

After-Death Consciousness and Processes by Geoffrey Farthing

which hides the works of destruction, as we should hide those of reproduction. Preserving corpses is to create phantoms in the imagination of the earth; (Fn: To intensify these images in the astral or sidereal light.) [Master K.H.'s Comments -" We never bury our dead. They are burnt or left above the earth. "] the spectres of the nightmare, of hallucination, and fear are but the wandering photographs of preserved corpses. [Master K.H.'s Comments -" Their reflections in the astral light. "] It is these preserved or imperfectly destroyed corpses, which spread, amid the living, plague, cholera, contagious diseases, sadness, scepticism and disgust of life.(Fn: People begin intuitively to realize the great truth, and societies for burning bodies and *crematories* are now started in many places in Europe. *H.P.B.*) Death is exhaled by death. The cemeteries poison the atmosphere of towns, and the miasma of corpses blight the children even in the bosoms of their mothers.

Near Jerusalem in the Valley of Gehenna a perpetual fire was maintained for the combustion of filth and the carcasses of animals, and it is to this eternal fire that Jesus alluded when he says that the wicked shall be cast into *Gehenna*; signifying that dead souls will be treated as corpses.

(295) The *Talmud* says that the souls of those who have not believed in immortality will not become immortal. It is faith only which gives personal immortality; (Fn: Faith and *will* power. Immortality is conditional, as we have ever stated. It is the reward of the pure and good. The wicked man, the material sensualist, only survives. He who appreciates but physical pleasure will not and *cannot* live in the hereafter as a self-conscious Entity. *H.P.B.*)

[Master K.H.'s Comments -" In the Deva-Chan the Ego sees and feels but that which he longed for. He who cares not for a continuation of sentient personal life after physical death will not have it. He will be reborn remaining unconscious of the transition. existence, but a necessary hypothesis".] science and reason can only affirm the general immortality.

The mortal sin is the suicide of the soul. This suicide would occur if the man devoted himself to evil with the full strength of his mind, with a perfect knowledge of good and evil, and an entire liberty of action which seems impossible in practice, but which is possible in theory, because the essence of an independent personality is an unconditioned liberty. The divinity imposes nothing upon man, not even existence. Man has a right to withdraw himself even from the divine goodness, and the dogma of eternal Hell is only the assertion of eternal free will.

God precipitates no one into Hell. It is men who can go there freely, definitely and by their own choice.

Those who are in Hell, that is to say, amid the gloom of evil (Fn: That is to say, they are reborn in a "lower world" which is neither "hell" nor any theological purgatory, but a world of nearly absolute *matter* and one preceding the last one in the "circle of necessity" from this "there is no redemption, for there reigns *absolute* spiritual darkness" (*Book of Kihuti*). - *H.P.B.*) and the sufferings of the necessary punishment, without having absolutely so willed it, are called to emerge from it. This Hell is for them only a purgatory. The damned completely, absolutely and without respite, is Satan who is not a rational

(296) N.I. Satan is the last word of the creation. He is the end infinitely emancipated. He willed to be like God of which he is the opposite. God is the hypothesis necessary to reason, Satan the hypothesis

After-Death Consciousness and Processes by Geoffrey Farthing

necessary to unreason asserting itself as free will. [Master K.H.'s Comments -" That which I have marked with red pencil are all seeming contradictions but they are not"]

To be immortal [Master K.H.'s Comments -" As a rule the Hermetists, when using the word "immortality" limit its duration from the beginning to the end of the minor cycle. The deficiencies of their respective languages cannot be visited upon them. One could not well say a semi-immortality. The ancients called it "panaeonic eternity" from the words - all or nature, and, a period of time which had no definite limit, except for the initiates. See Dictionaries - an aeon is the period of time during which a person lives, the period during which the universe endures, and also - eternity. It was a "mystery word" and was purposely veiled."] in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of souls; between these two poles vegetate and die without remembrance the useless portion of mankind.

(297) *H.P.B.'s Note*. - This may seem incomprehensible to the average reader, for it is one of the most abstruse of the tenets of Occult [Master K.H.'s Comments -" Western."] doctrine. Nature is dual; there is a physical and material side, as there is a spiritual and moral side to it; and, there is both good and evil in it, the latter the necessary shadow to its light. To force oneself upon the current of immortality, or rather to secure for oneself an endless series of rebirths as conscious individualities - says the *Book of Kihuti*, Volume XXXI, [

Master K.H.'s Comments -" Chap. III."] one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. [Master K.H.'s Comments -" This sentence refers to the two kinds of the initiates - the adepts and the sorcerers."] It is but the useless drones, which she gets rid of, violently ejecting and making them perish by the millions [Master K.H.'s Comments -" One of her usual exaggerations."] as self-conscious entities. [Master K.H.'s Comments -" Two useless words."] Thus, while the good and the pure strive to reach *Nipang* (Nirvana) or that state of *absolute* existence and *absolute* consciousness - which, in the world of finite perceptions, is *non-existence* and *non-consciousness*) - the wicked will seek, on the contrary, a series of lives

as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice [

Master K.H.'s Comments -" Karma."] rather than give up their lives as portions of the integral, universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *nirvana*, they cling to life in any form, [Master K.H.'s Comments -" Thro' mediums who have existed every-where in every age."]

] rather than give up that "desire for life", or *Tanha* which causes a new aggregation of *Skandhas* or individuality to be reborn. Nature is as good a mother to the cruel bird of prey as she is to the harmless dove. Mother nature will punish her child, but since he has become her co-worker for destruction she cannot eject him. [Master K.H.'s Comments -" Not during the aeon, if they but know how to force her. But it is a life of torture and eternal hatred. If you believe in us how can you disbelieve in them?"] There are thoroughly wicked and depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. [Master K.H.'s Comments -" The Brothers of the shadow."] The *Egos* of these may escape the law of final destruction or annihilation for ages to come. [Master K.H.'s Comments -" The majority have to go out of this planet into the 8th as she calls it. But the highest will live till the very threshold of the final nirvana."] That is what Eliphaz Levi means by becoming "immortal in evil", through identification with Satan. "I would thou wert *cold* or *hot*," says the vision of the *Revelation* to St. John (iii,

After-Death Consciousness and Processes by Geoffrey Farthing

15-16). "So then because thou art *lukewarm*, and neither cold nor hot, I will spue thee out of my mouth." The *Revelation* is an absolutely *Kabalistic* book. Heat and cold are the two "poles", *i.e.*, good and evil, *spirit* and *matter*. Nature *spues* the "lukewarm" or "the useless portion of mankind" out of her mouth, *i.e.*, annihilates them. This conception that a considerable portion of mankind may after all not have immortal souls, will not be new even to European readers. Coleridge himself likened the case to that of an oak tree bearing, indeed, millions of acorns, but acorns of which under nominal [Master K.H.'s Comments - "Normal ".] conditions not one in a thousand ever developed into a tree, and suggested that as the majority of the acorns fails to develop into a new living tree, so possibly the majority of men fail to develop into a new living entity after this earthly death.

CW IV, 186 Whether man was good, bad, or indifferent, Group II [Manas and kama-rupa] has to become either a "shell" or be once or several times more reincarnated under "exceptional circumstances". There is a mighty difference in our Occult doctrine between an *impersonal* Individuality, and an individual *Personality*. ... Shall we say then with the Spiritists that ... the man we know, will be reborn again? No; but that his divine Monad will be clothed thousands of times yet before the end of the Grand Cycle, in various human forms, every one of them a *new* personality. Like a mighty tree that clothes itself every spring with a new foliage, to see it wither and die towards autumn, so the eternal Monad prevails through the series of smaller cycles, ever the same, yet ever changing and putting on at each birth, a new garment. The bud, that failed to open one year, will reappear in the next; the leaf that reached its maturity and died a natural death - can never be reborn on the same tree again.

CW IV, 250 To the Editor of *The Theosophist*:

In the article on "Death" by the late Eliphas Levi, printed in the October number of *The Theosophist*, Vol.III, the writer says that "to be immortal in good, one must identify oneself with God; to be immortal in evil, with Satan. These are the two poles of the world of soul; *between these two poles vegetate and die without remembrance the useless portion of mankind*". In your explanatory note on this passage you quote the book of *Khiu-ti*, which says that "to force oneself upon the current of immortality, or rather to secure for oneself an *endless series of rebirths as conscious individualities*, one must become a co-worker with nature, either for *good* or for *bad*, in her work of creation and reproduction, or in that of destruction. It is but the *useless drones*, which she gets rid of, violently ejecting and making them perish by the millions as self-conscious entities. Thus, while the good and the pure strive to reach Nirvana ... the wicked will seek, on the contrary, series of lives as conscious, definite existences or beings, preferring to be ever suffering under the law of retributive justice rather than give up their lives as portions of the integral universal whole. Being well aware that they can never hope to reach the final rest in pure spirit, or *Nirvana*, they cling to life in any form, rather than give up that 'desire for life', or *Tanha* which causes a new aggregation of *Skandhas* or individuality to be reborn. ... They are thoroughly wicked or depraved men, yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. The *Egos* of these may escape the law of final destruction or annihilation for ages to come ... Heat and cold are the two 'poles', *i.e.* good and evil, *spirit* and *matter*. Nature *spews* the 'lukewarm' or 'useless portion of mankind' out of her mouth, *i.e.*, annihilates them". In the very same number in which these lines occur we have the "Fragments of Occult Truth", and we learn thence that there are seven entities or principles constituting a human being. When death occurs, the first three principles (*i.e.* the body, the vital energy, and astral body) are dissipated; and with regard to the remaining four principles "one of *two* things occurs". If the Spiritual Ego (sixth principle) has been in life material in its tendencies, then at death it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself

After-Death Consciousness and Processes by Geoffrey Farthing

from these and passes away elsewhere, when the Spiritual Ego is also dissipated and ceases to exist. Under such circumstances only two entities (the fourth and fifth, i.e. Kama Rupa and Physical Ego) are left, and the *shells* take long periods to disintegrate.

(251) On the other hand, if the tendencies of the ego have been towards things spiritual, it will cling to the spirit, and with this pass into the adjoining *World of Effects*, and there evolve out of itself by the spirit's aid a new ego, to be reborn (after a brief period of freedom and enjoyment) in the next higher objective world of causes.

The "Fragments" teach that, apart from the cases of the higher adepts, there are two conditions: *First*, that in which the Spirit is obliged to sever its connection; and, *secondly* that in which the Spirit is able to continue its connection with the fourth, fifth and sixth principles. In either case the fourth and fifth principles are dissipated after a longer or a shorter period, and, in the case of the spiritual-minded, the Spiritual Ego undergoes a series of ascending births, while in the case of the depraved no Spiritual Ego remains and there is simply disintegration of the fourth and fifth principles after immense periods of time. The "Fragments" do not seem to admit of a third or intermediary case which could explain the condition of Eliphaz Levi's "useless portion" of mankind after death. It appears to me also that there could be only two cases: (1) either the spirit continues its connection, or (2) it severs its connection. What, then, is meant by the "useless portion of mankind" who, you suggest, are annihilated by the millions? Are they a combination of less than seven principles? That cannot be, for even the very wicked and depraved have them all. What, then, becomes of the fourth, fifth, sixth and seventh principles in the case of the so-called "useless portion of mankind"?

(252) The "Fragments" again tell us that, in the case of the wicked, the fourth and fifth principles are simply disintegrated after long ages, while in your above quoted note you say that the "wicked will seek a series of lives as conscious, definite existences or beings", and again in the note to the word "Hell" you write that it is "a world of nearly absolute *matter* and one preceding the last one in the 'circle of necessity' from which 'there is no redemption, for there reigns *absolute* spiritual darkness". These two notes seem to suggest that, in the case of the depraved, the fourth and fifth principles are born again in inferior worlds and have a series of conscious existences.

The "Fragments" are admittedly the production of the "Brothers" and what I could gather from them after a careful perusal seems apparently not to accord with your notes quoted above. Evidently there is a gap somewhere, and, as the "useless portion of mankind" have been so far noticed, a more exhaustive explanation of them after the method of the seven principles is needed to make your otherwise learned note accord with the "Fragments". I might mention again that at every step the words "matter" and "spirit" confound the majority of your readers, and it is highly important and necessary that these two words be satisfactorily explained so that the average reader might understand wherein lies the difference between the two; what is meant by matter emanating from spirit, and whether spirit does not become limited to that extent by the emanation of matter therefrom.

Yours faithfully and fraternally, N.D.K ----, F.T.S.

The apparent discrepancy between the two statements, that our correspondent quotes, does not involve

After-Death Consciousness and Processes by Geoffrey Farthing

any real contradiction at all, nor is there a "gap" in the explanation. The confusion arises from the unfamiliarity of ordinary thinkers, unused to Occult ideas, with the distinction between the personal and individual entities in Man. Reference has been made to this distinction in modern Occult writing very frequently, and in *Isis* itself where the explanations of a hundred mysteries lie but half buried - they were altogether buried in earlier works on Occult philosophy - only waiting for the application of intelligence guided by a little Occult knowledge to come out into the light of day. When *Isis* was written, it was conceived by those from whom the impulse, which directed its preparation came, that the time was not ripe for the explicit declaration of a great many truths which they are now willing to impart in plain language. So the readers of that book were supplied rather with hints, sketches, and adumbrations of the philosophy to which it related, than with methodical expositions. Thus in reference to the present idea, the difference between personal and individual identity is suggested, if not fully set forth at page 315, Vol.I. There it is stated as the view of certain philosophers, with whom, it is easy to see, the writer concurs: "Man and Soul had to conquer their immortality by ascending towards the Unity with which, if successful, they were finally linked ... The individualization of man after death depended on the spirit, not on his soul and body. Although the word 'personality', in the sense in which it is usually understood, is an absurdity, if applied literally to our immortal essence, still the latter is a distinct entity, immortal and eternal *per se*". And a little later on: "A person may have won his immortal life, and remain the same *inner-self* he was on earth, throughout eternity; but this does not imply necessarily that he must either remain the Mr Smith or Mr Brown he was on earth ..." [p.316].

(253) A full consideration of these ideas will solve the embarrassment in which our correspondent is placed. Eliphas Levi is talking about personalities - the "Fragments" about individualities. Now, as regards the personalities, the "useless portions of mankind" to which Eliphas Levi refers, is the great bulk thereof. The *permanent* preservation of a personal identity beyond death is a very rare achievement, accomplished only by those who wrest her secrets from Nature, and control their own super-material development. In his favourite symbolical way Eliphas Levi indicates the people who contrive to do this as those who are immortal in good by identification with God, or immortal in evil by identification with Satan. That is to say, the preservation of personal identity beyond death (or rather, let us say, far beyond death, reserving for the moment an explanation of the distinction) is accomplished only by adepts and sorcerers - the one class having acquired the supreme secret knowledge by holy methods, and with benevolent motives; the other having acquired it by unholy methods, and for base motives. But that which constitutes the inner self, the purer portions of the earthly personal soul united with the spiritual principles and constituting the essential individuality, is ensured a perpetuation of life in new births, whether the person, whose earthly surroundings are its present habitat, becomes endued with the higher knowledge, or remains a plain ordinary man all his life.

CW IV, 255 Now, most people will be but too apt to feel that unsatisfactory as the circumstances may be, which constitute their present personalities, these are after all *themselves* - "a poor thing, Sir, but mine own" - and that the inner spiritual monads, of which they are but very dimly conscious by the time they are united with entirely different sets of circumstances in new births, will be other people altogether in whose fate they cannot take any interest. In truth when the time comes they will find the fate of those people profoundly interesting, as much so as they find their own fates now. But passing over this branch of the subject, there is still some consolation for weak brethren who find the notion of quitting their present personality at the end of their present lives too gloomy to be borne. Eliphas Levi's exposition of the doctrines is a very brief one - as regards the passage quoted - and it passes over a great deal which, from the point of view we are now engaged with, is of very great importance. In talking about immortality the great Occultist is thinking of the vast stretches of time over which the personality of the adept and the

After-Death Consciousness and Processes by Geoffrey Farthing

sorcerer may be made to extend. When he speaks of annihilation after this life, he ignores a certain interval, which may perhaps be not worth considering in reference to the enormous whole of existence, but which none the less is very well worth the attention of people who cling to the little fragment of their life experience which embodies the personality of which we have been talking.

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

CW IV, 570 [N.D.K. further enquires]: *What Karma propels the higher Ego into the next birth, when a highly depraved personality is dropped out?*

(571) .. In each birth the *personality* differs from that of the 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 ..

The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past states of existence.

If the enquirer will realize the real meaning of these two quotations, he will have the key to a correct understanding of the question as to what *Karma* propels the higher *Ego* into the next birth, when even that of a highly depraved personality is dropped out, together with the personal soul that is responsible for it. It will be clear from these passages that the individuality or the spiritual monad is a thread upon which are strung various personalities. Each personality leaves its own - the higher spiritual - impressions upon the divine *Ego*, the consciousness of which returns at a certain stage of its progress, even that of the highly depraved soul that had to perish in the end. The reason for it becomes self-evident, if one reflects that however criminal and lost to every glimmer of a higher feeling, no human soul is yet born utterly depraved, and that there was a time during the youth of the sinful human personality when it had worked out some kind or other of *Karma*; and that it is this that survives and forms the basis of the *Karma* to come. To make it clearer, let us suppose that A. lives to that age when a person becomes an

After-Death Consciousness and Processes by Geoffrey Farthing

adult and begins to bloom fully into life. No man, however, vicious his natural tendency, becomes so at once. He has had therefore time to evolve a *Karma*, however faint and insignificant. Let us further imagine that at the age of eighteen or twenty A. begins to give way to vice and thus gradually loses the remotest connection with his higher principle. At thirty or say forty, he dies. Now, the personality of A. between fifteen and twenty is as little the personality of A. from twenty to thirty, as though it were quite another man. Even the physiologists divide the physical personality into stages of seven, and show man changing atoms to the last, every seven years. The same with the inner man. The fifth principle of the sensual, highly depraved man, may well and will perish, while the *Karma* of his youth, though not strong and complete enough to secure for him a bliss in *Devachan* and union with his higher principle - is yet sufficiently outlined to allow the monad a grasp on it for the next rebirth. On the other hand we are taught that it so happens sometimes that the *Karma* of a personality is not fully worked out in the birth that follows. Life is made up of accidents, and the personality that becomes, may be hindered by circumstances from receiving the full due its *Karma* is entitled to, whether for good or for bad. But the Law of Retribution will never allow itself to be cheated by blind chance. There is then a provision to be made, and the accounts that could not be settled in one birth will be squared in the succeeding one. The portion of the sum total which could not be summed up on one column is carried forward to the following. For verily the many lives of an individual monad were well compared ... to the pages of an account book - THE BOOK OF LIFE or - Lives.

(572) Out of these impressions, then, which constitute the *Karma* of the youth, is evolved the new personality. Our botanical friends may know that the croton plant evolves out of itself another plant, when the one already evolved dies out or withers away. Nature must always progress, and each fresh attempt is more successful than the previous one. This fresh evolution is due to the latent potentiality of life it has within itself. In the same manner, although one particular personality may be so depraved as to be entirely dissociated from the spiritual monad and go into the *eighth* sphere, where annihilation is its lot, yet the impressions of the previous personalities upon the higher *Ego* have in them potentiality enough to evolve a new physical *Ego*, like the croton plant. The connection between a man's spiritual monad and the succession of physical *Egos* with which it is temporarily associated, has been somewhere in these columns, compared to the retrospective glance of a man on some past period of his earthly existence. While reviewing in his memory his work day by day - those days on which he did nothing of any importance and passed idly away, having left no impression on his mind, must be, and are to him, like a perfect blank. No consciousness that he had passed such days remains there. In the same manner, the *Ego* when at the end of its long pilgrimage will regain consciousness of those personalities only which have made a sufficiently strong spiritual, hence indelible, mark on the monad, while the memory of the conscious acts of the particular depraved personality which goes to the eighth sphere will be entirely obliterated.

CW V, 44 "Reincarnation on a planet of a superior world." - That sentence contains two errors. The Monad is going to incarnate on the planet *superior to ours*, in *our* chain of worlds, but only when its incarnations on *our* globe are completed - and not "on a planet of a superior world", and before it reaches that superior planet, E - ours being D - which it has already visited three times and which it must visit four times more before reaching the end of its great cycle - each monad must incarnate in every one of the seven great human races as well as in their ramifications into collateral races.

Footnote: According to our doctrine, the Universe is filled with septenary chains of worlds, each chain being composed of seven globes, ours being the 4th of its chain and being found exactly in the middle. It

After-Death Consciousness and Processes by Geoffrey Farthing

is after passing through all the races as well as all the *sub-races* and having reached the planetary *Pralaya* (dissolution) that we shall go to a planet of a superior world. There is ample time for that.

CW V, 45 The difference between the souls mentioned above [i.e. those of children who die young and congenital idiots] and those of people in general is that the former *incarnate immediately*, because neither the infants nor the idiots, being irresponsible for their actions, are able to receive either reward or punishment. Failures of nature - they begin a new life immediately; while reincarnations in general take place after rather long periods passed in the intermediate and invisible spheres. So that if a Spiritist-Theosophist tells an Occultist-Theosophist that he is a reincarnation of Louis XV, or that Mrs X is a reincarnation of Joan of Arc, the Occultist would answer that according to his doctrine it is impossible. It is quite possible that he might be a reincarnation of Sesostrius or of Semiramis, but the time period that has passed since the death of Louis XV and even of Joan of Arc is too short according to our calculations, which are mathematically correct. Should we be thoroughly *ostracized* if we were to say that the soul of idiots and extremely young children (dying before the age of personal consciousness) are the exact parallels to those who are annihilated? Can the personalities of the infants and the idiots leave a greater trace on the monadic memory with which they have not been able to become united, than those of the souls of marked animal tendencies who have also, though not more than the former, failed to become assimilated therein? In both cases the final result is the same. The sixth element or the spiritual EGO which has not had either the time or the possibility to unite with the lower principles in the cases of the idiot and the infant, has had the time but not the possibility to accomplish that union in the case of the *totally* depraved person. Now it is not that the "spiritual EGO *is dissipated and ceases to exist*" ... It would be absurd to say that something which is immortal in its essence can be *dissipated* or cease to be. The spiritual EGO is *dissociated* from the lower elements and, following its divine monad - the seventh element, disappears in the case of the utterly vicious man and ceases to exist *for him*, for the personal and physical man as well as for the astral man. As for the latter, once being depraved, whether it belong to an idiot or to a Newton, if it has failed to grasp, or has lost the Ariadne's thread which must lead it through the labyrinth of matter into the regions of eternal light - *it must* disappear.

Thus this *personal* astral man (or the fourth and fifth principles) whether it disappears into an immediate reincarnation, or is *annihilated*, drops from the number of the individual existences which are to the monad equivalent to days passed by an individual - a series of recollections, some fresh and eternal in our memory, others forgotten and dead, never to revive.

CW VII, 178 "Reincarnation, *i.e.*, the appearance of the same individual, *or rather of his astral monad, twice on the same planet* is not a rule in nature; it is an exception, like the teratological phenomenon of a two-headed infant. It is preceded by a *violation of the laws of harmony of nature*, and happens only when the latter, *seeking to restore its disturbed equilibrium, violently throws back into earth-life the astral monad which had been tossed out of the circle of necessity by crime or accident*. Thus, in cases of abortion, of infants dying before a certain age, and of congenital and incurable idiocy, nature's original design to produce a perfect human being, has been interrupted. Therefore, while the gross matter of each of these several entities is suffered to disperse itself at death, through the vast realm of being, *the immortal spirit and astral monad of the individual - the latter having been set apart to animate a frame and the former to shed its divine light on the corporeal organization - must try a second time to carry out the purpose of the creative intelligence.*" (*Isis, Vol. I, p.351*)

Here the "astral monad" or body of the deceased personality - say of John or Thomas - is meant. It is that

After-Death Consciousness and Processes by Geoffrey Farthing

which, in the teachings of the Esoteric philosophy of Hinduism, is known under its name of *bhoot*; in the Greek philosophy is called the *simalcrum* or *umbra*, and in all other philosophies worthy of the name is said, as taught in the former, to disappear after a certain period more or less prolonged in *Kama-loka* - the Limbus of the Roman Catholics, or *Hades* of the Greeks. It is "a violation of the laws of harmony of nature", though it be so decreed by those of *Karma* - every time that the astral monad, or the *simalcrum* of the personality - of John or Thomas - instead of running down to the end of its natural period of time in a body - finds itself (a) violently thrown out of it by either early death or accident or (b) is compelled in consequence of its unfinished task to reappear (*i.e.*, *the same astral body wedded to the same immortal monad*) on earth again, in order to complete the unfinished task. Thus it "must try a second time to carry out the purpose of the creative intelligence" or *law*.

(179) "If reason had been so far developed as to become active and discriminative there is no *immediate reincarnation* on this earth, for the three parts of the triune man have been united together, and he is capable of running the race. But when the new being has not passed beyond the condition of Monad, or when, as in the idiot, the trinity has not been completed [on earth and therefore cannot be so after death], the immortal spark which illuminates it, has to re-enter on the earthly plane as it was frustrated in its first attempt. Otherwise, the mortal or astral, and immortal or divine, souls, *could not progress in unison and pass onward to the sphere above [Devachan]*. Spirit follows a line parallel with that of matter; and the spiritual evolution goes hand in hand with the physical." (*Isis, Vol. I, pp 351-2*)

The Occult Doctrine teaches that :-

(1) There is no *immediate* reincarnation on Earth for the Monad, as falsely taught by the Reincarnationist Spiritists; nor is there any second incarnation at all for the "*persona*" or *false Ego* - the *perisprit* - save the exceptional cases mentioned. But that (a) there are re-births, or periodical reincarnations for the immortal Ego - ("Ego" during the cycle of re-births, and *non-Ego*, in Nirvana or Maksha when it becomes *impersonal* and *absolute*; for that Ego is the root of every new incarnation, the string on which are threaded, one after the other, the false personalities or illusive bodies called men, in which the Monad-Ego incarnates itself during the cycle of births; and (b) that such reincarnations take place not before 1,500, 2,000, and even 3,000 years of Devachanic life.

(2) That *Manas* - the seat of *Jiv*, that spark which runs the round of the cycle of births and rebirths with the Monad, from the beginning to the end of a Manvantara - is the real *Ego*. That (a) the *Jiv* follows the divine monad that gives it spiritual life and immortality into Devachan - that therefore, it can neither be reborn before its appointed period, nor reappear on Earth *visibly* or *invisibly* in the *interim*; and (b) that, unless the fruition, the spiritual aroma of the *Manas* - or all these highest aspirations and spiritual qualities and attributes that constitute the higher SELF of man become united to its monad, the latter becomes as *Non-existent*; since it is *in esse* "impersonal" and *per se* Ego-less, so to say and gets its spiritual colouring or flavour of Ego-tism only from each *Manas* during incarnation and after it is disembodied, and separated from all its lower principles.

(180) (3) That the remaining four principles, or rather the -2.1/2 - as they are composed of the terrestrial portion of *Manas*, of its Vehicle *Kama-Rupa* and *Linga Sarira* - the body dissolving immediately, and *prana* or the life principle along with it - that these principles having belonged to the *false* personality are unfit for Devachan. The latter is the state of Bliss, the reward for all the undeserved miseries of life, and

After-Death Consciousness and Processes by Geoffrey Farthing

that which prompted man to sin, namely his terrestrial passionate nature can have no room in it.

Footnote: The reader must bear in mind that the esoteric teaching maintains that save in cases of wickedness when man's nature attains the acme of Evil, and human terrestrial sin reaches *Satanic* universal character, so to say, *as some Sorcerers* do - there is no punishment for the majority of mankind after death. The law of retribution as *Karma*, waits man at the threshold of his new incarnation. Man is at best a wretched tool of evil, unceasingly forming new causes and circumstances. He is not always (if ever) responsible. Hence a period of rest and bliss in Devachan, with an utter temporary oblivion of all the miseries and sorrows of life. *Avitchi* is a *spiritual* state of the greatest misery and is only in store for those who have devoted *consciously* their lives to doing injury to others and have thus reached its highest spirituality of EVIL.

Therefore the non-reincarnating principles are left behind in *Kama-Loka*, firstly as a material residue, then later on as a reflection on the mirror of Astral light. Endowed with *illusive* action, to the day when having gradually faded out they disappear, what is it but the Greek *Eidolon* and the *simalcram* of the Greek and Latin poets and classics?

(181) "What reward or punishment can there be in that sphere of disembodied human entities for a *foetus* or a human embryo which had not even time to breathe on this earth, still less an opportunity to exercise the divine faculties of the spirit? Or, for an irresponsible infant, whose senseless monad remaining dormant within the astral and physical casket, could as little prevent him from burning himself as another person to death? Or for one idiotic from birth, the number of whose cerebral circumvolutions is only from twenty to thirty percent of those of sane persons; and who therefore is irresponsible for either his disposition, acts, or the imperfections of his vagrant, half-developed intellect?" (*Isis, Vol. I, p 352*)

These are then, the "exceptions" spoken of in *Isis*, and the doctrine is maintained now as it was then. Moreover, there is no "discrepancy" but only *incompleteness* - hence, misconceptions arising from later teachings.

CW VII, 185 .. the principle which *does not incarnate* - save the exceptions pointed out - is the *false* personality, the illusive human Entity defined and individualized during this short life of ours, under some specific form and name; but that which *does* and has to incarnate *volens volens* under the unflinching, stern rule of Karmic law - is the real EGO. This confusing of the real immortal Ego in man, with the false and ephemeral *personalities* it inhabits during its Manvantaric progress, lies at the root of every such misunderstanding. Now what is the one and what is the other? The first group is - 1. The immortal Spirit - sexless, formless (*arupa*), an emanation from the One universal BREATH.

2. Its Vehicle - the *divine* Soul - called the "Immortal Ego", the "Divine monad", etc., etc., which by accretions from *Manas* in which burns the ever-existing *Jiv* - the undying spark - adds to itself at the close of each incarnation the essence of that individuality *that was*, the aroma of the culled flower that is no more.

What is the *false* personality? It is that bundle of desire, aspiration, affection and hatred, in short of

After-Death Consciousness and Processes by Geoffrey Farthing

action, manifested by a human being on this earth during one incarnation and under the form of one personality. Certainly it is not all *this*, which as a fact for us, the deluded, material, and materially thinking lot - is Mr So and So, or Mrs somebody else -that remains immortal. or is ever reborn.

(186) All that bundle of *Egotism*, that apparent and evanescent "I", disappears after death, as the costume of the part he played disappears from the actor's body, after he leaves the theatre and goes to bed. That actor re-becomes at once the same "John Smith" or Gray, he was from his birth and is no longer the Othello or Hamlet that he had represented for a few hours. Nothing remains now of that "bundle" to go to the next incarnation, except *the seed for future Karma* that *Manas* may have united to its immortal group, to form with it - the disembodied *Higher Self* in "Devachan". As to the four lower principles, that which becomes of them is found in most classics, from which we mean to quote at length for our defence. The doctrine of the *perisprit*, the "false personality", or the remains of the deceased under their astral form - fading out to disappear in time, is terribly distasteful to the spiritualists, who insist upon confusing the temporary with the immortal EGO.

CW X, 176 KARMA, TANHA and SKANDHAS, are the almighty trinity in one, and the cause of our re-birth. The illustration of painting our own present likeness at death, and that likeness becoming the future personality is very poetical and graphic, but we claim it as an occult teaching. What H.R.H. means to infer, as we understand it, is this. At the solemn moment of death no man can fail to see himself under his true colours, and no self-deception is of any use to him any longer. Thence the following thing happens. As at the instant of drowning man sees marshalled past his mind's eye the whole of his life, with all its events, effects and causes, to the minutest details, so at the moment of death, he sees himself in all his moral nakedness, unadorned by either human flattery or self-adulation, and, as he is; hence, *as he*, or rather, as his astral double combined with his *Kama* principle - *shall be*. For the vices, defects and especially the passions of the preceding life become, through certain laws of affinity and transference, the germs of the future potentialities in the *animal* soul (*Kama rupa*), hence of its dependent, the astral double (*linga sarira*) - at a subsequent birth. It is the *personality* alone which changes; the real reincarnating principle, the EGO, remains always the same; and it is its KARMA that guides the idiosyncracies and prominent moral traits of the *old* "personality" that was (and that the EGO knew not how to control), to re-appear in the *new* man that will be. These traits and passions pursue and fasten on the yet plastic third and fourth principles of the child, and - unless the EGO struggles and conquers - they will develop with tenfold intensity and lead the adult man to his destruction. For it is they who are the tools and weapons of the Karmic LAW OF RETRIBUTION. Thus, the Prince says very truly that our good and bad actions "are the only tools with which we paint our likenesses at death", for the *new* man is invariably the son and progeny of the old man that was.

SD I, 39 (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 reincarnation 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.

SD I, 40 As we rise in the scale of development we perceive that during the states through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of

After-Death Consciousness and Processes by Geoffrey Farthing

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.

SD I, 54 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 realize 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 symbolize the condition of the Universe when it goes to sleep, or ceases to be, during the "Nights of Brahma" - to awaken or reappear again, when the dawn of the new Manvantara recalls it to what we call existence.

SD I, 175 Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter - endowed at best with instinct and consciousness on quite a different plane- as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states of not only matter* but Self-consciousness and self-perception, or of *perception* from apperception.

SD I, 227 *The Book of the Dead* gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles - materialized for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "coeval with, and disappearing with the Solar boat", *i.e.*, for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm of the cause of life) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego.

The *shadow*, the astral form, is annihilated, "devoured by the Uraeus", the *Manas* will be annihilated,; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow - and the Uraeus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.

Like alone produces like. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one - and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou*? The frequent allusion to it in the *Book of the Dead* contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their esotericism, came out from the moon (a triple

After-Death Consciousness and Processes by Geoffrey Farthing

mystery - astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birthplace before issuing from it again.

SD I, 237 (b) Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities - the illusive envelopes of the immortal MONAD-EGO - twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moonbeams, only so long as the Queen of the Night radiates her lustre on the running waters of life, the period of a Manvantara; and then they disappear, the beams - symbols of our eternal Spiritual Egos - alone surviving, re-merged in, and being, as they were before, one with the Mother-Source.

SD III, 587 SKANDHAS. Skandhas are the germs of life on all the seven planes of Being, and make up the totality of the subjective and objective man. Every vibration we have made is a Skandha. The Skandhas are closely united to the pictures in the Astral Light, which is the medium of impressions, and the Skandhas, or vibrations, connected with subjective or objective Man, are the links which attract the Reincarnating Ego, the germs left behind when it went into Devachan which have to be picked up again and exhausted by a new personality. The exoteric Skandhas have to do with the physical atoms and vibrations, or objective man; the Esoteric with the internal and subjective man.

A mental change, or a glimpse of spiritual truth, may make a man suddenly change to the truth even at his death, thus creating good Skandhas for the next life. The last acts or thoughts of a man have an enormous effect upon his future life, but he would still have to suffer for his misdeeds, and this is the basis of the idea of a death-bed repentance. But the Karmic effects of the past life must follow, for the man in his next birth must pick up the Skandhas or vibratory impressions that he left in the Astral Light, since nothing comes from nothing in Occultism, and there must be a link between the lives. New Skandhas are born from their old parents.

It is wrong to speak of Tanhas in the plural; there is only one Tanha, *the desire to live*. This develops into a multitude or one might say a congeries of ideas. The Skandhas are Karmic and non-Karmic. Skandhas may produce Elementals by unconscious Kriyashakti. Every Elemental that is thrown out by man must return to him sooner or later, since it is his own vibration. They thus become his Frankenstein. Elementals are simply effects producing effects. They are disembodied thoughts, good and bad. They remain crystallized in the Astral Light and are attracted by affinity and galvanized back into life again, when their originator returns to earth-life. You can paralyze them by reverse effects. Elementals are caught like a disease and hence are dangerous to ourselves and to others. This is why it is dangerous to influence others. The Elementals which live after your death are those which you implant in others: the rest remain latent till you are reincarnated, when they come to life in you. "Thus," H.P.B. said, "if you are badly taught by me or incited thereby to do something wrong, you would go on after my death and sin through me, but I should have to bear the Karma."

SD III, 590 At reincarnation the Higher Ego shoots out a Ray, the Lower Ego. Its energies are upward and downward. The upward tendencies become its Devachanic experiences; the lower are Karmic. The Higher Manas stands to Buddhi as the Lower Manas to the Higher.

After-Death Consciousness and Processes by Geoffrey Farthing

As to the question of responsibility, it may be understood by an example. If you take the form of Jack the Ripper, you must suffer for its misdeeds, for the law will punish the murderer and hold him responsible. You are the sacrificial victim. In the same way the Higher Ego is the Christos, the sacrificial victim for the Lower Manas. The Ego takes the responsibility of every body it informs.

You borrow some money to lend it to another; the other runs away, but it is you who are responsible. The mission of the Higher Ego is to shoot out a Ray to be a Soul in a child.

Thus the Ego incarnates in a thousand bodies, taking upon itself the sins and responsibilities of each body. At every incarnation a new Ray is emitted, and yet it is the same Ray in essence, the same in you and me and every one. The dross of the incarnation disintegrates, the good goes into Devachan.

The Flame is eternal. From the Flame of the Higher Ego, the Lower is lighted, and from this a lower vehicle, and so on.

And yet the Lower Manas is such as it makes itself. It is possible for it to act differently in like conditions, for it has reason and self-conscious knowledge of right and wrong, and good and evil, given to it. It is in fact endowed with all the attributes of the Divine Soul. In this the Ray is the Higher Manas, the speck of responsibility on earth.

The part of the essence is the essence, but while it is out of itself, so to say, it can get soiled and polluted. The Ray can be manifested on this earth because it can send forth its Mayavi Rupa. But the Higher cannot, so it has to send forth a Ray. We may look upon the Higher Ego as the Sun, and the personal Manases as its Rays. If we take away the surrounding air and light the Ray may be said to return to the Sun, so with the Lower Manas and Lower Quaternary.

The Higher Ego can only manifest through its attributes.

ML 107:110 But let me give you a clearer idea of what I mean by *Karma* in this case. In connection with this, let me tell you before, that since you seem so interested with the subject, you can do nothing better than to study the two doctrines - of *Karma* and Nirvana - as profoundly as you can. Unless you are thoroughly well acquainted with the two tenets - the double key to the metaphysics of Abidharma - you will always find yourself at sea in trying to comprehend the rest. We have several sorts of Karma and Nirvana in their various applications - to the Universe, the world, Devas, Buddhas, Bodhisatwas, men and animals - the second including its seven kingdoms. Karma and Nirvana are but two of the seven great MYSTERIES of Buddhist metaphysics; and but four of the seven are known to the best orientalists, and that very imperfectly.

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

After-Death Consciousness and Processes by Geoffrey Farthing

proximate force or energy, the resultant of human (or animal) action, which, out of the old *Skandhas* produce the new group that form the new being and control the nature of the birth itself. Or to make it still clearer, the *new* being, is rewarded and punished for the meritorious acts and misdeeds of the *old* one; Karma representing an Entry Book, in which all the acts of man, good, bad, or indifferent, are carefully recorded to his debit and credit - by himself, so to say, or rather by these very actions of his. There, where Christian poetical fiction created, and sees a "Recording" Guardian Angel, stern and realistic Buddhist logic, perceiving the necessity that every cause should have its effect - shows its real presence. The opponents of Buddhism have laid great stress upon the alleged injustice that the doer should escape and an innocent victim be made to suffer, - since the doer and the sufferer are different beings. The fact is, that while in one sense they may be so considered, yet in another *they are identical*. The "old being" is the sole parent - father and mother at once - of the "new being". It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh. And once that you have well mastered the meaning of *Skandhas* you will see what I mean.

(108:111) It is the group of *Skandhas*, that form and constitute the physical and mental individuality we call man (or any being). This group consists (in the exoteric teaching) of five *Skandhas*, namely: *Rupa* - the material properties or attributes; *Vedana* - sensations; *Sanna* - abstract ideas; *Sankhara* - tendencies both physical and mental; and *Vinnana* - mental powers, and amplification of the fourth - meaning the mental, physical and moral predispositions. We add to them two more, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they are connected with, and productive of *Sakkayaditthi*, the "heresy or delusion of individuality" and of *Attavada* "the doctrine of Self", both of which (in the case of the fifth principle the soul) lead to the *maya* of heresy and belief in the efficacy of vain rites and ceremonies; in prayers and intercession.

Now, returning to the question of identity between the *old* and the *new* "Ego", I may remind you once more, that even your Science has accepted the old, very old fact distinctly taught by our Lord, viz. - that a man of any given age, while sentiently the same, is yet physically not the same as he was a few years earlier (we say *seven* years and are prepared to maintain and prove it): buddhistically speaking his *Skandhas* have changed. At the same time they are ever and ceaselessly at work in preparing the abstract mould, the "privation" of the future *new* being. Well then, if it is just that a man of 40 should enjoy or suffer for the actions of the man of 20, so it is equally just that the being of the new birth, who is essentially identical with the previous being - since he is its outcome and creation - should feel the consequences of that begetting Self or personality. Your Western law which punishes the innocent son of a guilty father by depriving him of his parent, rights and property; your civilized Society which brands with infamy the guiltless daughter of an immoral, criminal mother; your Christian Church and Scriptures which teach that the "Lord God visits the sins of the fathers upon the children unto the third and fourth generation", are not all these far more unjust and cruel than anything done by Karma? Instead of punishing the innocent together with the culprit, the Karma *avenges and rewards the former*, which neither of your three western potentates above mentioned ever thought of doing. But perhaps, to our physiological remark the objectors may reply that it is only the body that changes, there is only a molecular transformation, which has nothing to do with the mental evolution; and that the *Skandhas* represent not only a material but also a set of mental and moral qualities. But is there, I ask, either a sensation, an abstract idea, a tendency of mind, or a mental power, that one could call an absolutely non-molecular phenomenon? Can even a sensation or the most abstractive thoughts which is *something*, come out of *nothing*, or be nothing?

After-Death Consciousness and Processes by Geoffrey Farthing

ML 197:200 The social status of a being is, of course, a result of Karma; the law being that "like attracts like". The renascent being is drawn into the gestative current with which the preponderating attractions coming over from the last birth make him assimilate. Thus one who died a ryot may be reborn a king, and the dead sovereign may next see the light in a coolie's tent. This law of attraction asserts itself in a thousand "accidents of birth" - than which there could be no more flagrant misnomer. When you realize, at least, the following - that the *skandhas* are the elements of limited existence then will you have realized also one of the conditions of Devachan which has now such a profoundly unsatisfactory outlook for you. Nor are your inferences (as regards the well-being and enjoyment of the upper classes being due to a better Karma) quite correct in their general application. They have a eudaemonistic ring about them which is hardly reconcilable with Karmic Law, since, those "well-being and enjoyment" are oftener the causes of a new and overloaded Karma than the production or effects of the latter. Even as a "broad rule" poverty and humble condition in life are less a cause of sorrow than wealth and high birth, but of that -later on.

SECTION VI

EXCEPTIONS: SUICIDES AND ACCIDENTS

CW IV, 301 An Inquirer [embodies] in his query the statement: "I shall certainly affirm that an incurable invalid who finds himself powerless for good in this world has no right to exist ...", upon which H.P.B. comments:

And the affirmation - with a very, very few exceptions - will be as vehemently denied by every occultist, spiritualist, and *philosopher*, on grounds quite the reverse of those brought forward by Christians. In "godless" Buddhism suicide is as hateful and absurd, since no one can escape rebirth by taking his life.

CW VI, 106 [From a learned Tibetan correspondent] ... What kind of creatures are they who can communicate at will objectively or by physical manifestations? They are impure, grossly sinful souls, 'a-tsa-ras'; suicides; and such as have come to premature deaths by accident and must linger in the earth's atmosphere until the full expiration of their natural term of life.

No right-minded person, whether Lama or Chhipa - non-Buddhist - will venture to defend the practice of necromancy, which, by a natural instinct has been condemned in all the great Dharmas - laws or religions - and intercourse with, and using the powers of these earth-bound souls is simply necromancy.

Now the beings included in the second and third classes - suicides and victims of accident - have not completed their natural term of life; and, as a consequence, though not of necessity mischievous, are earth-bound. The prematurely expelled soul is in an unnatural state; the original impulse under which the being was evolved and cast into the earth-life has not expended itself - the necessary cycle has not been completed, but must nevertheless be fulfilled.

(107) Yet, though earth-bound, these unfortunate beings, victims whether voluntary or involuntary, are only suspended, as it were, in the earth's magnetic attraction. They are not, like the first class, attracted to the living from a savage thirst to feed on their vitality. Their only impulse - and a blind one, since they are generally in a dazed or stunned condition - is, to get into the whirl of rebirth as soon as possible. Their state is what we call a false Bar-do - the period between two incarnations. According to the karma of the being - which is affected by his age and merits in the last birth - this interval will be longer or shorter.

Nothing but some overpoweringly intense attraction, such as a holy love for some dear one in great peril, can draw them with their consent to the living; but by the mesmeric power of a Ba-po, a necromancer - the word is used advisedly, since the necromantic spell is Dzu-trul, or what you term a mesmeric attraction - can force them into our presence. This evocation, however, is totally condemned by those who hold to the Good Doctrine; for the soul thus evoked is made to suffer exceedingly, even though it is not itself but only its image that has been torn or stripped from itself to become the apparition; owing to its premature separation by violence from the body, the 'jang-khog' - animal soul - is yet heavily loaded

After-Death Consciousness and Processes by Geoffrey Farthing

with material particles - there has not been a natural disintegration of the coarser from the finer molecules - and the necromancer, in compelling this separation artificially, makes it, we might almost say, to suffer as one of us might if he were flayed alive.

Thus, to evoke the first class - the grossly sinful souls - is dangerous for the living; to compel the apparition of the second and third classes is cruel beyond expression to the dead.

(108) In the case of one who died a natural death totally different conditions exist; the soul is almost, and in the case of great purity, entirely beyond the necromancer's reach hence beyond that of a circle of evokers, or spiritualists, who, unconsciously to themselves, practise a veritable necromancer's Sang-ngag, or magnetic incantation. According to the karma of the previous birth the interval of latency - generally passed in a state of stupor - will last from a few minutes to an average of a few weeks, perhaps months. During that time the "jang-khog" -animal soul - prepares in solemn repose for its translation, whether into a higher sphere - if it has reached its seventh human local evolution - or for a higher rebirth, if it has not yet run the last local round.

At all events it has neither will nor power at that time to give any thought to the living. But after its period of latency is over, and the new self enters in full consciousness the blessed region of Devachan - when all earthly mists have been dispersed, and the scenes and relations of the past life come clearly before its spiritual sight - then it may, and does occasionally, when espying all it loved, and that loved it upon earth, draw up to it for communion and by the sole attraction of love, the spirits of the living, who, when returned to their normal condition, imagine that it has descended to them.

SD III, 591 In cases of sudden death, the Lower Manas no more disappears than does the Kama Rupa after death. After the severance the Ray may be said to snap or be dropped. After death such a man cannot go to Devachan, nor yet remain in Kama Loka; his fate is to reincarnate immediately. Such an entity is then an animal Soul *plus* the intelligence of the severed Ray. The manifestation of this intelligence in the next birth will depend entirely on the physical formation of the brain and on education.

Such a Soul may be re-united with its Higher Ego in the next birth, if the environment is such as to give it a change of aspiration (this is the "grace" of the Christians); or it may go on for two or three incarnations, the Ray becoming weaker and weaker, and gradually dissipating, until it is born a congenital idiot and then finally dissipated in lower forms.

ML 100:103 ... although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to Deva-Chan ...

ML 106:109 Of course there is a "better sort" of *reliquiae*; and the "shells" or "earth-walkers" as they are here called, are not *necessarily* all bad. But even those that are good, are made bad for the time being by mediums. The "shells" may well not care, since they have nothing to lose anyhow. But there is another kind of "Spirits", we have lost sight of: the *suicides* and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now I have again to explain what I mean. Well, this class is the one that the French Spiritists call - "*les Esprits Souffrants*". They are an exception

After-Death Consciousness and Processes by Geoffrey Farthing

to the rule, as they have to remain within the earth's attraction, and in its atmosphere - the *Kama-Loka* - till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and a cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life; a chance to *overload their Karma*, by tempting them into open doors, viz. mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The *suicides*, who, foolishly hoping to escape life, found themselves still alive, - have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by their rash act their seventh and sixth principles, though not for ever, as they can regain both - instead of accepting their punishment, and taking their chances of redemption, they are often made *to regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-Loka*, the land of intense desire, they can gratify their earthly yearnings but through a *living proxy*; and by so doing, at the expiration of the natural term, they generally lose their *monad* for ever. As to the victims of accident - these fare worse still. Unless they were so good and pure, as to be drawn immediately within the Akashic *Samadhi*, i.e. to fall into a state of quiet slumber full of rosy dreams, during which, they have no recollection of the accident, but move and live among their familiar friends and scenes, until their natural life-term is finished, when they find themselves born in the Deva-Chan - a gloomy fate is theirs. Unhappy shades, if sinful and sensual they wander about - (not *shells*, for the connection with their two higher principles is not quite broken) - until their death-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the *Pisachas*, the *Incubi*, and *Succubi* of mediaeval times. The demons of thirst, gluttony, lust and avarice, - elementaries of intensified craft, wickedness and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last, at the fixed close of their natural period of life - they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

(107:110) But if the victim of accident or violence, be neither very good nor very bad - an average person - then this may happen to him. A medium who attracts him, will create for him the most undesirable of things: a new combination of *Skandhas* and a new and evil *Karma*.

ML 109:112 Now, the causes producing the "new being" and determining the nature of *Karma* are, as already said - *Trishna* (or "Tanha") - first, desire for sentient existence and *Upadana* - which is the realization or consummation of *Trishna* or that desire. And both of these the medium helps to awaken and develop *nec plus ultra* in an Elementary, be he a suicide or a victim. (Footnote: Alone the Shells and *Elementals* [i.e. where the sixth and seventh principles have withdrawn] are left unhurt though the morality of the sensitives can by no means be improved by the intercourse). The rule is, that a person who dies a natural death, will remain from "a few hours to several short years" within the earth's attraction, i.e. in the *Kama-Loka*. But exceptions are, in the case of suicides and those who die a violent death in general. Hence, one of such Egos, for instance, who was destined to live - say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20 - would have to pass in the *Kama-Loka* not "a few years" but in his case 60 or 70 years, as an Elementary, or rather as an "earth walker"; since he is not, unfortunately for him, even a "*shell*". Happy, thrice happy, in comparison, are those disembodied entities, who sleep their long slumber and live in dream in the bosom of space! And woe to those whose *Trishna* will attract them to mediums, and woe to the latter, who tempt them with such an easy *Upadana*. For in grasping them, and satisfying their thirst for life, the medium helps to develop in them - is in fact the cause of - a new set of *Skandhas*, a new body, with far worse tendencies and passions than was the one they lost. All the future of this new body will be determined

After-Death Consciousness and Processes by Geoffrey Farthing

thus, not only by the *Karma* of demerit of the previous set or group but also by that of the new set of the future being. Were the mediums and spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into an *Upadhana* which will be productive of a series of untold evils for the new Ego that will be born under its nefarious shadow, and that with every sΓ©ance - especially for materialization - they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth, or be reborn into a worse existence than ever - they would, perhaps, be less lavishing their hospitality.

ML 119:123 Exceptional cases, my friend. Suicides *can* and generally do [communicate with earth], but not so with others. The good and pure sleep a quiet blissful sleep, full of happy visions of earth-life and have no consciousness of being already for ever beyond that life. Those who were neither good nor bad, will sleep a dreamless, still a quiet sleep; while the wicked will in proportion to their grossness suffer the pangs of a nightmare lasting years; their thoughts become living things, their wicked passions - real substance, and they receive back on their heads all the misery they have heaped upon others. Reality and *fact* if described would yield a far more terrible *Inferno* than even Dante had imagined!"

ML 120:123 Q. What difference can there be to take the case of suicides, whether these be conscious or unconscious, whether the man blows his brains out, or only drinks or womanizes himself to death, or kills himself by over-study? In each case equally the normal natural hour of death is anticipated and a spirit and not a shell the result - or again what difference does it make whether a man is hung for murder, killed in battle, in a railway train or a powder explosion, or drowned or burnt to death, or knocked over by cholera or plague, or jungle fever or any of the other thousand and one epidemic diseases of which the seeds were not ab initio in his constitution, but were introduced there in consequence of his happening to visit a particular locality or undergo a given experience, both of which he might have avoided? Equally in all cases the normal death hour is anticipated and a spirit instead of a shell the result.

ML 127:131 [In answer to questions re suicides etc. in Letter XX A, p 123] Although not "wholly dissevered from their sixth and seventh principles" and quite "potent" in the sΓ©ance room, nevertheless to the day when they [suicides] would have died a natural death, they are separated from the higher principles by a gulf. The sixth and seventh remain passive and negative, whereas, in cases of *accidental death* the higher and the lower groups mutually attract each other. In cases of good and innocent Egos, moreover, the latter gravitates irresistibly toward the sixth and seventh, and thus - either slumbers surrounded by happy dreams, or sleeps a dreamless profound sleep until the hour strikes. With a little reflection, and an eye to the eternal justice and fitness of things, you will see why. The victim whether good or bad is *irresponsible* for his death, even if his death were due to some action in a previous life or an antecedent birth, it was an act, in short, of the Law of Retribution, still, it was not the direct result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer he may have atoned for his antecedent sins still more effectually: and even now, the Ego having been made to pay off the debit of his maker (the previous Ego) is free from the blows of retributive justice. The Dhyān Chohans who have no hand in the guidance of the *living* human Ego, protect the helpless victim when it is violently thrust out of its element into a new one, before it is matured and made fit and ready for it. We tell you what we know, *for we are made to learn it through personal experience*. You know what I mean and I CAN SAY NO MORE! Yes; the victims whether good or bad sleep, to awake but *at the hour of the last Judgement*, which is that hour of the supreme struggle between the sixth and seventh, and the fifth and fourth at the threshold of the gestation state. And even after that, when the sixth and seventh carrying off a portion of the fifth have gone to their Akashic

After-Death Consciousness and Processes by Geoffrey Farthing

Samadhi, even then it may happen that the spiritual spoil from the fifth will prove too weak to be reborn in Deva-Chan; in which case it will there and then reclothe itself in a new body, the subjective "Being" created from the Karma of the victim (or no-victim as the case may be) and enter upon a new earth-existence whether upon this or any other planet. In no case then, - with the exception of suicides and shells, is there any possibility for any other to be attracted to a sΓ@ance room. And it is *clear* that "this teaching is *not* in opposition to our former doctrine" and that while "shells" will be many, - Spirits *very* few.

ML 128:132 A. There is a great difference in our humble opinion. We, who look at it from a stand-point which would prove very unacceptable to Life Insurance Companies, say, that there are very few if any of the men who indulge in the above enumerated vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of Maya. The "vices" will not escape their punishment, but it is the *cause* not the *effect* that will be punished, especially an unforeseen though probable effect. As well call a *suicide* a man who meets his death in a storm at sea, as one who kills himself with "overstudy". Water is liable to drown a man, and too much brain work to produce a softening of the brain which may carry him away. In such a case no one ought to cross the *Kalapani* nor even take a bath for fear of getting faint in it and drowned (for we all know of such cases;) nor should a man do his duty, least of all sacrifice himself for even a laudable and highly-beneficent cause, as many of us - (H.P.B. for one) - do. Would Mr Hume call her a *suicide* were she to drop down dead over her present work? *Motive* is everything and man is punished in a case of *direct* responsibility, never otherwise. In the victim's case the natural hour of death was anticipated *accidentally*, while in that of the suicide, death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is *not* a *felo de se* to the great grief and often trouble of the Life Insurance Companies. Nor is he left a prey to the temptations of the Kama Loka but falls *asleep* like any other victim. A Guiteau will not remain in the earth's atmosphere with his higher principles over him - inactive and paralysed, *still* there. Guiteau is gone into a state during the period of which, he will be *ever firing at his President*, thereby tossing into confusion and shuffling the destinies of millions of persons; where he will be *ever tried* and *ever hung*. Bathing in the reflections of his deeds and thoughts - especially those he indulged in on the scaffold ... As for those who were "knocked over by cholera, or plague, or jungle fever" they could not have succumbed had they not the germs for the development of such diseases in them from birth.

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

ML 132:136 On margin I said "rarely" but I have not pronounced the word "*never*". Accidents occur under the most various circumstances; and men are not only killed *accidentally*, or die as *suicides* but are also *murdered* - something we have not even touched upon. I can well understand your perplexity but can hardly help you. Bear always in mind that there are exceptions to every rule and to these again and other side exceptions, and be always prepared to learn something new. I can easily understand we are accused of *contradictions* and *inconsistencies* - aye, even to writing one thing to-day and denying it to-morrow. What you were taught is the RULE. *Good and pure* "accidents" sleep in the Akasa, ignorant of their change; very wicked and impure - suffer all the tortures of a horrible nightmare. The majority - neither very good nor very bad, the victims of accident or *violence* (including murder) - some *sleep*, others become *Nature pisachas*, and while a small minority may fall *victims* to mediums and derive a new set of skandhas from the medium who attracts them. Small as their number may be, their fate is to be the most deplored.

After-Death Consciousness and Processes by Geoffrey Farthing

.. Remember still even in the case of suicides there are many who will never allow themselves to be drawn into the vortex of mediumship.

SECTION VII

PSYCHIC AND SPIRITUALISTIC PHENOMENA

[This section contains a selection of only the more important passages on the subject in the books. There is much more information.]

Key 28 Enq: How do you account for them [spiritualistic phenomena] then?

Theo: In many ways. The causes of such manifestations are by no means so simple as the Spiritualists would like to believe. Foremost of all, the *deus ex machina* of the so-called "materializations" is usually the astral body or "double" of the medium or of someone present. This *astral* body is also the producer or operating force in the manifestations of slate-writing, "Davenport"-like manifestations, and so on.

Enq: You say "usually"; then *what* is it that produces the rest?

Theo: That depends on the nature of the manifestations. Sometimes the astral remains, the *Kama-lokic* "shells" of the vanished *personalities* that were; at other times, Elementals. "Spirit" is a word of manifold and wide significance. I really do not know what Spiritualists mean by the term; but what we understand them to claim is that the physical phenomena are produced by the reincarnating *Ego*, the *Spiritual* and immortal "individuality". And this hypothesis we entirely reject. The Conscious *Individuality* of the disembodied *cannot materialize*, nor can it return from its own mental Devachanic sphere to the plane of terrestrial objectivity.

Enq: But many of the communications received from the "spirits" show not only intelligence, but a knowledge of facts not known to the medium, and sometimes even not consciously present to the mind of the investigator, or any of those who compose the audience.

(29) Theo: This does not necessarily prove that the intelligence and knowledge you speak of belong to *spirits*, or emanate from *disembodied* souls. Somnambulists have been known to compose music and poetry and to solve mathematical problems while in their trance state, without having ever learnt music or mathematics. Others answered intelligently to questions put to them and even, in several cases, spoke languages, such as Hebrew and Latin, of which they were entirely ignorant when awake - all this in a state of profound sleep. Will you, then, maintain that this was caused by "spirits"?

Enq: But how would you explain it?

Theo: We assert that the divine spark in man being one and identical in its essence with the Universal Spirit, our "spiritual Self" is practically omniscient, but that it cannot manifest its knowledge owing to the impediments of matter. Now the more these impediments are removed, in other words, the more the

After-Death Consciousness and Processes by Geoffrey Farthing

physical body is paralysed, as to its own independent activity and consciousness, as in deep sleep or trance, or, again, in illness, the more fully can the inner Self manifest on this plane. This is our explanation of those truly wonderful phenomena of a higher order, in which undeniable intelligence and knowledge are exhibited.

Key 30 Footnote: [regarding "intercommunication of the spirit of the living man with that of disembodied personalities"] We say that in such cases it is not the *spirits* of the dead who *descend* on earth, but the spirits of the living that *ascend* to the pure Spiritual Souls. In truth there is neither *ascending* nor *descending*, but a change of *state* or *condition* for the medium. The body of the latter becoming paralysed, or "entranced", the spiritual Ego is free from its trammels, and finds itself on the same plane of consciousness with the disembodied spirits. Hence, although there is hardly a human being whose Ego does not hold free intercourse, during the sleep of his body, with those whom it loved and lost, yet, on account of the positiveness and non-receptivity of its physical envelope and brain, no recollection, or a very dim dream-like remembrance, lingers in the memory of the person once awake.

Key 144 Enq: And is it *this* nonentity [Kama-rupic "shell"] which we find materializing in sΓ©ance rooms with Mediums?

Theo: It is this nonentity. A true nonentity, however, only as to reasoning or cogitating powers, still an *Entity*, however astral and fluidic, as shown in certain cases when, having been magnetically and unconsciously drawn towards a medium, it is revived for a time and lives in him by *proxy*, so to speak. ... In the Medium's Aura, it lives a kind of vicarious life and reasons and speaks either through the medium's brain or those of other persons present.

Key 145 And if the "Spirits of the dead" are enabled to return and see all that is going on on earth, and especially *in their homes*, what kind of bliss can be in store for them?

Enq: What do you mean? Why should this interfere with their bliss?

Theo: Simply this; and here is an instance. A mother dies, leaving behind her little helpless children - orphans, whom she adores - perhaps a beloved husband also. We say that her "Spirit" or *Ego* - that individuality which is now all impregnated, for the entire Devachanic period, with the noblest feelings held by its late *personality*, *i.e.*, love for her children, pity for those who suffer, and so on - we say that it is now entirely separated from the "vale of tears", that its future bliss consists in that blessed ignorance of all the woes it left behind. Spiritualists say, on the contrary, that it is as vividly aware of them, *and more so than before*, for "Spirits see more than mortals in the flesh do". We say that the bliss of the *Devachanee* consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all; that the *post-mortem* spiritual *consciousness* of the mother will represent to her that she lives surrounded by her children and all those whom she loved; that no gap, no link, will be missing to make her disembodied state the most perfect and absolute happiness. The Spiritualists deny this point blank. According to their doctrine, unfortunate man is not liberated even by death from the sorrows of this life. Not a drop from the life-cup of pain and suffering will miss his lips; and *nolens volens*, since he sees everything now, shall he drink it to the bitter dregs. Thus, the loving wife, who during her lifetime was ready to save her husband sorrow at the price of her heart's blood, is now doomed to see, in utter

After-Death Consciousness and Processes by Geoffrey Farthing

helplessness, his despair, and to register every hot tear he sheds for her loss. Worse than that, she may see the tears dry too soon, and another beloved face shine on him, the father of her children; find another woman replacing her in his affections; doomed to hear her orphans giving the holy name of mother to one indifferent to them, and to see those little children neglected, if not ill-treated ...

(147) Enq: .. How can you reconcile the theory of Soul's omniscience with its blindness to that which is taking place on earth?

Theo: Because such is the law of love and mercy. During every Devachanic period the Ego, omniscient as it is *per se*, clothes itself, so to say, with the *reflection* of the personality that was. I have just told you that the *ideal* efflorescence of all the abstract, therefore undying and eternal qualities or attributes, such as love and mercy, the love of the good, the true and the beautiful, that ever spoke in the heart of the living personality, clung after death to the Ego, and therefore followed it to Devachan. For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth, and *that* is not omniscient. Were it that, it would never be in the state we call Devachan at all.

Key 191 Enq: .. does not the author of *Isis Unveiled*) stand accused of having preached against reincarnation?

Theo: By those who have misunderstood what was said, yes. At the time that work was written, reincarnation was not believed in by any Spiritualists, either English or American, and what is said there of *reincarnation* was directed against the French Spiritists, whose theory is as unphilosophical and absurd as the Eastern teaching is logical and self-evident in its truth. The Reincarnationists of the Alan Kardec School believe in an arbitrary and immediate reincarnation. With them the dead father can incarnate in his own unborn daughter, and so on. They have neither Devachan, Karma, nor any philosophy that would warrant or prove the necessity of consecutive rebirths. But how can the author of *Isis* argue against *Karmic* reincarnation, at long intervals varying between 1,000 and 1,500 years, when it is the fundamental belief of both Buddhists and Hindus?

(192) Enq: Then you reject the theories of both the Spiritists and the Spiritualists, in their entirety?

Theo: Not in their entirety, but only with regard to their respective fundamental beliefs. Both rely on what their "Spirits" tell them; and both disagree as much with each other as we Theosophists disagree with both. Truth is one; and when we hear the French spooks preaching reincarnation, and the English spooks denying and denouncing the doctrine, we say that either the French or the English "Spirits" do not know what they are talking about. We believe with the Spiritualists and the Spiritists in the existence of "Spirits", or invisible Beings endowed with more or less intelligence. But, while in our teachings their kinds and *genera* are legion, our opponents admit of no other than human disembodied "Spirits", which, to our knowledge, are mostly Kama-lokic SHELLS.

Enq: You seem very bitter against Spirits. As you have given me your views and your reasons for disbelieving in the materialization of, and direct communication in *sŒances*, with the disembodied spirits - or the "spirits of the dead" - would you mind enlightening me as to one more fact? Why are some

After-Death Consciousness and Processes by Geoffrey Farthing

Theosophists never tired of saying how dangerous is intercourse with spirits, and mediumship? Have they any particular reason for this?

Theo: We must suppose so. I know / have. Owing to my familiarity for over half a century with these invisible, yet but too tangible and undeniable "influences", from the conscious Elementals, semi-conscious *shells*, down to the utterly senseless and nondescript spooks of all kinds, I claim a certain right to my views.

(193) Enq: Can you give an instance or instances to show why these practices should be regarded as dangerous?

Theo: This would require more time than I can give you. Every cause must be judged by the effects it produces. Go over the history of Spiritualism for the last fifty years, ever since its reappearance in this century in America - and judge for yourself whether it has done its votaries more good or harm. Pray understand me. I do not speak against real Spiritualism, but against the modern movement which goes under that name, and the so-called philosophy invented to explain its phenomena.

Enq: Don't you believe in their phenomena at all?

Theo: It is because I believe in them with too good reason, and (save some cases of deliberate fraud) know them to be as true as that you and I live, that all my being revolts against them. Once more I speak only of physical, not mental or even psychic phenomena. Like attracts like. There are several high-minded, pure, good men and women, known to me personally, who have passed years of their lives under the direct guidance and even protection of high "Spirits", whether disembodied or planetary. But *these* Intelligences are not of the type of the John Kings and the Ernests who figure in *s/c@nce* rooms. These Intelligences guide and control mortals only in rare and exceptional cases to which they are attracted and magnetically drawn by the Karmic past of the individual. It is not enough to sit "for development" in order to attract them. That only opens the door to a swarm of "spooks", good, bad and indifferent, to which the medium becomes a slave for life. It is against such promiscuous mediumship and intercourse with goblins that I raise my voice, not against spiritual mysticism. The latter is ennobling and holy; the former is of just the same nature as the phenomena of two centuries ago, for which so many witches and wizards have been made to suffer. Read Glanvil and other authors on the subject of witchcraft, and you will find recorded there the parallels of most, if not all, of the physical phenomena of nineteenth century Spiritualism.

(194) Enq: Do you mean to suggest that it is witchcraft and nothing more?

Theo: What I mean is that, whether conscious or unconscious, all this dealing with the dead is *necromancy*, and a most dangerous practice. For ages before Moses such raising of the dead was regarded by all the intelligent nations as sinful and cruel, inasmuch as it disturbs the rest of the souls and interferes with their evolutionary development into higher states. The collective wisdom of all past centuries has ever been loud in denouncing such practices. Finally, I say, what I have never ceased repeating orally and in print for fifteen years: While some of the co-called "spirits" do not know what they

After-Death Consciousness and Processes by Geoffrey Farthing

are talking about, repeating merely - like poll-parrots - what they find in the mediums' and other people's brains, others are most dangerous, and can only lead one to evil. These are two self-evident facts.

[This is followed by much more justifying caution when evoking or dealing with "spirits".]

CW I, 35 Even the materialized form of my uncle at the Eddy's was the picture; it was I who sent it out from my own mind, as I had come out to make experiments without telling it to any one. It was like an empty outer envelope of my uncle that I seemed to throw on the medium's astral body. I saw and followed the process. I knew Will Eddy was a genuine medium, and the phenomenon as real *as it could be*, and, therefore, when days of trouble came for him I defended him in the papers. In short, for all the years of experience in America I never succeeded in identifying, in one single instance, those I wanted to see. It is only in my dreams and personal visions that I was brought in direct contact with my own blood relatives and friends, those between whom and myself there had been a strong mutual *spiritual* love ... For certain psychomagnetic reasons, too long to be explained here, *the shells of those spirits* who loved us best will not, with a very few exceptions, approach us. They have no need of it since, unless they were irretrievably wicked, they have us with them in Devachan, that state of bliss in which the *monads* are surrounded with all those, and that, which they have loved - objects of spiritual aspirations as well as human entities. "Shells" once separated from their higher principles have nought in common with the latter. They are not drawn to their relatives and friends, but rather to those with whom their terrestrial, sensuous affinities are the strongest. Thus the shell of a drunkard will be drawn to one who is either a drunkard already or has a germ of using his organs to satisfy the craving; one who dies full of sexual passion for a still living partner will have its shell drawn to him or her, etc. We Theosophists, and especially occultists, must never lose sight of the profound axiom of the Esoteric Doctrine which teaches us that it is we, the living, who are drawn toward the spirits - but that the latter can never, even though they would, descend to us, or rather into our sphere.

CW I, 287 They (the kabalists) taught that man's spirit descended from the great ocean of spirit, and is therefore, *per se*, pure and divine; but its soul or capsule, through the (allegorical) fall of Adam, became contaminated with the world of darkness, or the world of Satan (evil), of which it must be purified, before it could ascend again to celestial happiness. Suppose a drop of water enclosed within a capsule of gelatine and thrown in the ocean; so long as the capsule remains whole, the drop of water remains isolated: break the envelope, and the drop becomes a part of the ocean, its individual existence has ceased. So it is with the spirit, so long as its ray is enclosed in its plastic mediator or soul it has an individual existence. Destroy this capsule (the astral man, who then becomes an elementary), which destruction may occur from the consequences of sin, in the most depraved and vicious, and the spirit returns back to its original abode - the individualization of man has ceased. This militates ... with the idea of progression, that Spiritualists generally entertain. If they understood the law of harmony, they would see their error. It is only by this law that individual life can be sustained; and the farther we deviate from harmony the more difficult it is to regain it.

CW I, 288 When we die, our interior light (the soul) ascends, agreeably to the attraction of its star (the spirit), but it must first of all get rid of the coils of the serpent (earthly evil -sin); that is to say, of the unpurified astral light, which surrounds and holds it captive, unless, by the force of will, it frees and elevates itself. This immersion of the living soul in the dead light (the emanations of everything that is evil, which pollute the earth's magnetic atmosphere, as the exhalation of a swamp does the air) is a dreadful torture; the soul freezes and burns therein, at the same time.

After-Death Consciousness and Processes by Geoffrey Farthing

CW I, 293 By its complex nature, the soul may descend and ally itself so closely to the corporeal nature as to exclude a higher life from exerting any moral influence upon it. On the other hand, it can so closely attach to the *nous* or spirit, as to share its potency, in which case its vehicle, physical man, will appear as a God even during his terrestrial life. Unless such union of soul and spirit does occur, either during this life or after physical death, the individual man is not immortal as an entity. The *psyche* is sooner or later disintegrated. Though the *man* may have gained "the whole world", he has lost his "soul". Paul, when teaching the *anastasis*, or continuation of individual spiritual life after death, set forth that there was a physical body which was raised in incorruptible substance. The spiritual body is most assuredly *not* one of the bodies, or visible or tangible *larvae*, which form in circle-rooms, and are so improperly termed "materialized spirits". When once the *metanoia*, the full developing of spiritual life, has lifted the spiritual body out of the psychical (the disembodied, corruptible astral man, what Colonel Olcott calls "soul"), it becomes in strict ratio with its progress, more and more an abstraction for the corporeal senses. It can influence, inspire, and even communicate with men subjectively; it can make itself felt, and even, in those rare instances, when the clairvoyant is perfectly pure and perfectly lucid, seen by the inner eye (which is the eye of the purified *psyche* - soul). But how can it ever manifest objectively?

CW IV, 101 In the normal or natural state, the sensations are transmitted from the lowest physical to the highest spiritual body, *i.e.*, from the first to the 6th principle (the 7th being no organized or conditioned body, but an infinite, hence unconditioned principle or state), the faculties of each body having to awaken the faculties of the next higher one, to transmit the message in succession, until they reach the last, when, having received the impression, the latter (the spiritual soul) sends it back in an inverse order to the body. Hence, the faculties of some of the "bodies" (we use this word for want of a better term) being less developed, they fail to transmit the message correctly to the highest principle, and thus also fail to produce the right impression upon the physical senses, as a telegram may have started for the place of its destination faultless, and have been bungled up and misinterpreted by the telegraph operator at some intermediate station. This is why some people, otherwise endowed with great intellectual powers and perceptive faculties, are often utterly unable to appreciate -say, the beauties of nature, or some particular moral quality; as, however perfect their physical intellect - unless the original, material or rough physical impression conveyed has passed in a circuit through the sieve of every "principle" -(from 1, 2, 3, 4, 5, 6, up to 7, and down again from 7, 6, 5, 4, 3, 2, to No. 1) - and that every "sieve" is in good order - the spiritual perception will always be imperfect. The Yogi, who, by a constant training and incessant watchfulness, keeps his septenary instrument in good tune and whose spirit has obtained a perfect control over all, can, at will, and by paralysing the functions of the four intermediate principles, communicate from body to spirit and *vice versa* - direct.

[The author says: "The Yogi forms a direct connection between his spiritual soul and any faculty, and, by the power of his trained will, that is by magnetic influence, concentrates all his powers in the soul, which enables him to grasp the subject of his enquiry and convey it back to the physical organs, through the various channels of communication." H.P.B. adds:]

Or - direct, which is oftener the case, we believe.

[The author also says: "If he desires to traverse space in spirit, this is easily done by him by transferring the faculty of *will* .." H.P.B. adds:]

From the physical to the Spiritual body and concentrating it there, as we understand it.

After-Death Consciousness and Processes by Geoffrey Farthing

CW IV, 120 .. to show the great difference that exists between the terms "soul" and "spirit" - one the *reliquiae* of the *personal* EGO, the other the pure essence of the spiritual INDIVIDUALITY - the term "spirit" had to be often used in the sense given to it by the Spiritualists, as well as other similar conventional terms, as, otherwise, a still greater confusion would have been caused. Therefore, the meaning of the three sentences, cited by our friend, should be thus understood:

On page sixty-seven wherein it is stated that many of the *spirits*, subjectively *controlling* mediums, are "human disembodied spirits", etc., the "controlling" must not be understood in the sense of a "spirit" possessing himself of the organism of a medium; nor that, in each case, it is a "spirit"; for often it is but a *shell* in its preliminary stage of dissolution, when most of the physical intelligence and faculties are yet fresh and have not begun to disintegrate, or *fade out*. A "spirit", or the spiritual *Ego*, cannot *descend* to the medium, but it can *attract* the spirit of the latter to itself, and it can do this only during the two intervals - before and after its "gestation period". Interval the first is that period between the physical death and the merging of the spiritual Ego into that state which is known in the Arhat esoteric doctrine as "Bar-do". We have translated this as the "gestation" period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old *Ego* entitle the being to reap the fruit of its reward in its new regenerated Egoship. It occurs after the gestation period is over, and the new spiritual Ego is reborn - like the fabled Phoenix from its ashes - from the old one. The locality, which the former inhabits, is called by the northern Buddhist Occultists "Deva-chan", the word answering, perhaps, to Paradise or the Kingdom of Heaven of the Christian elect. Having enjoyed a time of bliss, proportionate to his deserts, the new *personal* Ego gets reincarnated into a *personality* when the remembrance of his previous Egoship, of course, fades out, and he can "communicate" no longer with his fellowmen on the planet he has left forever, as the individual he was there known to be. After numberless reincarnations, and on numerous planets and in various spheres, a time will come, at the end of the Maha-Yug or great cycle, when each individuality will have become so spiritualized that, before its final absorption into the *One All*, its series of past *personal* existences will marshal themselves before him in a retrospective order like the many days of some period of a man's existence.

The words - "their being benevolent or wicked in quality largely depends upon the medium's private morality" - which conclude the first quoted sentence mean simply this: a pure medium's *Ego* can be drawn to and made, for an instant, to unite in a magnetic (?) relation with a real disembodied spirit, whereas the soul of an *impure* medium can only confabulate with the *astral* soul, or "shell", of the deceased. The former possibility explains those extremely rare cases of direct writing in recognized autographs, and of messages from the higher class of disembodied intelligences. We should say then that the personal morality of the medium would be a fair test of the genuineness of the manifestation. As quoted by our friend, "affection to those whom they have left on earth" is "one of the most powerful attractions" between two loving spirits - the embodied and the disembodied one.

CW IV, 244 For the sake of those of our friends who have made of spiritualism a new "Revelation", a "glorious faith", as they call it, we feel really sorry to be forced to hurt their feelings by our "blank denial". But truth stands higher in our opinion than any earthly consideration ever will; and, it is truth - at least we so regard it - that compels us to answer those, who come to us for an explanation, according to the teachings of occultism, instead of telling them, as Spiritualists would, that such phenomena are all produced by disembodied mortals, or spirits. To ascertain the laws according to which psycho-physiological manifestations take place from a spiritualistic standpoint is, no doubt a gratifying kind of knowledge; but we, Occultists, are not satisfied with only this. We seek to learn primal, as well as

After-Death Consciousness and Processes by Geoffrey Farthing

secondary, causes; to fathom the *real*, not apparent, nature of that power that performs such strange, *seemingly* supernatural operations; and, we think, we have succeeded in unravelling some of its mysteries and in explaining much of the hitherto unexplained. Hence our conviction that the Force which the Spiritualists view as a thinking, intelligent Principle, a power, that can never be manifested outside the magnetic aura of a sensitive, is oftener a blind energy than the conscious production of any beings or spirits; and also, that this Force can be replaced by the conscious will of a living man, one of those initiates, as a few may yet be found in the East. We cannot be content with the easygoing theory of returning spirits. We have seen too much of it. And, since we are thoroughly convinced that nearly everything in connection with this mysterious agent - the "Astral Serpent" of Eliphas Levi - had been discovered ages ago, however little knowledge of it we may claim personally, yet we know sufficiently, we think, to judge on the whole correctly of its influence upon, and direct relations with, the corporeal machines called *mediums*; as also of its intercorrelations with the aura of every person present in the sT©ance-room. Moreover, we maintain that it looks far more reasonable to follow the uniform teaching upon this subject of one school, than to be hopelessly groping for truth in the dark, with our intellects literally rent asunder by the thousand and one conflicting "teachings" of the supposed denizens of the "Spirit-World".

(245) Had our correspondent asked - for an explanation of the weird phenomena that have just occurred in his family - one possessed *practically* of that knowledge, he would no doubt, have received perfectly correct information as to what really took place, and how the phenomena have come to pass (that is to say, if the adept had found [it] worth his while to undergo a mentally painful process, and safe to divulge the whole truth to the public). While now, he has to be content with a few generalities. We can tell him for a certainty what *it was not*, but we cannot undertake to say what it really *was*, since similar effects may be produced by a hundred various causes.

We will not touch upon the question of foreboding dreams, since the existence of such is proved to all but incurable sceptics, and is easily accounted for by everyone who believes and knows that inside his body of flesh, the gross envelope, there is the real, generally invisible, body of ethereal elements, the Ego, that watches and never sleeps. The facts as described seem certainly as though they belonged to that class of phenomena which are regarded as "spiritual", and which occur, under ordinary circumstances, only where there are one or more mediums in the family. The regular and periodic trance-fits, which our correspondent's relative had suddenly become subject to for several consecutive nights, would point to that lady as being the cause, the principal generator of the phenomena. But, since we know nothing of her previous state of health, and lack further details that might give an additional clue to the mystery, our explanation must be regarded as a simple suggestion. Though the Occultists reject, on the whole, the theory of disembodied Egos manifesting after death, yet they admit of certain possibilities of a real spirit's presence, either preceding or directly following physical death, especially when the latter was sudden as in the case of the writer's niece. We are taught by those in whom we have full confidence, that, in such rapid cases of dissolution, the body may be quite dead, and buried, and yet the brain - though its functions are stopped - may preserve a latent spark of will or desire, connected with some predominating feeling in life which will have the effect of throwing into objectivity, of thrusting so to say, into a certain magnetic current of attraction the astral Ego, or *doppelgaenger*, of the dead body. Whenever, we are told, death is brought on by suffocation, apoplexy, concussion of the brain, haemorrhage,, or some such change, "the tripod of life" - as the Greeks called it - the heart, the lungs and the brain, the fundamental basis upon which animal life is erected - is simultaneously affected in its three parts; the lungs and heart, the organs the most intimately associated in the circulation of the blood, becoming inactive, and the blood not being sufficiently aerated on account of this inactivity, the latter often becomes the cause of

After-Death Consciousness and Processes by Geoffrey Farthing

putting a sudden stop to the functions of the brain, and so terminates life.

(246) Therefore, before pronouncing upon the value of an apparition, an Occultist has always to ascertain whether complete death was brought on by, or primarily due to the death of the lungs, the heart, or the brain. But of all these the latter - on account of its double functions - the spiritual and the physical - is the most tenacious. As cessation of breathing and of the pulse, stoppage of the heart, coldness and paleness of the surface, a film on the eye, and the rigidity of the joints are no sure indications of real physical death; and, as the *facies Hippocratica* has deceived more than one experienced practitioner; so, even complete physical death is no indication that the innermost *spiritual* life of the brain is equally dead. The activity of the mind remains to the last; and the final *physical* function of the brain in connection with some feeling, or passion may impart, for all our physiologists can say to the contrary, a kind of *post-mortem* energy to the bewildered astral Ego, and thus cause it to continue its dynamic, seemingly conscious action even for a few days after death. The impulse imparted by the still living brain dies out long after that brain has ceased its functions forever. During life the astral Ego is dependent on, and quite subservient to, the will of the physical brain. It acts automatically, and according to how the wires are being pulled by either our trained or untrained thought. But after death - which is the birth of the spiritual entity into the world or condition of effects, the latter having now become for it a world of *causes* - the astral entity must be given time to evolute and mature a shadowy brain of its own before it can begin to act independently. Whatever its subsequent fate, and whatever happens in the meanwhile, no action of it can be regarded as a result of a conscious, intelligent will, no more than we would hold any gestures of a newly-born infant for actions resulting from a determined and conscious desire.

CW IV, 293 .. What we say is, that no "spirit" can tell, do, or know, anything that is *absolutely* unknown to either the medium or one of the sitters. Some "shells" have a dim intelligence of their own.

CW V, 47 It is not logical to say that all the entities that manifest themselves are essentially bad." We have never said it. We do not say that these are devils), but that they are unfortunate vampires, generally unconscious - mere *shells* ... That is why we do not consent to degrade the sublime word Spirit by applying it to the Elementaries whose *spirit* is in *Devachan*, from whence *it never descends* although *the spirit of the medium can ascend thereto*; and while we have nothing to say against *subjective* communication with the spirits, nevertheless we would consider ourselves practising necromancy were we to encourage the *larvae* to play the part of the latter in material and physical manifestations.

CW V, 48 Theosophy (Occultism would be more correct) in dividing the human being into entities called: *Animal intelligence, higher intelligence, Spirit, etc.*, does not assert, nor even imply "the disintegration and consequently the destruction of the *conscious, individual Ego*". On the contrary, Occultism protects it from every kind of profanation, from the sacrilegious outrage of making it bear the heavy burden of absurdities, lies and impostures, of the goblins and larvae which have been adorned with that divine name, that does not belong to them nor does it suit them in many cases. Do the Spiritists wish us to believe that all their "Spirits" are Angels of Light, that they always show themselves true and honest, that they have never lied or deceived anyone? Really! We Occultists say that in our estimation it is a horrible blasphemy to give these impermanent beings the holy name of "Spirit", and *Soul!* Why should we not give to everything its proper name? Where is the chaos and the destruction of the "conscious ego" in that most necessary division? Can one doubt that the intelligence and the soul are two different things; that the first can be destroyed by just a blow on the head with a hammer without the soul feeling it at all? The aggregations which the Spiritists call memory, intelligence, etc., are only the transitory attributes of the

After-Death Consciousness and Processes by Geoffrey Farthing

fifth principle, which itself is also temporary. To render the *conscious ego* eternal, in short to assure its immortality, it is absolutely necessary that it be transferred (not in its terrestrial entirety, but in the essence of its spirituality) to the 6th and 7th Principles, to the monad, in fact. We appeal to the philosophy of the whole world to inform us if we can accept, while remaining within the bounds of rigid logic, the absolute immortality of the divine soul, while firmly believing that the five principles which clothe it during its earthly existences, continue with the divine essence, attached to it like barnacles to the sides of a ship!

CW V, 50 We have received our doctrines from those who do not need, in order to explore and learn the mysteries of the Universe, to avail themselves of either the disincarnate spirits or their "shells", and what an enormous advantage that is! The Spiritists, on the other hand, who, like the blind, have to employ the eyes of others to cognize objects too far away to be touched, are only able to learn *what those "spirits" are willing to tell them*. The more fortunate among them, having had to trust to somnambulists *who are not able to guide at will their temporarily liberated souls*, cannot always receive correct impressions because their soul (the fifth principle) *is itself guided by the magnetizer, whose preconceived and often fixed ideas dominate the subject and make him speak* in the direction in which they tend more or less themselves, while the adepts do not suffer from these unavoidable limitations. For them, the evidence is not second-hand, nor *post-mortem*, but really the evidence of their own faculties, purified and prepared through long years to receive it correctly and without any foreign influence that would make them deviate from the straight road. For thousands of years, one initiate after another, one great hierophant succeeded by other hierophants, has explored and re-explored the invisible Universe, the worlds of the interplanetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent, left his body. It is not only the initiates belonging to the "Great Brotherhood of the Himalayas", who give us these doctrines; it is not only the Buddhist Arhats who teach them, but they are found in the secret writings of *Samkaracharya*, of Gautama Buddha, of Zoroaster, as well as in those of the Rishis.

The mysteries of life as well as of death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the *observations* of one with those of another, and finding none of the contradictions so frequently noticed in the dicta, or *communications* of the *mediums*, but on the contrary, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later - the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established. I venture to believe that this science is just as good as that which relies on the accounts of one or even of several somnambulists.

CW VI, 108 [From a learned Tibetan Correspondent] "Therefore we differ radically from the western Rolang-pa - spiritualists - as to what they see or communicate with in their circles and through their unconscious necromancy. We say it is but the physical dregs, or spiritless remains of the late being; that which has been exuded, cast off and left behind when its finer particles passed onward into the great Beyond.

"In it linger some fragments of memory and intellect. It certainly was once a part of the being, and so

After-Death Consciousness and Processes by Geoffrey Farthing

possesses that modicum of interest; but it is not the being in reality and truth. Formed of matter, however, etherialized, it must sooner or later be drawn away into vortices where the conditions for its atomic disintegration exist.

"From the dead body the other principles ooze out together. A few hours later the second principle - that of life - is totally extinct, and separates from both the human and ethereal envelopes. The third - the vital double - finally dissipates when the last particles of the body disintegrate. There now remain the fourth, fifth, sixth and seventh principles; the body of will; the human soul; the spiritual soul and pure spirit, which is a facet of the Eternal. The last two, joined to, or separated from the personal self, form the everlasting individuality and cannot perish. The remainder proceeds to the state of gestation - the astral self and whatever survived in it of the will, previous to the dissolution of the physical body.

"Hence for any conscious action in this state are required the qualifications of an adept, or an intense, undying, ardent and holy love for someone whom the deceased leaves behind him on earth; as otherwise the astral ego either becomes a 'bhuta' -'ro-lang' in Tibetan - or proceeds to its further transmigrations in higher spheres.

"In the former case the Lha, or 'man-spirit', can sojourn among the living for an indefinite time, at his own pleasure; in the latter the so-called 'spirit' will tarry and delay his final translation but for a short period; the body of desire being held compact, in proportion to the intensity of the love felt by the soul and its unwillingness to part with the loved ones.

"At the first relaxation of the will it will disperse, and the spiritual self, temporarily losing its personality and all remembrance of it, ascends to higher regions. Such is the teaching. None can overshadow mortals but the elect, the 'Accomplished', the 'Byang-tsiub', or the 'Bodhisattwas' alone -they who have penetrated the great secret of life and death - as they are able to prolong, at will, their stay on earth after 'dying'. Rendered into the vulgar phraseology, such overshadowing is to 'be born again and again' for the benefit of mankind.

"If the spiritualists, instead of conferring the power of "controlling" and "guiding" living persons upon every wraith calling itself "John" or "Peter", limited the faculty of moving and inspiring a few chosen pure men and women only to such Bodhisattwas or holy initiates - whether born as Buddhists or Christians, Brahmans or Mussulmans on earth - and, in very exceptional cases, to holy and saintly characters, who have a motive, a truly beneficial mission to accomplish after their departure, then would they be nearer to the truth than they are now.

"To ascribe the sacred privilege, as they do, to every "elementary" or "elemental" masquerading in borrowed plumes and putting in an appearance for no better reason than to say: "How d'ye do, Mr Snooks?" and to drink tea and eat toast, is a sacrilege and a sad sight to him who has any intuitional feeling about the awful sacredness of the mystery of physical

translation, let alone the teachings of the adepts.

CW IX, 107 Student.- What are some of the dangers at séances?

After-Death Consciousness and Processes by Geoffrey Farthing

Sage. - The scenes visible - in the Astral - at séances are horrible, inasmuch as these "spirits" - bhuts - precipitate themselves upon sitters and mediums alike; and as there is no séance without having present some or many bad elementaries -half dead human beings, - there is much vampirising going on. These things fall upon the people like a cloud or a big octopus, and disappear within them as if sucked in by a sponge. That is one reason why it is not well to attend them in general.

Elementaries are not all bad, but, in a general sense, they are not good. They are shells, no doubt of that. Well, they have much automatic and seemingly intelligent action left if they are those of strongly material people who died attached to the things of life. If of people of an opposite character, they are not so strong. Then there is a class which are really not dead, such as suicides, and sudden deaths, and highly wicked people. They are powerful. Elementals enter into all of them, and thus get a fictitious personality and intelligence wholly the property of the shell. They galvanize the shell into action, and by its means can see and hear as if beings themselves, like us. The shells are, in this case, just like a sleep-walking human body. They will through habit exhibit the advancement they got while in the flesh. Some people, you know, do not impart to their bodily molecules the habit of their minds to as great [an] extent as others. We thus see why the utterances of these so-called "spirits" are never ahead of the highest point of progress attained by living human beings, and why they take up the ideas elaborated day-by-day by their votaries.

CW X, 218 M.C. Great confusion exists in the minds of people about the various kinds of apparitions, wraiths, ghosts or spirits. Ought we not to explain once for all the meaning of these terms? You say there are various kinds of "doubles" - what are they?

H.P.B. Our occult philosophy teaches us that there are three kinds of "doubles", to use the word in its widest sense. (1) Man has his "double" or *shadow*, properly so called, around which the physical body of the *foetus* - the future man - is built. The imagination of the mother, or an accident which affects the child, will affect also the astral body. The astral and physical both exist before the mind is developed into action, and before the Atma awakes. This occurs when the child is seven years old, and with it comes the responsibility attaching to a conscious sentient being. This "double" is born with man, dies with him and can never separate itself far from the body during life, and though surviving him, it disintegrates, *pari passu*, with the corpse. It is this, which is sometimes seen over the graves like a luminous figure of the man that was, during certain atmospheric conditions. From its physical aspect it is, during life, *man's vital* double and after death, only the gases given off from the decaying body. But, as regards its origin and essence, it is something more. This "double" is what we have agreed to call *linga-sarira*, but which I would propose to call, for greater convenience, "Protean" or "Plastic Body".

M.C. Why Protean or Plastic?

H.P.B. Protean, because it can assume all forms; e.g., the "shepherd magicians" whom popular rumour accuses, perhaps not without some reason, of being "were-wolves", and "mediums in cabinets", whose own "Plastic Bodies" play the part of materialized grandmothers and "John Kings". Otherwise, why the invariable custom of the "dear departed angels" to come out but little further than arm's length from the medium whether entranced or not? Mind, I do not at all deny foreign influences in this kind of phenomena. But I do affirm that foreign interference is rare, and that the materialized form is always that of the medium's "*Astral*" or Protean body.

After-Death Consciousness and Processes by Geoffrey Farthing

(219) M.C. But how is this astral body created?

H.P.B. It is not created; it grows, as I told you, with the man and exists in the rudimentary condition even before the child is born.

M.C. And what about the second?

H.P.B. The second is the "Thought" body, or Dream body, rather; known among Occultists as the *Mayavi-rupa*, or "Illusion-body". During life this image is the vehicle both of thought and of the animal passions and desires, drawing at one and the same time from the lowest terrestrial *manas* (mind) and *Kama*, the element of desire. It is *dual* in its potentiality, and after death forms, what is called in the East *Bhoot*, or *Kama-rupa*, but which is better known to theosophists as the "Spook".

M.C. And the third?

H.P.B. The third is the true *Ego*, called in the East, by a name meaning "causal body" but which in the *trans-Himalayan* schools is always called the "Karmic body", which is the same. For *Karma* or action is the cause which produces incessant rebirths or "reincarnation". It is *not* the *Monad*, nor is it *Manas* proper; but is, in a way, indissolubly connected with, and a compound of the *Monad* and *Manas* in *Devachan*.

M.C. Then there are three doubles?

H.P.B. If you can call the Christian and other Trinities "three Gods", then there are three doubles. But in truth there is only one under three aspects or phases: the most material portion disappearing with the body; the middle one, surviving both as an independent, but temporary entity in the land of shadows; the third, immortal, throughout the *manvantara* unless *Nirvana* puts an end to it before.

(220) M.C. But shall not we be asked what difference there is between the *Mayavi* and *Kama rupa*, or as you propose to call them the "Dream body" and the "Spook"?

H.P.B. Most likely, and we shall answer, in addition to what has been said, that the "thought power" or aspect of the *Mayavi* or "Illusion body", merges after death entirely into the causal body or the conscious *thinking* EGO. The animal elements, or power of desire of the "Dream body", absorbing after death that which it has collected (through its insatiable desire *to live*) during life; *i.e.*, all the astral vitality as well as all the impressions of its *material* acts and thought while it lived in possession of the body, forms the "Spook" or *Kama rupa*. Our Theosophists know well enough that after death the *higher* *Manas* unites with the *Monad* and passes into *Devachan*, while the dregs of the *lower manas* or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except, as it were by proxy; when it is drawn into the current of a medium.

After-Death Consciousness and Processes by Geoffrey Farthing

M.C. Is it all that can be said upon the subject?

H.P.B. For the present this is enough metaphysics, I guess. Let us hold to the "Double" in its earthly phase. What would you know?

M.C. Every country in the world believes more or less in the "double" or doppelgaenger. The simplest form of this is the appearance of a man's phantom, the moment after his death, or at the instant of death, to his dearest friend. Is this appearance the *mayavi rupa*?

H.P.B. It is; because produced by the thought of the dying man.

M.C. Is it unconscious?

H.P.B. It is unconscious to the extent that the dying man does not generally do it knowingly; nor is he aware that he so appears. What happens is this. If he thinks very intently at the moment of death of the person he either is very anxious to see, or loves best, he may appear to that person. The thought becomes objective; the double or shadow of a man, being nothing but the faithful reproduction of him, like a reflection in a mirror, that which the man does, even in thought, that the double repeats. That is why the phantoms are often seen in such cases in the clothes they wear at the particular moment, and the *image* reproduces even the expression on the dying man's face. If the double of a man bathing were seen it would seem to be immersed in water; so when a man who has been drowned appears to his friend, the image will be seen to be dripping with water. The cause for the apparition may be also reversed; *i.e.*, the dying man may or may not be thinking at all of the particular person his image appears to, but it is that person who is sensitive. Or perhaps his sympathy or his hatred for the individual whose wraith is thus evoked is very intense physically or psychically; and in this case the apparition is created by, and depends upon, the intensity of the thought. What then happens is this. Let us call the dying man A, and him who sees the double B. The latter, owing to love, hate or fear, has the image of A so deeply impressed on his psychic memory, that actual magnetic attraction and repulsion are established between the two, whether one knows of it and feels it, or not. When A dies, the sixth sense or psychic spiritual intelligence of the *inner man* in B becomes cognizant of the change in A, and forthwith apprises the physical senses of the man, by projecting before his eye the form of A, as it is at the instant of the great change. The same when the dying man longs to see some one; *his* thought telegraphs to his friend, consciously or unconsciously along the wire of sympathy, and becomes objective. This is what the "Spookical" Research Society would pompously, but none the less muddily, call *telepathic impact*.

(221) M.C. This applies to the simplest form of the appearance of the double. What about cases in which the double does that which is contrary to the feeling and wish of the man?

H.P.B. This is impossible. The "Double" cannot act, unless the key-note of this action was struck in the brain of the man to whom the "Double" belongs, be that man just dead, or alive, in good or in bad health. If he paused on the thought a second, long enough to give it form, before he passed on to other mental pictures, this one second is as sufficient for the *objectivizations* of his personality on the astral waves, as for your face to impress itself on the sensitized plate of a photographic apparatus. Nothing prevents your

After-Death Consciousness and Processes by Geoffrey Farthing

form then, being seized upon by the surrounding Forces - as a dry leaf fallen from a tree is taken up and carried away by the wind - [to] be made to caricature or distort your thought.

(222) M.C. Supposing the double expresses in actual words a thought uncongenial to the man, and expresses it - let us say to a friend far away, perhaps on another continent? I have known instances of this occurring.

H.P.B. Because it then so happens that the created image is taken up and used by a "Shell". Just as in séance-rooms when "images" of the dead - which may perhaps be lingering unconsciously in the memory of even the auras of those present - are seized upon by the Elementals or Elementary Shadows and made objective to the audience, and even caused to act at the bidding of the strongest of the many different wills in the room. In your case, moreover, there must exist a connecting link - a telegraph wire - between the two persons, a point of psychic sympathy, and on this the thought travels instantly. Of course there must be, in every case, some strong reason why that particular thought takes that direction; it must be connected in some way with the other person. Otherwise such apparitions would be of common and daily occurrence.

M.C. This seems very simple; why then does it only occur with exceptional persons?

H.P.B. Because the plastic power of the imagination is much stronger in some persons than in others. The mind is dual in its potentiality: it is physical and metaphysical. The higher part of the mind is connected with the spiritual soul or Buddhi, the lower with the animal soul, the Kama principle. There are persons who never think with the higher faculties of their mind at all; those who do so are the minority and are thus, in a way, *beyond*, if not above, the average of human kind. These will think even upon ordinary matters on that *higher* plane. The idiosyncrasy of the person determines in which "principle" of the mind the thinking is done, as also the faculties of a preceding life, and sometimes the heredity of the physical. This is why it is so very difficult for a materialist - the metaphysical portion of whose brain is almost atrophied - to raise himself, or for one who is naturally spiritually minded, to descend to the level of the matter-of-fact vulgar thought. Optimism and pessimism depend on it also in a large measure.

(223) M.C. But the habit of thinking in the higher mind can be developed - else there would be no hope for persons who wish to alter their lives and raise themselves? And that this is possible must be true, or there would be no hope for the world.

H.P.B. Certainly it can be developed, but only with great difficulty, a firm determination, and through much self-sacrifice. But it is comparatively easy for those who are born with the gift. Why is it that one person sees poetry in a cabbage or a pig with her little ones, while another will perceive in the loftiest things only their lowest and most material aspect, will laugh at the "music of the spheres", and ridicule the most sublime conceptions and philosophies? This difference depends simply on the innate power of the mind to think on the higher or on the lower plane, with the *astral* (in the sense given to the word by de Saint-Martin), or with the physical brain. Great intellectual powers are often no proof of, but are impediments to spiritual and right conceptions; witness most of the great men of science. We must rather pity than blame them.

After-Death Consciousness and Processes by Geoffrey Farthing

M.C. But how is it that the person who thinks on the higher plane produces more perfect and more potential images and objective forms by his thought?

H.P.B. Not necessarily that "person" alone, but all those who are generally sensitives. The person who is endowed with this faculty of thinking about even the most trifling things from the higher plane of thought has, by virtue of that gift which he possesses, a plastic power of formation, so to say, in his very imagination. Whatever such a person may think about, his thought will be so far more intense than the thought of an ordinary person, that by this very intensity it obtains the power of creation. Science has established the fact that thought is an energy. This energy in its action disturbs the atoms of the astral atmosphere around us. I already told you; the rays of thought have the same potentiality for producing forms in the astral atmosphere as the sunrays have with regard to a lens. Every thought so evolved with energy from the brain, creates *nolens volens* a shape.

(224) M.C. Is that shape absolutely unconscious?

H.P.B. Perfectly unconscious unless it is the creation of an adept, who has a pre-conceived object in giving it consciousness, or rather in sending along with it enough of his will and intelligence to cause it to appear conscious. This ought to make us more cautious about our thoughts. But the wide distinction that obtains between the adept in this matter and the ordinary man must be borne in mind. The adept may at his will use his *Mayavi-rupa*, but the ordinary man does not, except in very rare cases. It is called *Mayavi-rupa* because it is a form of illusion created for use in the particular instance, and it has quite enough of the adept's mind in it to accomplish its purpose. The ordinary man merely creates a thought-image, whose properties and powers are at the time wholly unknown to him.

M.C. Then one may say that the form of an adept appearing at a distance from his body, as for instance Ram Lal in *Mr. Isaacs*, is simply an image?

H.P.B. Exactly. It is a walking thought.

M.C. In which case an adept can appear in several places almost simultaneously.

H.P.B. He can. Just as Apollonius of Tyana, who was seen in two places at once, while his body was at Rome. But it must be understood that not *all* of even the *astral* adept is present in each appearance.

M.C. Then it is very necessary for a person of any amount of imagination and psychic powers to attend to their thoughts?

H.P.B. Certainly, for each thought has a shape which borrows the appearance of the man engaged in the action of which he thought. Otherwise how can clairvoyants see in your *aura* your past and present? What they see is a passing panorama of yourself represented in successive actions by your thoughts. You asked me if we are punished for our thoughts. Not for all, for some are still-born; but for the others,

After-Death Consciousness and Processes by Geoffrey Farthing

those which we call "silent" but potential thoughts - yes. Take an extreme case, such as that of a person who is so wicked as to wish the death of another. Unless the evil-wisher is a *Dugpa*, a high adept in black magic, in which case Karma is delayed, such a wish only comes back to roost.

(225) M.C. But supposing the evil-wisher to have a very strong will, without being a *dugpa*, could the death of the other be accomplished?

H.P.B. Only if the malicious person has the evil eye, which simply means possessing enormous plastic power of imagination working involuntarily, and thus turned unconsciously to bad uses. For what is the power of the "evil eye"? Simply a great plastic power of thought, so great as to produce a current impregnated with the potentiality of every kind of misfortune and accident, which inoculates, or attaches itself to any person who comes within it. A *jettatore* (one with the evil eye) need not be even imaginative, or have evil intentions or wishes. He may be simply a person who is naturally fond of witnessing or reading about sensational scenes, such as murder, executions, accidents, etc., etc. He may be not even thinking of any of these at the moment his eye meets his future victim. But the currents have been produced and exist in his visual ray ready to spring into activity the instant they find suitable soil, like a seed fallen by the way and ready to sprout at the first opportunity.

M.C. But how about the thoughts you call "silent"? Do such wishes or thoughts come home to roost?

H.P.B. They do; just as a ball which fails to penetrate an object rebounds upon the thrower. This happens even to some *dugpas* or sorcerers who are not strong enough, or do not comply with the rules - for even they have *rules* they have to abide by - but not with those who are regular, fully developed "black magicians"; for such have the power to accomplish what they wish.

M.C. When you speak of rules it makes me want to wind up this talk by asking you what everybody wants to know who takes any interest in occultism. What is a principal or important suggestion for those who have these powers and wish to control them rightly - in fact to enter occultism?

(226) H.P.B. The first and most important step in occultism is to learn how to adapt your thoughts and ideas to your plastic potency.

M.C. Why is this so important?

H.P.B. Because otherwise you are creating things by which you may be making bad Karma. No one should go into occultism or even touch it before he is perfectly acquainted with his own powers, and that he knows how to commensurate it with his actions. And this he can do only by deeply studying the philosophy of Occultism before entering upon the *practical* training. Otherwise, as sure as fate - HE WILL FALL INTO BLACK MAGIC.

CW XII, 609 fn And it is this Kama-Rupa alone that can *materialize* in mediumistic sΓ©ances, which it

After-Death Consciousness and Processes by Geoffrey Farthing

occasionally does when it is not the Astral Double, or Linga-Sarira, of the medium himself which appears. Therefore, how can this bundle of vile moral passions and terrestrial lusts, resurrected by, and gaining consciousness only through, the organism of the medium, be accepted as a "departed angel" or the spirit of a once human body? As well say of the microbe pest which fastens upon a person that it is a sweet departed angel.

This is accomplished in more or less time, according to the degree that the Personality (whose dregs it now is) was spiritual or material. If spirituality prevailed, then the *Larva*, "spook", will fade out very soon; but if it was very materialistic, the Kama-Rupa may last centuries and - even survive with the help of some of its scattered Skandhas, which are all transformed in time into Elements.

CW XII, 706 At spiritualistic séances the Linga-Sarira of the medium materializes, the resemblance to deceased persons being mostly caused by the imagination, but sometimes by an Elemental throwing onto the Linga-Sarira a reflection of a picture of the defunct in the Astral Light, thus producing the likeness. The clothing on such phantasms is formed from the living particles of the medium's body, and is no real clothing, nor has it anything to do with the clothing of the medium. All the material clothing seen at materialization séances has been paid for. Materialized forms are to be for the present divided into two classes: (a) those with a definite form produced by the sub-conscious or other thought of the person to whom the form belongs, or as above stated, and (b) those the form, or semblance, or appearing of which is due to the combined thought of the person to whom it belongs, and the person who sees it, so that the outer appearance is due to a process of thought or imagination exercised by the one or the other. The imagination and the thought in these cases take place or act at the same time with too small an interval to be noticed. It is these facts about Astral Bodies that account for the Arabian and Eastern tales about Jinns, bottle imps, etc. Dugpas are able to work on the Linga-Sariras of other people. When a man visits another in his Astral Body, it is the Linga-Sarira that goes, but this cannot happen at any great distance. So also it is the Linga-Sarira that is seen in the neighbourhood of persons as their "doubles". And it is the Linga-Sarira that is used to move objects without visible contact. A Linga-Sarira can be formed by the escaping Chhaya without any knowledge of the person emanating it, and can wander about, but it is not then fully endowed with Consciousness. Such projection of the Astral Body should not be attempted.

A more important kind of Astral Body is the Mayavi-Rupa, or illusionary Body, and this is of different degrees. All have the Chhaya as upadhi, but they may be unconscious or conscious. If a man thinks intensely of another at a distance, his Mayavi-Rupa may appear to that person, without the projector knowing anything about it. This Mayavi-Rupa is formed by the unconscious use of Kriyasakti, when the thought is at work with much intensity and concentration. It is formed without the idea of conscious projection, and it is itself unconscious, a thought body, but not a vehicle of Consciousness. But when a man consciously projects a Mayavi-Rupa and uses it as a vehicle of Consciousness, he is an Adept. No two persons can be simultaneously conscious of one another's presence, unless one of the two be an Adept.

In the formation of a Mayavi-Rupa, as already said, the upadhi is furnished by the Chhaya, the "basis of all forms". When an Adept projects his Mayavi-Rupa, the guiding intelligence that informs it comes from the Heart, the essence of Manas entering it; the attributes and qualities are drawn from the Auric Envelope. Nothing can hurt the Mayavi-Rupa - no sharp instrument or weapon - since, as regards this plane, it is purely subjective. It has no material connection with the physical Body, no umbilical cord. It is spiritual and ethereal, and passes everywhere without let or hindrance. It thus entirely differs from the

After-Death Consciousness and Processes by Geoffrey Farthing

Linga-Sarira; its projection is always a Manasic act, since it cannot be formed without the activity of Kriyasakti. The Mayavi-Rupa may be so strongly vitalized that it can go on to another plane, and can there unite with the beings of that plane, and so ensoul them. But this can only be done by an Adept. Dugpas and Sorcerers, the Adepts of the Left Hand Path, are able to create and use Mayavi-Rupas of their own.

Isis I, 67 We are far from believing that all the spirits that communicate at circles are of the classes called "Elemental", and "Elementary". Many - especially among those who control the medium subjectively to speak, write, and otherwise act in various ways - are human, disembodied spirits. Whether the majority of such spirits are good or *bad*, largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose. If this object is merely to gratify curiosity and to pass the time, it is useless to expect anything serious. But, in any case, human spirits can *never* materialize themselves in *propria persona*. These can never appear to the investigator clothed with warm, solid flesh, sweating hands and faces, and grossly-material bodies. The most they can do is to project their aethereal reflection on the atmospheric waves, and if the touch of their hands and clothing can become upon rare occasions objective to the senses of a living mortal, it will be felt as a passing breeze gently sweeping over the touched spot, not as a human hand or material body. It is useless to plead that the "materialized spirits" that have exhibited themselves with beating hearts and loud voices (with or without a trumpet) are *human* spirits. The voices - if such sound can be termed a voice at all - of a spiritual apparition once heard can hardly be forgotten. That of a pure spirit is like the tremulous murmur of an Aeolian harp echoed from a distance; the voice of a suffering, hence impure, if not utterly bad spirit, may be assimilated to a human voice issuing from an empty barrel.

Isis I, 320 .. while, as a rule, physical phenomena are produced by the nature-spirits, of their own motion and to please their own fancy, still good disembodied human spirits, under *exceptional* circumstances, such as the aspiration of a pure heart or the occurrence of some favouring emergency, can manifest their presence by any of the phenomena *except personal materialization*. But it must be a mighty attraction indeed to draw a pure, disembodied spirit from its radiant home into the foul atmosphere from which it escaped upon leaving its earthly body.

Isis I, 476 Some persons have the natural and some the acquired power of withdrawing the *inner* from the *outer* body, at will, and causing it to perform long journeys, and be seen by those whom it visits. Numerous are the instances recorded by unimpeachable witnesses of the "doubles" of persons having been seen and conversed with, hundreds of miles from the places where the persons themselves were known to be. Hermotimus, if we may credit Pliny and Plutarch, could at will fall into a trance and then his *second* soul proceeded to any distant place he chose.

The Abbe Fretheim, the famous author of *Steganographie*, who lived in the seventeenth century, could converse with his friends by the mere power of his will. "I can make my thoughts known to the initiated," he wrote, "at a distance of many hundreds of miles, without word, writing, or cipher, by any messenger. The latter cannot betray me, for he knows nothing. If needs be, I can dispense with the messenger. If any correspondent should be buried in the deepest dungeon, I could still convey to him my thoughts as clearly and as frequently as I chose, and this quite simply, without superstition, without the aid of spirits." Cordanus could also send his spirit, or any messages he chose. When he did so, he felt "as if a door was opened, and I myself immediately passed through it, leaving the body behind me." The case of a high German official, a counsellor Wesermann, was mentioned in a scientific paper. He claimed to be able to

After-Death Consciousness and Processes by Geoffrey Farthing

cause any friend or acquaintance, at any distance, to dream of every subject he chose, or see any person he liked. His claims were proved good, and testified to on several occasions by skeptics and learned professional persons. He could also cause his double to appear wherever he liked; and be seen by several persons at one time. By whispering in their ears a sentence prepared and agreed upon beforehand by unbelievers, and for the purpose, his power to project the double was demonstrated beyond any cavil.

ML 49:49 The question arising: "May not Spirits as well as men differ in ideas?" Well, then their teaching - aye, of the highest of them since they are the "guides" of the three great London Seers - will not be more authoritative than those of mortal men. "But, they may belong to different spheres?" Well; if in the different spheres contradictory doctrines are propounded, these doctrines cannot contain the Truth, for Truth is *One*, and cannot admit of diametrically opposite views; and pure Spirits who see it *as it is*, with the veil of matter entirely withdrawn from it - cannot err.

ML 99:101 Many of the *subjective* spiritual communications - most of them when the sensitives are pure minded - are real; but it is most difficult for the *uninitiated* medium to fix in his mind the true and correct pictures of what he sees and hears. Some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylied, so to say, by the aura of the Spirit in the Deva-Chan, becomes for a few minutes *that departed personality*, and writes in the hand writing of the latter, in his language and in his thoughts, as they were during his life time. The two spirits become blended in one; and, the preponderance of one over the other during such phenomena determines the preponderance of *personality* in the characteristics exhibited in such writings, and "trance speaking". What you call "rapport" is in plain fact an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality. I have just noticed an article *on smell* by some English Professor (which I will cause to be reviewed in the *Theosophist* and say a few words), and find in it something that applies to our case. As, in music, two different sounds may be in accord and separately distinguishable, and this harmony or discord depends upon the synchronous vibrations and complementary periods; so there is *rapport* between medium and "control" when their astral molecules move in accord. And the question whether the communication shall reflect more of the one personal idiosyncrasy, or the other, is determined by the relative intensity of the two sets of vibrations in the compound wave of *Akasa*. The less identical the vibratory impulses the more mediumistic and less spiritual will be the message. So then, measure your medium's moral state by that of the alleged "controlling" Intelligence, and your tests of genuineness leave nothing to be desired.

ML 105:108 Is there any intermediate condition between the spiritual beatitude of Deva-Chan, and the forlorn shadow life of the only half conscious elementary *reliquiae* of human beings who have lost their sixth principle? Because if so that might give a *locus standi* in imagination to the Earnests and Joeys of the spiritual mediums - the better sort of controlling "spirits". If so surely that must be a very populous world? from which any amount of "spiritual" communication might come.

Alas, no; my friend; not that I know of. From "Sukhavati" down to the "Territory of Doubt" there is a variety of Spiritual States; but I am not aware of any such "intermediate condition". I have told you of the Sakwalas (though I cannot be enumerating them since it would be useless); and even of *Avitchi* - the "Hell" from which there is no return, and I have no more to tell about. "The forlorn shadow" has to do the best it can. As soon as it has stepped outside the *Kama-Loka*, and crossed the "Golden Bridge" leading to the "Seven Golden Mountains" the *Ego* can confabulate no more, with easy-going mediums. No

After-Death Consciousness and Processes by Geoffrey Farthing

"Ernest" or "Joey" has ever returned from the *Rupa-Loka* -let alone the *Arupa-Loka* - to hold sweet intercourse with mortals.

ML 110:113 .. it is not against *true* Spiritualism that we set ourselves, but only against indiscriminate mediumship and - physical manifestations, - materializations and trance-*possessions* especially. Could the Spiritualists be only made to understand the difference between *individuality* and *personality*, between *individual* and *personal* immortality and some other truths, they would be more easily persuaded that Occultists may be fully convinced of the *Monad's* immortality, and yet deny that of the soul - the vehicle of the personal Ego; that they firmly believe in, and themselves practice spiritual communications and intercourse with the *disembodied* Egos of the *Rupa-Loka*, and yet laugh at the insane idea of "shaking hands" with a "Spirit"!; that finally, that as the matter stands, it is the Occultists and the Theosophists who are true Spiritualists, while the modern sect of that name is composed simply of *materialistic* phenomenalists.

ML 121:124 Q. .. very often as I understand the spirits of very fair average people dying *natural deaths*, remain some time in the earth's atmosphere - from a few days to a few years - why cannot such as these communicate?

ML 129:133 A. The Spirits of very fair average good people dying natural deaths remain .. in the earth's atmosphere from a few days to a few years," the period depending on their readiness to meet their - *creature*, not their creator; a very abstruse subject you will learn later on, when you too are more prepared. But why should they "communicate"? Do those you love communicate with you during their sleep objectively? Your Spirits, in hours of danger, or intense sympathy, vibrating on the same current of thought - which, in such cases, creates a kind of telegraphic spiritual wires between your two bodies - may meet and mutually impress your memories; but then you are *living*, not *dead* bodies. But how can an *unconscious* 5th principle impress or communicate with a living organism, unless it has already become a *shell*? If, for certain reasons, they remain in such a state of lethargy for several years, the spirits of the living may ascend to them .. and this may take place still easier than in Deva Chan, where the *Spirit* is too much engrossed in his personal bliss to pay much attention to an intruding element. I say - they *cannot*.

ML 121:124 Q. .. it is a fact that thousands of spirits do appear in pure circles and teach the highest morality .."

ML 130:133 A. I am sorry to contradict your statement. I know of no "thousands of spirits" who do appear in circles - and moreover positively do not know of one "perfectly *pure* circle" and "teach the highest morality".

ML 170:173 Thus with a shell; once in the aura of a medium all he perceives through the borrowed organs of the medium and of those in magnetic sympathy with the latter, he will perceive very clearly - but *not further* than what the shell can find in the perceptive faculties and memories of *circle* and medium - hence often the rational and at times highly intelligent answers; hence also a complete oblivion of things known to all but that medium and circle. The shell of a highly intelligent, learned, but utterly unspiritual man who dies a natural death, will last longer and the *shadow* of his own memory helping - that shadow

After-Death Consciousness and Processes by Geoffrey Farthing

which is the refuse of the sixth principle left in the fifth - he may deliver discourses through trance speakers and repeat parrot-like that which he knew of and thought much over it, during his life-time. But find me *one single* instance in the annals of Spiritualism where a returning shell of a Faraday or a Brewster (for even they were made to fall into the trap of mediumistic attraction) said one word more than it knew during its life-time. Where is that scientific shell, that ever gave evidence of that, which is claimed on behalf of the "disembodied *Spirit*" - namely, that a free Soul, the Spirit disenthralled from its body's fetters perceives and sees that which is concealed from mortal eyes?

ML 170:174 *Spirits* they call them? Spirits with *personal* remembrances? As well call personal remembrances the sentences screeched out by a parrot. .. Let the "Spirit" of Zoellner - now that he is in the "fourth dimension of space", and has put up an appearance already with several mediums - tell them the last word of his discovery, complete his astro-physical philosophy. No; Zoellner when lecturing through an intelligent medium, surrounded with persons who read his works, are interested in them - will repeat on various tones that which is known to others (not even that which *he alone* knew, most probably), the credulous, ignorant public confounding the *post-hoc* with the *propter-hoc* and firmly convinced of the *Spirit's* identity. Indeed, it will be worth your while to stimulate investigation in this direction. Yes; personal consciousness does leave everyone at death; and when even the centre of memory is re-established in the shell, it will remember and speak out its recollections but through the brain of some *living* human being.

SECTION VIII

MUCH SUPPLEMENTARY MATERIAL AND IMMORTALITY

Key 93 Enq: Do you really teach, .. [as some say] the annihilation of every personality?

Theo: We do not. But as this question of the duality - the *individuality* of the Divine Ego, and the *personality* of the human animal - involves that of the possibility of the real immortal Ego appearing in *sT@ance rooms* as a "materialized spirit", which we deny as already explained, our opponents have started the nonsensical charge.

Key 94 Enq: You have just spoken of *psyche* running towards its entire annihilation if it attaches itself to *Anoia* [see Glossary]. What did Plato and what do you mean by this?

Theo: The *entire* annihilation of the *personal* consciousness, is an exceptional and rare case, I think. The general and almost invariable rule is the merging of the personal into the individual or immortal consciousness of the Ego, a transformation or a divine transfiguration, and the entire annihilation only of the lower *quaternary*. Would you expect the man of flesh, or the *temporary personality*, his shadow, the "astral", his animal instincts and even physical life, to survive with the "spiritual EGO" and become sempiternal [lasting indefinitely after a start]? Naturally all this ceases to exist, either at, or soon after corporeal death. It becomes in time entirely disintegrated and disappears from view, being annihilated as a whole.

Enq: Then you also reject *resurrection in the flesh*?

Theo: Most decidedly we do!

Key 95 Theo: The *Nous* is the spirit (whether in Kosmos or in man), and the *logos*, whether Universe or astral body, the emanation of the former, the physical body being merely the animal. Our external powers perceive *phenomena*; our *Nous* alone is able to recognize their *noumena*. It is the *logos* alone, or the *noumenon*, that survives, because it is immortal in its very nature and essence, and the *logos* in man is the Eternal EGO, that which reincarnates and lasts for ever. But how can the evanescent or external shadow, the temporary clothing of that divine Emanation which returns to the source whence it proceeded, be that *which is raised in incorruptibility*?

Key 103 Theo: We say that [concerning the relationship of the Supreme Spirit (Atma) to the spiritual man] we only allow the presence of the radiation of Spirit (or Atma) in the astral capsule, and so far only as that spiritual radiancy is concerned. We say that man and Soul have to conquer their immortality by ascending, towards the unity with which, if successful, they will be finally linked and into which they are finally, so to speak, absorbed. The individualization of man after death depends on the spirit, not on his soul and body. Although the word "personality", in the sense in which it is usually understood is an

After-Death Consciousness and Processes by Geoffrey Farthing

absurdity if applied literally to our immortal essence, still the latter is, as our individual Ego, a distinct entity, immortal and eternal, *per se*. *It is only in the case of black magicians or of criminals beyond redemption, criminals who have been such during a long series of lives* - that the shining thread, which links the spirit to the *personal* soul from the moment of the birth of the child, is violently snapped, and the disembodied entity becomes divorced from the personal soul, the latter being annihilated without leaving the smallest impression of itself on the former. If that union between the lower, or personal Manas, and the individual reincarnating Ego has not been effected during life, then the former is left to share the fate of the lower animals, to gradually dissolve into ether, and have its personality annihilated. But even then the Ego remains a distinct being. It (the spiritual Ego) only loses one Devachanic state - after that special, and in that case indeed useless, life - as that idealized *Personality*, and is reincarnated, after enjoying for a short time its freedom as a planetary spirit, almost immediately.

Key 105 Theo: An Ego who has won his immortal life as spirit will remain the same inner self throughout all his rebirths on earth; but this does not imply necessarily that he must either remain the Mr Smith or the Mr Brown he was on earth, or lose his individuality. Therefore, the astral soul and the terrestrial body of man may, in the dark hereafter, be absorbed into the cosmical ocean of sublimated elements, and cease to feel his last *personal* Ego (if it did not deserve to soar higher), and the *divine* Ego still remain the same unchanged entity, though this terrestrial experience of his emanation may be totally obliterated at the instant of separation from the unworthy vehicle.

Key 106 Enq: Would you call the Soul, i.e. the human thinking Soul, or what you call the Ego - matter?

Theo: Not matter, but *substance* assuredly; nor would the word "matter", if prefixed with the adjective *primordial* be a word to avoid. That matter, we say, is co-eternal with Spirit, and is not our visible, tangible, and divisible matter, but its extreme sublimation. Pure Spirit is but one remove from the *no*-Spirit, or the absolute *all*. Unless you admit that man was evolved out of this primordial Spirit-matter, and represents a regular progressive scale of "principles" from *meta*-Spirit down to the grossest matter, how can we ever come to regard the *inner* man as immortal, and at the same time as a spiritual Entity and a mortal man?

Key 108 Enq: How can that which .. is .. of an identical substance with the divine, fail to be immortal?

Theo: Every atom and speck of matter, not of substance only, is *imperishable* in its essence, but not in its *individual consciousness*. Immortality is but one's unbroken consciousness; and the *personal* consciousness can hardly last longer than the personality itself, can it? And such consciousness ... survives only throughout Devachan, after which it is reabsorbed, first, in the *individual*, and then in the *universal* consciousness ..

Key 113 The personal soul must, of course, be disintegrated into its particles before it is able to link its purer essence for ever with the immortal spirit. "Can that spirit, which gives life and motion and partakes of the nature of light, be reduced to nonentity?" .. In Buddhistic philosophy *annihilation* means only a dispersion of matter, in whatever form or *semblance* of form it may be, for everything that has form is temporary, and is therefore, really an illusion. For in eternity the longest periods of time are as a wink of the eye. So with form. Before we have time to realize that we have seen it, it is gone like an

After-Death Consciousness and Processes by Geoffrey Farthing

instantaneous flash of lightning, and passed for ever. When the spiritual *entity* breaks loose for ever from every particle of matter, substance, or form, and re-becomes a Spiritual breath, then only does it enter upon an eternal and unchangeable *Nirvana*, lasting as long as the cycle of life has lasted - an eternity truly. And then the Breath, existing *in Spirit*, is *nothing* because it is *all*; as a form, a semblance, a shape, it is completely annihilated; as absolute Spirit it still *is* for it has become *Be-ness* itself.

CW IV, 506 [Concerning funerary rites] .. nowhere will one find in the oldest books the injunction of the ceremonies now in use, least of all that of spending large sums of money which often entails ruin upon the survivors.

Nor, from the occult standpoint, do such rites benefit in the last the departed soul. The correct comprehension of the law of Karma is entirely opposed to the idea. As no persons's karma can be either lightened or overburdened with the good or bad actions of the next of kin of the departed one, every man having his karma independent and distinct from that of his neighbour -no more can the departed soul be made responsible for the doings of those it left behind. [Comment on the handling of the dead, burial, etc., followed.]

CW IV, 508 fn Twelve hours at least had to elapse between the death of the person and the burning or the destruction by any other means of the corpse of the dead. This old law was equally forgotten by the Brahmins as by the Zoroastrians. It was not the act of *burning* that was forbidden, but the burning before the corpse was empty, *viz.* before the inner principles had had time to get entirely liberated. As the *aqua fortis* was thought possessed of an occult property to that effect, hence the preliminary burning of the flesh by this means.

CW IV, 559 [Concerning mummification] .. He [the writer of an article] looks at the objective terrestrial and *empty* shell - the "mummy" - and forgets that there may be hidden under the crude allegory a great scientific and occult truth. We are taught that for 3000 years at least the "mummy", notwithstanding all the chemical preparations, goes on throwing off, to the last, invisible atoms which from the hour of death, re-entering the various *vortices* of being, go indeed "through every variety of organized life forms". But it is not the soul, the fifth, least of all the sixth principle, but the *life atoms* of the *jiva*, the second principle. At the end of 3000 years, sometimes more, and sometimes less, after endless transmigrations all these atoms are once more drawn together, and are made to form a new outer clothing or the body of the same monad (the real soul) which had already been clothed with [them] two or three thousands of years before. Even in the worst case, that of the annihilation of the conscious *personal* principle, the monad or individual soul is ever the same as are also the atoms of the lower principles which, regenerated and renewed in this ever-flowing river of being are magnetically drawn together owing to their affinity, and are once more reincarnated together. Such was the true occult theory of the Egyptians.

CW IV, 560 That which maintains the consciousness of its individuality is the sixth principle in conjunction with the seventh and a portion of the fifth and its vehicle the fourth -the triad thus constituting the conscious *monad*. Life-atoms or "life principle" (the *Jiv*) that escapes at death has no consciousness in its disintegrated condition, nor has this any bearing upon the "grand purposes of creation".

CW V, 5 I can indicate [a number of] places .. where it is affirmed in the clearest manner that the 7th and

After-Death Consciousness and Processes by Geoffrey Farthing

6th principles, the Divine Monad and its vehicle, the *spiritual soul* (which makes a unity), are immortal, indestructible and *infinite*. Believing in the innumerable reincarnations of the "spiritual Ego", the only "*conscious Ego*" in Eternity, not one of us, Occultists, could ever say that the individual consciousness was annihilated or that the "spiritual Ego" could fall back into the world of cosmic, primal matter ...

CW VI, 244 It has also been often put forth in various theosophical and other occult writings that the only difference between an ordinary man who works along with Nature during the course of cosmic evolution and an occultist, is that the latter, by his superior knowledge, adopts such methods of training and discipline as will hurry on that process of evolution, and he thus reaches in a comparatively very short time that apex to ascend to which the ordinary individual may take perhaps billions of years. In short, in a few thousand years he approaches that form of evolution which ordinary humanity will attain to perhaps in the sixth or the seventh round during the process of *Manvantara*, i.e., cyclic progression. It is evident that average man cannot become a MAHATMA in one life, or rather in one incarnation. Now those, who have studied the occult teachings concerning *Devachan* and our after-states, will remember that between two incarnations there is a considerable period of subjective existence. The greater the number of such *Devachanic* periods, the greater is the number of years over which this evolution is extended. The chief aim of the occultist is therefore to so control himself as to be able to control his future states, and thereby gradually shorten the duration of his *Devachanic* states between his two incarnations. In his progress, there comes a time when, between one physical death and his next re-birth, there is no *Devachan* but a kind of spiritual sleep, the shock of death, having, so to say, stunned him into a state of unconsciousness from which he gradually recovers to find himself reborn, to continue his purpose. The period of this sleep may vary from twenty-five to two hundred years, depending upon the degree of his advancement. But even this period may be said to be a waste of time, and hence all his exertions are directed to shorten its duration so as to gradually come to a point when the passage from one state of existence into another is almost imperceptible. This is his last incarnation, as it were, for the shock of death no more stuns him. This is the idea the writer of the article on "The Elixir of Life" means to convey, when he says:-

By or about the time when the Death-limit of his race is passed, HE IS ACTUALLY DEAD, in the ordinary sense, that is to say, that he has relieved himself of all or nearly all such material particles as would have necessitated in disruption the agony of dying. He has been dying gradually during the whole period of his Initiation. The catastrophe cannot happen twice over. He has only spread over a number of years the mild process of dissolution which others endure from a brief moment to a few hours. The highest Adept is, in fact, dead to, and absolutely unconscious of, the world; - he is oblivious of its pleasures, careless of its miseries, in so far as sentimentalism goes, for the stern sense of DUTY never leaves him blind to its very existence ..

The process of the emission and attraction of atoms, which the occultist controls, has been discussed at length in that article and in other writings. It is by these means that he gets rid gradually of all the old gross particles of his body,

substituting for them finer and more ethereal ones, till at last the former *sthula sarira* is completely dead and disintegrated and he lives in a body entirely of his own creation, suited to his work. That body is essential for his purposes, for, as the "Elixir of Life" says:-

But to do good, as in everything else, a man *must* have time and material to work with, and this is a necessary means to the acquirement of powers by which infinitely more good can be done than without them. When these are once mastered, the opportunities to use them will arrive ..

After-Death Consciousness and Processes by Geoffrey Farthing

In another place, in giving the practical instructions for that purpose, the same article says:-

The physical man must be rendered more ethereal and sensitive; the mental man more penetrating and profound; the moral man more self-denying and philosophical.

CW VI, 362 [On a day for ever memorable to me - a fatal day] - I made the acquaintance of a venerable and learned bonze, a Japanese priest, named Temooro Hideyeri. I met him at the foot of the golden Kwon-On, and from that moment he became my best and most trusted friend. [Notwithstanding my great and genuine regard for him, however, whenever a good opportunity was offered I never failed to mock his religious convictions, thereby very often hurting his feelings.]

But my old friend was as meek and forgiving as any true Buddhist's heart might desire. He never resented my impatient sarcasms, [even when they were, to say the least, of equivocal propriety,] and generally limited his replies to the "wait and see" kind of protest. [Nor could he be brought seriously to believe in the sincerity of my denial of the existence of any god or gods. The full meaning of the terms "atheism" and "scepticism" was beyond the comprehension of his otherwise extremely intellectual and acute mind. Like certain reverential Christians, he seemed incapable of realizing that any man of sense should prefer the wise conclusions arrived at by philosophy and modern science to a ridiculous belief in an invisible world full of gods and spirits, djins and demons. "Man is a spiritual being," he insisted, "who returns to earth more than once, and is rewarded or punished in the between times". The proposition that man is nothing else but a heap of organized dust, was beyond him. Like Jeremy Collier, he refused to admit that he was no better than "a stalking machine, a speaking head without a soul in it", whose "thoughts are all bound by the laws of motion". "For," he argued, "if my actions were, as you say, prescribed beforehand, and I had no more liberty or free will to change the course of my action than the running waters of the river yonder, then the glorious doctrine of Karma, of merit and demerit, would be a foolishness indeed."

(363) Thus the whole of my hyper-metaphysical friend's ontology rested on the shaky superstructure of metempsychosis, of a fancied "just" Law of Retribution, and other such equally absurd dreams.

"We cannot," he said paradoxically one day, "hope to live hereafter in the full enjoyment of our consciousness, unless we have built for it beforehand a firm and solid foundation of spirituality .. Nay, laugh not, friend of no faith," he meekly pleaded, "but rather think and reflect on this. One who has never taught himself to live in Spirit during his conscious and responsible life on earth, can hardly hope to enjoy a sentient existence after death, when, deprived of his body, he is limited to that Spirit alone."

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

"Life on a spiritual plane; that which the Buddhists call *Tushita Devaloka* (Paradise). Man can create such a blissful existence for himself between two births, by the gradual

transference onto that plane of all the faculties which during his sojourn on earth manifest through his organic body and, as you call it, animal brain." ..

After-Death Consciousness and Processes by Geoffrey Farthing

"How absurd! And how can man do this?"

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

"And if man refuses this intellectual occupation, by which you mean, I suppose, the fixing of the eyes on the tip of his nose, what becomes of him after the death of his body?" - was my mocking question.

"He will be dealt with according to the prevailing state of his consciousness, of which there are many grades. At best -

immediate rebirth; at worst - the state of *avitchi*, a mental hell. Yet one need not be an ascetic to assimilate spiritual life which will extend to the hereafter. All that is required is to try and approach Spirit."

(364) "How so? Even when disbelieving in it?" - I rejoined.

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

"You are decidedly poetical, and paradoxical to boot, reverend sir. Will you kindly explain to me a little more of the mystery?"

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

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

"It has everything to do with it," solemnly rejoined the old man. "There can be no self-consciousness after death outside the temple of spirit. That which you will have done within its plane will alone survive. All the rest is false and an illusion. It is doomed to perish in the Ocean of Maya."

Amused at the idea of living outside one's body, I urged on my old friend to tell me more. Mistaking my meaning, the venerable old man willingly consented.

After-Death Consciousness and Processes by Geoffrey Farthing

Temoora Hideyeri belonged to the great temple of Tzi-Onene, a Buddhist monastery, famous not only in all Japan, but also throughout Tibet and China. No other is so venerated in Kioto. Its monks belong to the sect of Dzenodoo, and are considered as the most learned among the many erudite fraternities. They are, moreover, closely connected and allied with the Yamabooshi (the ascetics, or hermits), who follow the doctrines of Lao-tze. [No wonder then, that at the slightest provocation on my part the priest flew into the highest metaphysics, hoping thereby to cure me of my infidelity.]

(365) No use repeating here the long rigmarole of the most hopelessly involved and incomprehensible of all doctrines. According to his ideas, we have to train ourselves for

spirituality in another world - as for gymnastics. Carrying on the analogy between the temple and the "spiritual plane" he tried to illustrate his idea. He had himself worked in the temple of Spirit two-thirds of his life, and given several hours daily to "contemplation". Thus *he knew* (!) that after he had laid aside his mortal casket, "a mere illusion," he explained - he would in his spiritual consciousness live over again every feeling of ennobling joy and divine bliss he had ever had, or *ought to have had* - only a hundred-fold intensified. His work on the spirit-plane had been considerable, he said, and he hoped, therefore, that the wages of the labourer would be proportionate.

"But suppose the labourer, as in the example you have just brought forward in my case, should have no more than opened the temple door out of mere curiosity; had only peeped into the sanctuary never to set his foot therein again. What then?"

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

"How then could it be repeated?" - I insisted, highly amused. "What do you suppose I would be doing before incarnating again?"

(366) "In that case," he said, speaking slowly and weighing every word - "in that case, *you would have, I fear, only to open and shut the temple door, over and over again, during a period which, however, short, would seem to you an eternity.*"

This kind of after-death occupation appeared to me at that time, so grotesque in its sublime absurdity, that I was seized with an almost inextinguishable fit of laughter.

My venerable friend looked considerably dismayed at such a result of his metaphysical instruction. He had evidently not expected such hilarity. However, he said nothing, but only sighed and gazed at me with increased benevolence and pity shining in his small black eyes.

After-Death Consciousness and Processes by Geoffrey Farthing

"Pray excuse my laughter," I apologized. "But really, now, you cannot seriously mean to tell me that the 'spiritual state' you advocate and so firmly believe in, consists only in aping certain things we do in life?"

"Nay, nay; not aping, but only intensifying their repetition; filling in the gaps that were unjustly left unfilled during life in the fruition of our acts and deeds, and of everything

performed on the spiritual plane of the one real state. What I said was an illustration, and no doubt for you, who seem entirely ignorant of the mysteries of *Soul-Vision*, not a very

intelligible one. It is myself who am to be blamed. .. What I sought to impress upon you was that, as the spiritual state of our consciousness liberated from its body is but the fruition of every spiritual act performed during life, where an act had been barren, there could be no results expected - save the repetition of that act itself. This is all. I pray you may be spared such fruitless deeds and finally made to see certain truths." And passing through the usual Japanese courtesies of taking leave, the excellent man departed.

Alas, alas! had I but known at the time what I have learnt since, how little would I have laughed, and how much more would I have learned!

[This story unfolds during the next few pages and ends with a bitter conclusion.]

CW VII, 43 The Apostle premises by saying (*Rom.*, viii, 16-17) that "The Spirit *itself*" (*Paramatma*) "beareth witness with our spirit" (*atman*) "that we are the children of God," and "if children, then heirs" - heirs of course to the eternity and indestructibility of the eternal or divine essence in us. Then he tells us that:

The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. (viii, 18)

The "glory" we maintain, is no "new Jerusalem", the symbolical representation of the future in St John's kabalistical Revelations - but the *Devachanic* periods and the series of births in the succeeding races when, after every new incarnation we shall find ourselves higher and more perfect, physically as well as spiritually; and when finally we shall all become truly the "sons" and "the children of God" at the "last Resurrection" - whether people call it Christian, Nirvanic or Parabrahmic; as all these are one and the same. For truly -

The earnest expectation of the creature waiteth for the manifestation of the sons of God. (viii, 19)

CW XII, 31 I [A.F. Tindall] cannot but feel that the Agencies of the Adepts are not confined in their manifestations to the Theosophical Society.

Nor was it ever claimed by us. On the contrary, the hitherto very esoteric doctrine of the *Nirmanakayas* was lately brought forward as a proof and explained in the treatise called *The Voice of the Silence*. These Nirmanakayas are the *Bodhisattvas* or late Adepts, who having reached Nirvana and liberation from

After-Death Consciousness and Processes by Geoffrey Farthing

rebirth, renounce it voluntarily in order to remain invisibly amidst the world to help poor ignorant Humanity within the lines permitted by Karma. These are the *real* SPIRITS of the disembodied men, and we recognize no others. The rest are either *Devachanees* to whose plane the spirit of the living medium must ascend, and who therefore, can never descend to our plane, or *spooks* of the first water. But then no Nirmanakaya will influence any man for the benefit of the latter for his own weal, or to save him from anything save death, and that only [if] the man's life is useful. By the fruit we recognize the tree. Units are as the leaves of that tree for them; and they look forward to benefit and save *the trunk*, not to concern themselves with its every leaf, whether good, bad, or indifferent. Even living Adepts have no such right.

CW XII, 526 The reason why public mention of the Auric Body is not permitted is on account of its being so sacred. It is this Body which at death assimilates the essence of Buddhi and Manas and becomes the vehicle of these spiritual principles, *which are not objective*, and then, with the full radiation of Atman upon it, ascends as Manas-Tajasa into the Devachanic state. Therefore it is called by many names. It is the Sutratman, the silver "thread" which "incarnates" from the beginning of Manvantara to the end, stringing upon itself the pearls of human existence - in other words, the spiritual aroma of every personality it *follows* through the pilgrimage of life. It is also the material from which the Adept forms his Astral Bodies, from the Augoeides and the Mayavi-Rupa downwards. After the death of man, when its most ethereal particles have drawn into themselves the spiritual principles of Buddhi and the Upper Manas, and are illuminated with the radiance of Atman, the Auric Body remains either in the Devachanic state of consciousness or, in the case of a full Adept, prefers the state of a Nirmanakaya - that is, one who has so purified his whole system that he is above even the divine illusion of a Devachani. Such an Adept remains in the astral (invisible) plane connected with our earth, and henceforth moves and *lives* in the possession of all his principles except the Kama-Rupa and Physical Body. In the case of the Devachani the Linga-Sarira - the *alter ego* of the Body which during life is within the physical envelope while the radiant aura is without - strengthened by the material particles which this aura leaves behind, remains close to the dead body and outside it, and soon fades away. In the case of the full Adept the body alone becomes subject to dissolution, while the centre of that force which was the seat of desires and passions, disappears with its cause - the animal body. But during the life of the latter all these centres are more or less active and in constant correspondence with their prototypes, the cosmic centres, and their microcosms, the principles. It is only through these cosmic and spiritual centres that the physical centres (the upper seven orifices and the lower triad) can benefit by their occult interaction, for these orifices, or openings, are channels conducting into the body the influences that *the will of man* attracts and uses, *viz*), the cosmic forces.

CW XII, 608 The Auric Egg, on account of its nature and manifold functions, has to be well studied. As Hiranyagarbha, the Golden Womb or Egg, contains Brahma, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and is directly related to, both the divine and the physical man. In its essence, as said, it is eternal; in its constant correlations, it is a kind of perpetual motion machine during the reincarnating progress of the Ego on this earth.

As given out in *The Secret Doctrine*, the Egos or Kumaras, incarnating in man, at the end of the Third Root-Race, are not human Egos of this earth or plane, but became such only from the moment they ensouled the animal man, thus endowing him with his Higher Mind. They are "Breaths" or Principles, called the Human Soul, or Manas, the Mind. As the teachings say: "Each is a Pillar of Light. Having chosen its vehicle, it expanded, surrounding with an Akasic Aura the human animal, while the Divine (Manasic) Principle, settled within that human form".

After-Death Consciousness and Processes by Geoffrey Farthing

Ancient Wisdom teaches, moreover, that from this first incarnation, the Lunar Pitris (who made men out of their Chhayas, or Shadows) are absorbed by this auric essence, and a distinct Astral Form is now produced for each forthcoming Personality of the reincarnating series of each Ego.

Thus the Auric Egg, reflecting all the thoughts, words and deeds of man, is:

(a) The preserver of every Karmic record.

(b) The storehouse of all the good and bad powers of man, receiving and giving out at his will - nay, at his very thought - every potentiality, which becomes, then and there, an acting potency: this aura is the mirror in which sensitives and clairvoyants sense and perceive the real man, and see him as he is), not as he appears.

(c) As it furnishes man with his Astral Form around which the physical entity models itself, first as a foetus, then as a child and man, the astral growing apace with the human being, so it furnishes him during his life, if an Adept, with his Mayavi-Rupa, *Illusion Body* (which is not his *Vital Astral Body*); and after death, with his Devachanic Entity and Kama-Rupa, or Body of Desire (the Spook).

Footnote: It is erroneous, when speaking of the fifth human principle, to call it "the Kama-Rupa". It is no Rupa, or form at all, except after death, but the Kamic elements, animal desires and passions, such as anger, lust, envy, revenge, etc., etc., the progeny of selfishness and matter.

In the former case, that of the Devachanic Entity, the Ego, in order to be able to go into a state of bliss, as the "I" of its immediately preceding incarnation, has to be clothed (metaphorically speaking) with the spiritual elements, of the ideas, aspirations and thoughts of the now disembodied Personality; otherwise what is it *that enjoys bliss and reward*? Surely not the *impersonal* Ego, the Divine Individuality. Therefore it must be the good Karmic records of the deceased, impressed upon the Auric *Substance*, which furnish the Human Soul with just enough of the Spiritual elements of the ex-personality to enable it to still believe itself that body from which it has just been severed, and to receive its fruition, during a more or less prolonged period of "spiritual gestation". For Devachan is a "spiritual gestation" within an ideal matrix state, that ends in the new birth of the Ego into the world of effects, which ideal, subjective birth precedes its next terrestrial birth - the latter being determined by its bad Karma - into the world of causes. [Here the world of effects is the Devachanic state, and the world of Causes, earth life.] In the second case, that of furnishing the Kama-Rupa for the ghost or spook of the Entity, it is from the animal dregs of the Auric Envelope, with its daily Karmic record of animal life, so full of animal desires and selfish aspirations, that it is furnished.

(609) Footnote: And it is this Kama-Rupa alone that can *materialize* in mediumistic sΓ©ances, which it occasionally does when it is not the Astral Double, or Linga-Sarira, of the medium himself which appears. Therefore, how can this bundle of vile moral passions and terrestrial lusts, resurrected by, and gaining consciousness only through, the organism of the medium, be accepted as a "departed angel" or the spirit of a once human body? As well say of the microbe pest which fastens upon a person that it is a sweet departed angel.

After-Death Consciousness and Processes by Geoffrey Farthing

Now, the Linga-Sarira remains with the Physical Body, and fades out along with it. An astral entity then has to be created (a new Linga Sarira provided) to become the bearer of all the past Tanhas and future Karma. How is this accomplished? The mediumistic "spook", the "departed *angel*", fades out and vanishes also in its turn as an entity or full image of the Personality that was, and leaves in the Kamalokic world of effects only the records of its misdeeds and sinful thoughts and acts, known in the phraseology of the Occultists as Tanhic or human "Elementals".

Footnote: This is accomplished in more or less time, according to the degree that the Personality (whose dregs it now is) was spiritual or material. If spirituality prevailed, then the *Larva*, "spook", will fade out very soon; but if it was very materialistic, the Kama-Rupa may last centuries and - even survive with the help of some of its scattered Skandhas, which are all transformed in time into Elements. See *The Key to Theosophy*, pp 141 *et seq.*, in which work it was impossible to go into details but where the Skandhas are spoken of as the germs of Karmic effects.

It is these Elementals which - upon entering into the composition of the "astral form" of the new body, into which the Ego, on its quitting the Devachanic state, is to enter according to Karmic degree - form that new astral entity which is born within the Auric Envelope, and of which it is often said "Karma, with its army of Skandhas, waits at the threshold of Devachan". For no sooner is the Devachanic state of reward ended, than the Ego is indissolubly united with (or rather follows in the track of) the new Astral Form. Both are Karmically propelled towards the family or woman from which is to be born the *animal child* chosen by Karma to become the vehicle of the Ego which has just awakened from the Devachanic state. Then the *new* Astral Form, composed partly of the pure Akasic Essence of the Auric "Egg", and partly of the terrestrial elements of the punishable sins and misdeeds of the last Personality, is drawn into the woman. Once there, Nature models the foetus of flesh around the Astral, out of the growing materials of the male seed in the female soil. Thus grows out of the essence of a decayed seed the fruit or *eidolon* of the dead seed, the physical fruit producing in its turn within itself another and other seeds for future plants.

CW XII, 626 The higher triad, Atma-Buddhi-Manas, may be recognized from the first lines of the quotation from the Egyptian papyrus. In the *Ritual* (now the *Book of the Dead*), the purified Soul (the dual Manas) appears as "the victim of the dark influence of the Dragon Apophis" (the physical personality of Kama-Rupic man, with his passions). If it has attained the final knowledge of the heavenly and the infernal mysteries, the Gnosis - the divine and terrestrial mysteries of White and Black Magic - then the defunct personality "will triumph over its enemy" - death. This alludes to the case of a complete reunion, at the end of earth life, of the Ego with its lower Manas, full of "the 'harvest' of life". But if "Apophis" conquers the "Soul", then it "cannot escape its *second* death".

These few lines from a papyrus, many thousands of years old, contain a whole revelation, known, in those days, only to the Hierophants and the Initiates. The "*harvest* of life" consists of the finest spiritual ideations, of the memory of the noblest and most unselfish deeds of the personality, and the constant presence during its bliss after death of all those it loved with divine, spiritual devotion. Remember the teaching: The human soul (lower Manas) is the *only* and direct mediator between the personality and the divine Ego. That which goes to make up on this earth the *personality* (miscalled by us *individuality*) is the sum of all its mental, physical and spiritual characteristic traits, which, being impressed on the human soul, produces the *man*. Now, of all these characteristics it is the purified ideations alone which can be impressed on the higher immortal Ego. This is done by the "human soul" merging again, in its essence,

After-Death Consciousness and Processes by Geoffrey Farthing

into its parent source, commingling with its divine Ego during life, and reuniting itself entirely with it after the death of the physical man. Therefore unless Kama-Manas transmits to Buddhi-Manas such personal ideations, and such consciousness of its "I" as can be assimilated by the divine EGO, nothing of that "I" or personality can survive in the Eternal. Only that which is worthy of the immortal God within us, and identical in its nature with the divine quintessence, can survive; for in this case it is its own, the divine Ego's, "shadows" or emanations which ascend to it and are indrawn by it into itself again, to become once more part of its own Essence. No noble thought, no grand aspiration, desire, or divine immortal love, can come into the brain of the man of clay and settle there, except as a direct emanation from the higher to, and through, the lower Ego; all the rest, intellectual as it may seem, proceeds from the "shadow", the *lower mind*, in its association and commingling with Kama, and passes away and disappears forever. But the mental and spiritual ideations of the personal "I" return to it, as parts of the Ego's essence, and can never fade out. Thus of the personality that was, only its spiritual experiences, the memory of all that is good and noble, with the consciousness of its "I", blended with that of all the other personal "I's" that preceded it - survive and become immortal. There is no distinct or separate immortality for the men of earth outside of the EGO which informed them. That Higher Ego is the sole Bearer of all its *alter Egos* on earth and their sole representative in the mental state called Devachan. As the last disembodied personality, however, has a right to its own special state of bliss, unalloyed and free from the memories of all others, it is the *last life only which is fully realistically vivid*. Devachan is often compared to the happiest day in a series of many thousands of other "days" in the life of a person. The intensity of its happiness makes the man forget entirely all others, his past becomes obliterated.

(627) This is what we call the *Devachanic State* and the reward of the personality, and it is on this old teaching that the hazy Christian notion of "Paradise" was built, borrowed with many other things from the Egyptian Mysteries, wherein the doctrine was enacted. And this is the meaning of the passage quoted in *Isis*. The Soul has triumphed over Apophis, the Dragon of Flesh. Henceforth, the personality will live in eternity, in its highest and noblest elements, the memory of its past deeds, while the "characteristics" of the "Dragon" will be fading out in Kama-Loka. If the question is asked, "How live in eternity, when Devachan lasts but from 1000 to 2000 years?" the answer is: "In the same way as the memory of each day which is worth remembering lives in the memory of each one of us". For the sake of an example, the days passed in one personal life may be taken by us as an illustration of each personal life, and this or that person may stand for the divine Ego.

To obtain the key which will open the door of many a psychological mystery it is sufficient to understand and remember that which precedes and that which follows. Many a Spiritualist has felt terribly indignant on being told that personal immortality was *conditional*; and yet such is the philosophical and logical fact. Much has been said already on the subject, but no one to this day seems to have understood the doctrine. Moreover, it is not enough to know that such a fact is said to exist. An Occultist, or he who would become one, must know *why* it is so; for having learned and comprehended the *raison d'etre*, it becomes easier to set others right in their erroneous speculations, and, most important of all, it affords you an opportunity, without saying too much, to teach other people to avoid a calamity which, sad to say, occurs in our age almost daily. This calamity will now be explained at length.

(628) One must know little indeed of the Eastern modes of expression to fail to see in the passage quoted from the *Book of the Dead*, and the pages of *Isis* referred to: (a) an allegory for the uninitiated, containing our esoteric teaching; and (b) that the two terms, "second death" and "soul", are, in one sense, blinds. "Soul" refers indifferently to Buddhi-Manas and Kama-Manas. As to the term "second

After-Death Consciousness and Processes by Geoffrey Farthing

death", the qualification "second" applies to several deaths which have to be undergone by the "principles" during their incarnation, Occultists alone understanding fully the sense in which such a statement is made. For we have: (1) the death of the body; (2) the death of the Animal Soul in Kama-Loka; (3) the death of the Astral (Linga-Sarira), following that of the Body; (4) the metaphysical death of the Highest Ego, the *immortal*, every time it "falls into matter", or incarnates in a new personality. The Animal Soul, or Lower Manas, that shadow of the divine Ego which separates from it to inform the personality (the details of which process will now be given), cannot by any possible means *escape death* in Kama-Loka, at any rate that portion of this reflection which remains as a terrestrial residue and cannot be impressed on the Ego. Thus the chief and most important secret with regard to that "second death", in the esoteric teaching, was and is to this day the terrible possibility of the *death* of the Soul, that is, its severance from the Ego on earth during a person's lifetime. This is a *real* death (though with chances of resurrection), which shows no traces in a person and yet leaves him morally a living corpse. It is difficult to see why this teaching should have been preserved until now with such secrecy, when, by spreading it among people, at any rate among those who believe in reincarnation, so much good might be done. But so it was, and I had no right to question the wisdom of the prohibition, but have given it hitherto, as it was given to myself, *under pledge* not to reveal it to the world at large. But now I have permission to give it to all, revealing its tenets first to the Esotericists; and then when they have assimilated them thoroughly, it will be their duty to teach others this special tenet of the "second death", and warn all the Theosophists of its dangers. The pledge of secrecy, therefore, will no longer extend over this *one solitary* article of the esoteric creed.

To make the teaching clearer, I shall seemingly have to go over old ground; in reality, however, it is given out with new light and new details. I have tried to hint at it in *The*

Theosophist as I have done in *Isis*, but have failed to make myself understood. I will now explain it, point by point.

(629) THE PHILOSOPHICAL RATIONALE OF THE TENET

(1) Imagine, for illustration's sake, the one homogeneous, absolute and omnipresent Essence, above the upper step of the "stair of the seven planes of worlds", ready to start on its evolutionary journey. As its correlating reflection gradually descends, it differentiates and transforms into subjective, and finally into objective matter. Let us call it at its north pole Absolute Light; at its south pole (which to us would be the fourth or middle step, or plane, counting either way) we know it esoterically as the One and Universal Life. Now mark the difference. Above, LIGHT; below, *Life*. The former is ever immutable; the latter manifests under the aspects of countless differentiations. According to the occult law, all potentialities included in the higher become differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous.

Nor can anything endure of that which lives and breathes and has its being in the seething waves of the world, or plane of differentiation. Thus, Buddhi and Manas being both primordial rays of the One Flame - the former the vehicle (upadhi or vahana), of the one eternal Essence, the latter the vehicle of Mahat or Divine Ideation (Maha-Buddhi in the *Puranas*, the Universal Intelligent Soul - neither of them, as such can become extinct or be annihilated, either in essence or consciousness. But the physical personality, with its Linga-Sarira, and the animal soul with its Kama, can and do become so. They are born in the realm of illusion, and must vanish like a fleecy cloud from the blue and eternal sky.

After-Death Consciousness and Processes by Geoffrey Farthing

He who has read *The Secret Doctrine* with any degree of attention, must know the origin of the human Egos, called generically Monads, and what they were before they were forced to incarnate in the human animal. The divine beings whom Karma led to act in the drama of Manvantaric life, are entities from higher and earlier worlds and planets, whose Karma had not been exhausted when their world went into Pralaya. Such is the teaching; but whether it is so or not, the Higher Egos are - as compared to such forms of transitory, terrestrial mud as ourselves - Divine Beings. Gods, immortal throughout the Mahamanvantara, or the 311,040,000,000,000 years during which the Age of Brahma lasts. And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the Universal AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the Higher Egos. This they can achieve by crushing in themselves all that benefits the lower personal nature of their "selves" and by aspiring to transfuse their thinking Kamic principle into that of the Higher Ego. We (*i.e.*, our personalities) become immortal by the mere fact of our thinking, moral nature, being grafted on our divine triune Monad (Atma-Buddhi-Manas), the three in one and one in three (aspects). For the Monad manifested on earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of Knowledge, the Knowledge of Good and Evil, or of GNOSIS, Divine Wisdom.

(630) In the exoteric teachings, this Ego is the fifth principle in man. But the student who has read and understood the first two *Instructions*, knows something more. He is aware that the seventh is not a human, but a universal principle in which Man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in Space, whether it is sensible of it or not. He knows, moreover, that if man is more closely connected with it, and assimilates it with a hundredfold more power, it is simply because he is endowed with the highest consciousness on this earth; that man, in short, may become a Spirit, a Deva or a God in his next transformation, whereas neither a stone nor a vegetable, nor an animal can do so before they become men in their proper turn.

(2) Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the Conscious Ego. Buddhi stands to the divine Root-Essence in the same relation as Mulaprakriti to Parabrahman, in the Vedanta school; or as Alaya, the Universal Soul, to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute which can have no relation whatever to the finite and the conditioned.

(3) What again is Manas and its functions? In its purely metaphysical aspect, Manas, being again one remove (on the downward plane) from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is *Spiritual Self-Consciousness*, in itself, and Divine Consciousness when united with Buddhi, which is the true "producer" of that "production" (vikara), or Self-Consciousness, through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind, or lower Manas. Both are linked together and are inseparable, and can have as little to do with the lower Tanmatras (rudimentary atoms) as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the divine Ego, to dissipate and paralyze the Tanmatras, or properties of the material form. Therefore, Manas is shown double, as the Ego and the Mind of Man. It is Kama-Manas, or the lower Ego, which deluded into a notion of independent existence, as the "producer" in its turn and the Sovereign of the five Tanmatras, becomes *Ego-ism*, the selfish Self, in which case it has to be considered as Mahabhutic and finite, in the sense of its being connected with Ahamkara, the personal "I-creating" faculty. Hence "Manas has to be

After-Death Consciousness and Processes by Geoffrey Farthing

regarded as eternal and non-eternal; eternal in its atomic nature (*para-manu-rupa*), as eternal substance (*dravya*), finite (*karya-rupa*), when linked as a duad with Kama (animal desire or human *egoistic* volition), a lower production, in short". In this I do but repeat what I wrote in August, 1883, in answer to a critic in *The Theosophist*, in an article called "The Real and the Unreal". While, therefore, the INDIVIDUAL EGO, owing to its essence and nature, is immortal throughout eternity, with a form (*rupa*) which prevails during the whole life-cycle of the Fourth Round, its *Sosie*, or resemblance, the personal Ego, has to win its immortality.

(631) (4) Antaskarana is the name of that imaginary bridge, the *path* which lies between the divine and the human Egos, for they are *Egos*, during human life, to re-become *one* Ego in Devachan or Nirvana. This may seem difficult to understand, but in reality, with the help of a familiar though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the solid plaster wall. Let the lamp represent the divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. The atmosphere which transmits the ray from the lamp to the wall, will then in our simile represent the Antaskarana. We must further suppose that the light thus transmitted is endowed with reason and intelligence, and possesses, moreover, the faculty of dissipating all the evil shadows which pass across the wall, and of attracting brightness to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows (sins) and multiply the brightness (good deeds) which make these impressions, and thus, through Antaskarana, ensure its own permanent connection, and its final reunion with the divine Ego. Remember that the latter cannot take place while there remains a single taint of the terrestrial, or of matter, in the purity of that light. On the other hand, the connection can never be ruptured, and final reunion prevented, so long as there remains one spiritual deed, or potentiality, to serve as a thread of union; but the moment this last spark is extinguished, and the last potentiality exhausted, then comes the severance. In an Eastern parable the divine Ego is likened to the Master who sends out his labourers to till the ground and to gather in the harvest, and who is content to keep the field so long as it can yield even the smallest return. But when the ground becomes actually sterile, not only is it abandoned, but the labourer also (the lower Manas) perishes.

On the other hand, however, still using our simile, when the light thrown on the wall, or the rational human Ego, reaches the point of actual spiritual exhaustion, the Antaskarana disappears, the light is no longer transmitted, and the lamp becomes non-existent to it. The light which has been absorbed gradually disappears and "soul-eclipse" occurs; the being lives on earth and then passes into Kama-Loka as a mere surviving congeries of material qualities; it can never pass outwards towards Devachan, but is reborn immediately, a human animal and scourge. Let "Jack the Ripper" stand as a type.

This simile, however fantastic, will help one to seize the correct idea. Except through the blending of the moral nature with the divine Ego, there is no immortality for the personal Ego. It is only that which is akin to the most spiritual emanations of the personal human soul which survives. Having, during a lifetime, been imbued with the notion and feeling of the "I-am-I" of its personality, the human soul, the bearer of the very essence of the Karmic deeds of the physical man, becomes, after the death of the latter, part and parcel of the divine Flame (the Ego). It becomes immortal through the mere fact that it is now strongly grafted on the Monad, which is the "Tree of Life Eternal".

And now we must speak of the tenet of the "second death". What happens to the *Kamic* human soul, always that of a debased and wicked man or of a soulless person? This mystery will now be explained.

After-Death Consciousness and Processes by Geoffrey Farthing

The personal "soul" in this case - *viz.* in that of one who has never a thought unconnected with the animal self, having nothing to transmit to the Higher, or to add to the sum of the experiences from past incarnations which its memory is to preserve throughout eternity - this personal soul becomes separated from the Ego. It can graft nothing of Self on that eternal trunk whose sap throws out millions of personalities, like so many leaves from its branches, leaves which wither and die and fall at the end of their season. These personalities bud, blossom forth and expire, some without leaving a trace behind, others after commingling their own life with that of the parent stem. It is the "souls" of the former class that are doomed to annihilation, or Avichi, a state so incorrectly understood and still worse described by some Theosophical writers, but which is in fact not only located on our earth, but is this very earth itself.

(633) Thus we see that Antaskarana has been destroyed before the lower man had an opportunity of assimilating the Higher and becoming at one with it; and therefore the Kamic "Soul" becomes a separate entity, to live henceforth - for a short or long period, according to its Karma - as a "soulless" creature.

But before I elaborate this question, I must explain more clearly the meaning and functions of the Antaskarana. As already said, it is represented in Plate I as a narrow strip connecting the Higher and the lower Manas. If you look at the Glossary of *The Voice of the Silence*, pp. 88 and 89, you will find that it is a projection of the lower Manas, or, rather, the link between the latter and the Higher Ego, or between the human and the divine or spiritual Soul. "At death it is destroyed as a path, or medium of communication, and its remains survive as Kama-Rupa" - the "shell". It is this which the Spiritualists see sometimes appearing in the sΓ©ance rooms as materialized "forms", which they foolishly mistake for the "Spirits of the Departed". So far is this from being the case, that in dreams, though Antaskarana is there, the personality is only half awake; therefore Antaskarana is said to be *drunk or insane* during our normal sleeping state. If such is the case during the periodical death (sleep), of the living body, one may judge of what the consciousness of Antaskarana becomes when it has been transformed after the "eternal sleep" into Kama-Rupa.

But to return. In order not to confuse the mind of the student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas or Mind, as the personal Ego during the waking state, and as Antaskarana only during those moments when it aspires towards its higher half, and thus becomes the medium of communication between the two. It is for this reason that it is called "Path". Now, when a limb or organ belonging to the human physical organism is left in disuse, it becomes weak and finally atrophies; so also is it with any mental faculty; hence the atrophy of the lower mind-function, called Antaskarana, becomes comprehensible in both completely materialistic natures and those of depraved people.

According to esoteric philosophy, however, the teaching is as follows. Seeing that the faculty and function of Antaskarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing, so long as the feeling of Ahamkara (of the personal "I" or selfishness) is not entirely crushed out in a man, and the lower mind not entirely merged into and become one with the Higher (Buddhi-Manas), it stands to reason that to destroy Antaskarana is like destroying a bridge over an impassable chasm: *the traveller can never reach the goal on the other shore*. And here lies the difference between the exoteric and the esoteric teaching. The former makes Vedanta state that so long as Mind (the lower) clings through Antaskarana to Spirit (Buddhi-Manas), it is impossible for it to acquire true spiritual Wisdom, Jnana, and that this can only be attained by seeking to come *en rapport* with the Universal Soul (Atman); that, in fact, it is by ignoring the Higher Mind altogether that one reaches Raja-Yoga. We say that it is not so. No

After-Death Consciousness and Processes by Geoffrey Farthing

single rung of the ladder leading to knowledge can be skipped. No personality can ever reach or bring itself into communication with Atman, except through Buddhi-Manas; to try and become a Jivanmukta or a "Mahatma", before one has become an Adept or even a Naljor (a sinless man) is like trying to reach Ceylon from India without crossing the sea. Therefore we are told that if we destroy Antaskarana before the personal is absolutely under the control of the impersonal Ego, we risk to lose the latter and be severed forever from it, unless indeed we hasten to reestablish the communication by a supreme and final effort.

(634) It is only when we are indissolubly linked with the essence of the divine Mind, that we have to destroy Antaskarana. "Like as a solitary warrior pursued by an army, seeks refuge in a stronghold; to cut himself off from the enemy, he first destroys the drawbridge, and then only commences to destroy the pursuer; so must the Srotapanna act before he slays Antaskarana." Or, as an occult axiom has it: "The unit becomes three, and three generate four. It is for the latter (the quaternary) to rebecome three, and for the divine three to expand into the Absolute One". Monads (which become duads on the differentiated plane, to develop into triads during the cycle of incarnations), even when incarnated, know neither Space nor Time, but are diffused through the lower principles of the quaternary, being omnipresent and omniscient in their nature. But this omniscience is innate, and can manifest its reflected light only through that which is at least semi-terrestrial or material; even as the physical brain which, in its turn, is the vehicle of the lower Manas enthroned in Kama-Rupa. And it is this which is gradually annihilated in cases of "second death".

(635) But such annihilation - which is in reality the absence of the slightest trace of the doomed soul from the eternal MEMORY, and therefore signifies annihilation in eternity - does not mean simply discontinuation of human life on earth, for earth is AVICHI, and the worst Avichi possible. Expelled forever from the consciousness of the Individuality (the reincarnating Ego), the physical atoms and psychic vibrations of the now separate personality are immediately reincarnated on the same earth, only in a lower and still more abject creature, a human being only in form, doomed to Karmic torments during the whole of its new life. Moreover, if it persists in its criminal or debauched course, it will suffer a long series of such immediate reincarnations.

Here two questions present themselves: (1) What becomes of the Higher Ego in such cases? (2) What kind of an animal is a human creature born soulless?

Before answering these two very natural queries, I have to draw the attention of all of you who are born in Christian countries to the fact that the romance of the vicarious atonement and mission of Jesus, as it now stands, was drawn or borrowed by some too liberal Initiates from the mysterious and weird tenet of the earthly experiences of the reincarnating Ego. The latter is indeed the sacrificial victim of, and through, his own Karma in previous Manvantaras, who takes upon himself voluntarily though unwillingly the duty of saving what would be otherwise soulless men or personalities. Eastern truth is thus more philosophical and logical than Western fiction. The Christos (Buddhi-Manas) of each man is not quite an innocent and sinless God, though in one sense it is the "Father", being of the same essence with the Universal Spirit, and at the same time the "Son", for Manas is the second remove from the "Father". By incarnation the Divine Son makes himself responsible for the sins of all the personalities which he will inform. This he can do only through his proxy or reflection, the Lower Manas. This, then is what happens when it has to break off from the personality. It is the only case in which the Divine Ego can escape individual penalty and responsibility as a guiding principle, because matter, with its psychic and astral vibrations, is then, by

After-Death Consciousness and Processes by Geoffrey Farthing

the very intensity of its combinations, placed beyond the control of the EGO. "Apophis, the Dragon", having become the conqueror, the reincarnating Manas, separating itself gradually from its tabernacle, breaks finally asunder from the psycho-animal soul.

Thus, in answer to the first question, I say:

(1) The Divine Ego does one of two things: either (a) it recommences immediately under its own Karmic impulses a fresh series of incarnations; or (b) it seeks and finds refuge in the "bosom of the Mother", Alaya, the Universal Soul, of which the Manvantaric aspect is Mahat. Freed from the life impressions of the personality, it merges into a kind of interlude of Nirvana, wherein there can be nothing but the eternal Present, which absorbs the Past and Future. Bereft of the "labourer", both field and harvest now being lost, the Master, in the infinitude of his thought, naturally preserves no recollection of the finite and evanescent illusion which had been his last personality. The latter, then, is indeed annihilated.

(636) (2) The future of the Lower Manas is more terrible, and still more terrible to humanity than to the now animal man. It sometimes happens that after the separation the exhausted Soul, now become supremely animal, fades out in Kama-Loka, as do all other animal souls. But seeing that the more material the human mind, the longer it lasts, in that intermediate state, it frequently happens that after the actual life of the soulless man is ended, he is again and again reincarnated into new personalities, each one more abject than the other. The impulse of *animal life* is too strong; it cannot wear itself out in one or two lives only. In rarer cases, however, something far more dreadful may happen. When the lower Manas is doomed to exhaust itself by *starvation*; when there is no longer hope that even a remnant of a lower light will, owing to favourable conditions - say, even a short period of spiritual aspiration and repentance - attract back to itself its Parent Ego, then Karma leads the Higher Ego back to new incarnations. In this case the Kama-Manasic spook may become that which we call in Occultism the "Dweller on the Threshold". This "Dweller" is not like that which is described so graphically in *Zanoni*, but an actual fact in nature and not a fiction in romance, however beautiful the latter may be. Bulwer must have got the idea from some Eastern Initiate. Our "Dweller", led by affinity and attraction, forces itself into the astral current, and through the Auric Envelope of the new tabernacle inhabited by the Parent Ego, and declares war to the lower light which has replaced it. This, of course, can only happen in the case of the moral weakness of the personality so obsessed. No one strong in his virtue, and righteous in his walk of life, can risk or dread any such thing; but only those depraved in heart. Robert Louis Stevenson had a glimpse of a true vision indeed when he wrote his *Strange Case of Dr. Jekyll and Mr. Hyde*. His story is a true allegory. Every Chela would recognize in it a substratum of truth, and in Mr. Hyde a "Dweller", an obsessor of the personality, the tabernacle of the "Parent Spirit".

"This is a nightmare tale!" I was often told by one, now no more in our ranks, a person who had a most pronounced "Dweller", a "Mr. Hyde", as an almost constant companion. "How can such a process take place without one's knowledge?" It can and does happen, and I have almost described it once before in *The Theosophist*. "The Soul, the lower mind, becomes as a half-animal principle almost paralyzed with daily vice, and grows gradually unconscious of its subjective half, the Lord, .. one of the mighty Host"; and "in proportion to the rapid sensuous development of the brain and nerves, sooner or later, it (the personal Soul) finally loses sight of its divine mission on earth". Truly, "like the vampire, the brain feeds and lives and grows in strength at the expense of its spiritual parent .. and the personal half-unconscious Soul becomes senseless, beyond hope of redemption. It is powerless to discern the voice of its 'God'. It aims but at the development and fuller comprehension of natural, earthly life; and thus can discover but

After-Death Consciousness and Processes by Geoffrey Farthing

the mysteries of physical nature .. It begins by becoming virtually dead, during the life of the body; and ends by dying completely - that is, by being *annihilated as a complete immortal Soul*. Such a catastrophe may often happen long years before one's physical death: 'We elbow soulless men and women at every step in life'. And, when death arrives ... there is no more a Soul (the reincarnating Spiritual Ego) to liberate, .. *for it has fled years before*".

(637) *Result*: Bereft of its guiding principles, but strengthened by the material elements, Kama-Manas, from being a "derived light", now becomes an independent Entity. After suffering itself to sink lower and lower on the animal plane, when the hour strikes for its earthly body to die, one of two things happens: either Kama-Manas is immediately reborn in Myalba (*the state of Avichi* on earth) - Footnote: the Earth, or earth-life rather, is the only Avichi (Hell) that exists for the men of our humanity on this globe. Avichi is a state, not a locality - a counterpart of Devachan. Such a state follows the "Soul" wherever it goes, whether into Kama-Loka, as a semi-conscious "spook", or into a human body, when reborn to suffer Avichi. Our philosophy recognizes no other Hell), or, if it becomes too strong in evil - "immortal in Satan" is the Occult expression - it is sometimes allowed, for Karmic purposes, to remain in an active state of Avichi in the terrestrial Aura. Then through despair and loss of all hope it becomes like the mythical "devil" in its endless wickedness; it continues in its elements, imbued through and through with the essence of matter; for evil is coeval with matter rent asunder from spirit. And when its higher Ego has once more reincarnated, evolving a new reflection, or Kama-Manas, the doomed Lower Ego, like a Frankenstein's monster, will ever feel attracted to its "Father", who repudiates his Son, and will become a regular "Dweller" on the threshold of "terrestrial" life. [Here H.P.B. quotes from *The Theosophist* (Vols III and IV)], "useless drones" [are] those who refuse to become co-workers with nature and who perish by millions during the Manvantaric life-cycle; those (as in the case in hand) who prefer to be ever suffering in Avichi under Karmic Law than to give up their lives "in evil", and finally, those who are co-workers with Nature for destruction. There are thoroughly wicked and depraved men, but yet as highly intellectual and acutely *spiritual* for evil, as those who are spiritual for good. "The (lower) Egos of these may escape the law of final destruction or annihilation for ages to come."

Thus we find two kinds of *soulless* beings on earth: those who have lost their higher Ego in the present incarnation, and those who are born soulless, having been severed from their Spiritual Soul in the preceding birth. The former are candidates for Avichi; the latter are "Mr. Hydes", whether *in* or *out* of their human bodies, whether incarnated or hanging about as invisible but potent *ghouls*. In such men, cunning develops to an enormous degree, and no one except those who are familiar with the doctrine would suspect them of being soulless, for neither Religion nor Science has the least suspicion that such facts actually exist in Nature.

While yet in the body which has lost its higher "Soul" through its vices, there is still hope for such a person. He may be still redeemed and made to turn on his material nature; in which case either an intense feeling of repentance, or one single earnest appeal to the Ego that has fled, or best of all, an active effort to mend one's ways, may bring the Higher Ego back again. The thread or connection is not altogether broken, though the Ego is now beyond forcible reach, for "Antaskarana is destroyed", and the personal Entity has one foot already in Myalba; but it is not yet beyond hearing a strong spiritual appeal.

[Note: "Myalba is our earth - pertinently called "Hell" and the greatest of all Hells, by the esoteric schools. The esoteric doctrine knows of no hell or place of punishment other than a man-bearing planet or earth. Avitchi is a state not a locality." (*Voice of the Silence, Pt III, note 35*)]

After-Death Consciousness and Processes by Geoffrey Farthing

CW XII, 712 DOUBLES AND EX-DOUBLES. How to discover the source of the "Will behind your consciousness (your own expression) which sweeps your physical self out of the moorings of your control - a frequent case with many persons? This involves the revelation of a great mystery: the discovery very often, of the identity of one's invisible foe, who seems to lead one there and make one do that which is dangerous and inadvisable. I cannot tell all, yet I may impart enough to put you on the right track. Know then that the atomic quality of your astral doubles is not uniform. On the contrary it varies immensely with the moral, spiritual and physical combination of the individual. Let us take the instance of the same ego - who was A. fifteen hundred years ago, and is now B. in the year 1888.

Now the Double of A. is, after the death of his body, either preponderatingly spiritual or preponderatingly terrestrial. In the first case it soon dissipates in the Kama Loka and disappears like smoke; for it has no Kama Rupa (body of strong desires and passions) to cling to and assimilate. "The Linga Sarira of the good man is like the morning mist after it has quitted the body of illusion; the merits of virtue of the man that was, are like the sun. When the sun rises its warm rays dissipate the image (Astral Body) like the perfume of the rose" (*Occult Aphorisms*). This, if A. was even an average good man. But suppose he has been a great sensualist, or cruel or something of the sort, his Double at his death survives by a sort of elastic quality, a striking of its atoms together by the surviving medium of that intense force which made the man the sensualist or whatever he was.

Now, in this case the Double survives and holds on together for centuries sometimes. Whereas the Double of A., the good man, is disintegrated long, long before the rebirth of his Ego; the Double of A., the sensualist, may linger till the next reincarnation. And that which takes place then is this. The previous Double is drawn by affinity to the new personality (or rather to the Ego therein, *its* old Ego). Now you have to learn well and know the nature, the origin and ways of the Doubles, the genesis and the laws of dissolution of those reflections of men, before you can understand me well. This would take too long to explain and cannot be given now, but try to understand me. The old Double fastens very often on the new personality of his ex-Ego, and, if the actual Double is weaker, the former gets mastery over the latter; it overpowers it and makes sometimes the otherwise good man all that which his ex-personality was the previous birth or *worse*. This, I see, is your case. You have one of your Doubles, or rather your ex-Double, trying to link itself again with you. Yet it is but a phantom of a phantom, and, unless soon after death - which is not your case, as your past incarnation is many centuries old - or when the deceased has been exceedingly wicked, it cannot affect third parties. But, until it is finally disintegrated and dispersed, it can affect its old *Ego* now, in new form, that individuality within your present body and your past bodies, which is moving ahead from birth to birth. It can give him (the new man) in his physical self, a lascivious, or cruel, or selfish, or avaricious tendency against his better feelings, make him vain and self-opinionated, etc., and have the best of him unless he struggles hard to shake off the incubus. It is the ex-Doubles of the present man and woman which, if the man was a woman in the previous birth, or the woman a man, take the shells or forms of their past incarnations and play the "spirit-wives" and "spirit-husbands" with the unfortunate mortals. It is they again - but let us drop the subject.

I see then in your photograph that at least one cause of your trouble is the influence of your former undissolved Double. But, as I said to you in my last letter, "the best remedy is your *Will*" under the masterful inspiration, and with the help of spirituality. This (the Will) is the one irresistible power in nature and in the psychic world; whatever the phantom or demon, it may be swept into nothingness by concentrating upon it this *Will* and bidding it go.

After-Death Consciousness and Processes by Geoffrey Farthing

CW XIII, 364 [BLAVATSKY LODGE MINUTES]. At a meeting held at Maycot, June 16, 1887, a discussion arose as to the aura and magnetism of any individual. Magnetism, it was stated, is an emanation which arises from all things, the earth, animal and vegetable life; it is a physiological thing and arises from prana; which is the individual life principle. The aura is an individualization of a Universal Life Principle (Jiva) and endures with a man in spite of his periodical changes of state and planes. The aura is the origin of the feeling of sympathy and antipathy; it is a magnetic emanation of prana *but* in combination with manas and buddhi. In this connection it may be noted that memory is the effect of buddhi upon manas. The process of "psychologizing" is performed by will-power and is effected by and affects the aura. A discussion arose as to the distinction between will and desire. Desire has to do with a man's success but less than will or karma. Outside the animal kingdom desire ought only to have concern with one of the higher principles. Desire is a Kamic principle, it is Typhonic, a disturbing power and is opposed to will, which latter is an emanation from the seventh and sixth principles. Desire is an energy which ought to be repressed; when repressed the energy is scattered and goes to the universal energy but is not lost. It is got rid of by the man himself when repressed, but if given effect hangs round his neck like a mill-stone in the form of Karma. After death a man exists in Kama-loka encased in the Kama-rupa or bundle of desires which restrains the higher principles from passing entirely into Devachan. On his return thence man finds the Karma of unrepressed Desire waiting for him at the threshold. Hence the real punishment of Karma arises from the presence of desires which have to be repressed. This is done by the effort of will; which is not infinite and has a beginning and an end. But will is the manifestation of an eternal law which is appreciable only in its effects and in this place it was said that absolute will is not the same as Kosmic Will. Thus Man as microcosmos is gifted with freewill; but is limited by the action of other free wills under the law of universal harmony which is Karma. The real function of willpower is to produce harmony between the law and man. Thus the Mahatma being without desire and outside of the sphere of action of Karma; His real condition is in harmony with nature and is Karma and its agent, and hence is outside its action. His physical body is however still within its limits of action. Thus the direction of will should be towards realizing one's aspirations which are Buddhic, when the intellectual fifth principle is nearly merged in buddhi the sixth. These aspirations may be called "glimpses into the eternal". The lower consciousness mirrors aspirations unconsciously to itself and then itself aspires and is elevated if things are in accord. Such an aspiration would be a tendency towards Theosophy; this instinct if developed becomes a conscious aspiration. A distinction was drawn between obstinacy, firmness and will. Obstinacy results from an obscuration of the reason and may be compared to the two halves of the brain acting in opposition when the work is obstructed. Firmness may be said to result from equilibration of these two. Upon this firmness will is based and starts from this equilibration to work.

CW XIV, 489 The more I see of mediums - for the United States are a true nursery, the most prolific hot-bed for mediums and sensitives of all kinds genuine and artificial - the more I see the danger humanity is surrounded with. Poets speak of the thin partition between this world and the other. They are blind: there is no partition at all except the difference of states in which the living and the dead exist, and the grossness of the physical senses of the majority of mankind. Yet, these senses are our salvation. They were given to us by a wise and sagacious mother and nurse - nature; for, otherwise, *individuality* and even *personality* would have become impossible: the dead would be ever merging into the living, and the latter assimilating the former. Were there around us but one variety of 'spirits', - as well call the dregs of wine, spirits, - the reliquae of those mortals who are dead and gone, one could reconcile oneself with it. We cannot avoid, in some way or other, *assimilating* our dead, and little by little, and unconsciously to ourselves, we become *them* - even physically, especially in the unwise West, where cremation is unknown. *We breathe and devour the dead* - men and animals - with every breath we draw in, as every human breath that goes out makes up the bodies, and feeds the formless creatures in the air that will be men some day. So much for the physical process; for the mental and the intellectual, and also the

After-Death Consciousness and Processes by Geoffrey Farthing

spiritual, it is just the same; we interchange gradually our brain-molecules, our intellectual and even spiritual auras, hence - our thoughts, desire, and aspirations, with those who preceded us. This process is common to humanity in general. It is *a natural one*, and follows the economy and laws of nature, insomuch that one's son may become gradually his own grandfather, and his aunt to boot, imbibing their combined atoms, and thus partially accounting for the possible resemblance, or atavism. But there is another law, an exceptional one, and which manifests itself among mankind sporadically and periodically: the law of *forced* post-mortem assimilation, during the prevalence of which epidemic the dead invade the domain of the living from their respective spheres - though, fortunately, only within the limits of the regions they lived in, and *in which they are buried*. In such cases the duration and intensity of the epidemic depends upon the welcome they receive, upon whether they find the doors opening widely to receive them or not, and whether the necromantic plague is increased by magnetic attraction, the desire of the mediums, sensitives, and the curious themselves, or whether again, the danger being signalled the epidemic is wisely repressed.

Such a periodical visitation is now occurring in America. It began with innocent children - the little Misses Fox - playing unconsciously with this terrible weapon. And, welcomed and passionately invited to 'come in', the whole of the dead community seemed to have rushed in, and got a more or less strong hold of the living. I went on purpose to a family of strong mediums - the Eddys - and watched for over a fortnight, making experiments, which, of course, I kept to myself .. You remember, Vera, how I made experiments for you at Rougodevo, how often I saw the ghosts of those who had been living in the house, and described them to you, for you could never see them .. Well, it was the same daily and nightly in Vermont. I saw and watched these soulless creatures, the shadows of their terrestrial bodies, from which in most cases soul and spirit had fled long ago, but which throve and preserved their semi-material shadows, at the expense of the hundreds of visitors that came and went, as well as of the mediums. And I remarked under the advice and guidance of my Master, that (1) those apparitions which were genuine were produced by the 'ghosts' of those who had lived and died within a certain area of those mountains; (2) those who had died far away were less entire, a mixture of the real shadow and of that which lingered in the personal aura of the visitor for whom it purported to come; and (3) the purely fictitious ones, or as I call them, the reflections of the genuine ghosts or shadows of the deceased personality. To explain myself more clearly, it was not the spooks that assimilated the medium, but the medium, W. Eddy, who assimilated unconsciously to himself the pictures of the dead relatives and friends from the aura of the sitters.

SD I, 577 The Planetary origin of the Monad (Soul) and of its faculties was taught by the Gnostics. On its way to Earth, as on its way back from the Earth, each soul born in, and from, the "Boundless Light", had to pass through the seven planetary regions both ways.

SD II, 424 Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission "within the book volume of the brain", and through countless aeons, with more truth and accuracy than inside any written document or record. "That which is part of our souls is eternal," says Thackeray; and what can be nearer to our souls than that which happens at the dawns of our lives? Those lives are countless, but the soul or spirit that animates us throughout these myriads of existences is the same; and though "the book and volume" of the *physical* brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the divine soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses;

After-Death Consciousness and Processes by Geoffrey Farthing

yet the shadow of events *that were*, just as much as the shadow of the events *that are to come*, is within its perceptive powers, and is ever present before its mind's eye.

Isis I, 302 When the Central Invisible (the Lord Ferho) saw the efforts of the divine *Scintilla*, unwilling to be dragged lower down into the degradation of matter, to liberate itself, he permitted it to shoot out from itself a *monad*, over which, attached to it as by the finest thread, the Divine Scintilla (the soul) had to watch during its ceaseless peregrinations from one form to another. Thus the monad was shot down into the first form of matter and became encased in stone; then, in course of time, through the combined efforts of *living fire* and *living water*, both of which shone their *reflection* upon the stone, the monad crept out of its prison to sunlight as a lichen. From change to change it went higher and higher; the monad, with every new transformation borrowing more of the radiance of its parent, *Scintilla*, which approached it nearer at every transmigration. For "the First Cause", had willed it to proceed in this order"; and destined it to creep on higher until its physical form became once more the *Adam of dust*, shaped in the image of the Adam Kadmon. Before undergoing its last earthly transformation, the external covering of the monad, from the moment of its conception as an embryo, passes in turn, once more, through the phases of the several kingdoms. In its fluidic prison it assumes a vague resemblance at various periods of the gestation to plant, reptile, bird, and animal, until it becomes a human embryo. At the birth of the future man, the monad, radiating with all the glory of its immortal parent which watches it from the seventh sphere, becomes *senseless*. It loses all recollection of the past, and returns to consciousness but gradually, when the instinct of childhood gives way to reason and intelligence. After the separation between the life-principle (astral spirit) and the body takes place, the liberated soul - Monad, exultingly rejoins the mother and father spirit, the radiant Angoeides, and the two, merged into one, forever form, with a glory proportioned to the spiritual purity of the past earth-life, the Adam who has completed the circle of necessity, and is freed from the last vestige of his physical encasement. Henceforth, growing more and more radiant at each step of his upward progress, he mounts the shining path that ends at the point from which he started around the GRAND CYCLE.

Isis I, 317 Physical death, or the death of the body, was a provision of the divine economy for the benefit of man, a provision by means of which he attained the higher ends of his being. But there is another death which is the interruption of the divine order and the destruction of every human element in man's nature, and every possibility of human happiness. This is the spiritual death, which takes place before the dissolution of the body. "There may be a vast development of man's natural mind without that development being accompanied by a particle of love of God, or of unselfish love of man". When one falls into a love of self and love of the world, with its pleasures, losing the divine love of God and of the neighbour, he falls from life to death. The higher principles which constitute the essential elements of his humanity perish, and he lives only on the natural plane of his faculties. Physically he exists, spiritually he is dead.

Isis I, 319 After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner-self to reunite itself with the faintly-glimmering ray of its divine parent is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions and is magnetically drawn into and held within the dense fogs of the material atmosphere. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed *Hades*. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul being formed of elements, the law of evolution must bide its time. Then begins

After-Death Consciousness and Processes by Geoffrey Farthing

the fearful law of compensation, the *Yin-youan* of the Buddhists. This class of spirits are called the "terrestrial" or "*earthly* elementary".

Isis I, 327 That which survives as an *individuality* after the death of the body is the *astral soul*, .. the *mortal* soul, for, according to the Hermetic doctrine, it throws off its more material particles at every progressive change into a higher sphere. .. his *mortal* soul retains all the characteristics of the body after the death of the latter; so much so, indeed, that a man marked with the whip will have his astral body "full of prints and scars". The Divine, the highest and *immortal* spirit, can be neither punished nor rewarded. To maintain such a doctrine would be at the same time absurd and blasphemous, for it is not merely a flame lit at the central and inexhaustible fountain of light, but actually a portion of it, and of identical essence. It assures immortality to the individual astral being in proportion to the willingness of the latter to receive it. So long as the *double* man, *i.e.*, the man of flesh and spirit, keeps within the limits of the law of spiritual continuity; so long as the divine spark lingers in him, however faintly, he is on the road to an immortality in the future state. But those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul - such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.

Isis I, 346 Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *karma* (the power which controls the universe, prompting it to activity), merit and demerit. "It is, therefore, the great desire of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire". They, in whom evil desire is entirely destroyed, are called *Arhats*. Freedom from evil desire insures the possession of a *miraculous* power. At his death, the Arhat is never reincarnated; he invariably attains Nirvana .. Nirvana is the world of *cause*, in which all deceptive effects or delusions of our senses disappear. Nirvana is the highest attainable sphere.

Isis I, 389 At the end of three or four weeks the [human] ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering, like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminae or coats, enclosing a liquid. The laminae approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like a fruit from a bough. The stone has now become changed, by metempsychosis, into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs and develops its features. The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like foetus - the shape of a tadpole - and like an amphibious reptile lives in water, and develops from it. Its monad has not yet become either human or immortal, for the kabalists tell us that that only comes at the "fourth hour". One by one the foetus assumes the characteristics of the human being, the first flutter of the immortal breath passes through his being; he moves; nature opens the way for him; ushers him into the world; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

Isis I, 481 Setting aside the incredible fiction of Lazarus, we will select two cases: the ruler's daughter, recalled to life by Jesus, and the Corinthian bride, resuscitated by Apollonius. In the former case, totally

After-Death Consciousness and Processes by Geoffrey Farthing

disregarding the significant expression of Jesus - "*She is not dead but sleepeth*", the clergy force their god to become a breaker of his own laws and grant unjustly to one what he denies to all others, and with no better object in view than to produce a useless miracle. In the second case, notwithstanding the words of the biographer of Apollonius, so plain and precise that there is not the slightest cause to misunderstand them, they charge Philostratus with deliberate imposture. Who could be fairer than he, who less open to the charge of mystification, when, in describing the resuscitation of the young girl by the Tyanian sage, in the presence of a large concourse of people, the biographer says, "she had *seemed* to die"?

In other words, he very clearly indicates a case of suspended animation; and then adds immediately, "as the rain fell very fast on the young girl", while she was being carried to the pile, "with her face turned upwards, this *also*, might have excited her senses. Does this not show most plainly that Philostratus saw *no* miracle in that resuscitation? Does it not rather imply, if anything, the great learning and skill of Apollonius, "who like Asclepiades had the merit of distinguishing at a glance between real and apparent death?"

A resuscitation, after the soul and spirit have entirely separated from the body, and the last electric thread is severed, is as impossible as for a once disembodied spirit to reincarnate itself once more on this earth, except as described in previous chapters. "A leaf, once fallen off, does not reattach itself to the branch," said Eliphas Levi. "The caterpillar becomes a butterfly, but the butterfly does not again return to the grub. Nature closes the door behind all that passes, and pushes life forward. Forms pass, thought remains, and does not recall that which it has once exhausted."

Isis II, 153 .. Moses, like certain other god-like men, was believed to have reached the highest of all states on earth: -the rarest of all psychological phenomena, the perfect union of the immortal spirit with the terrestrial *duad* had occurred. The trinity was complete. A *god* was incarnate. But how rare such incarnations!

That expression, "Ye are gods", which, to our biblical students, is a mere abstraction, has for the kabalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god - the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely -inhabited man may tower far above his kind, evince a god-like wisdom, and display deific powers; for while the rest of mortals around him are but *overshadowed* by their DIVINE SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth. His prize is secured. Henceforth he will live forever in eternal life. Not only he may have "dominion" over all the works of creation by employing the "excellence" of the NAME (the ineffable one) but be higher in this life, not as Paul is made to say, "a little lower than the angels".

Isis II, 565 .. a man striving after spiritual perfection must have *three* births: 1st Physical from his mortal parents; 2nd *Spiritual*, through religious sacrifice (initiation); 3rd His final birth into the world of spirit - at death. Though it may seem strange that we should have to go to the old land of the Punjab and the

After-Death Consciousness and Processes by Geoffrey Farthing

banks of the sacred Ganges, for an interpreter of words spoken in Jerusalem and expounded on the banks of the Jordan, the fact is evident. This second birth, or regeneration of spirit, after the natural birth of that which is born of the flesh, might have astonished a Jewish ruler. Nevertheless, it had been taught 3,000 years before the appearance of the great Galilean prophet, not only in old India but to all the *epoptae* of the Pagan initiation, who were instructed in the great mysteries of LIFE and DEATH. This secret of secrets, that *soul* is not knit to flesh, was practically demonstrated in the instance of the Yogis, the followers of Kapila. Having emancipated their souls from the fetters of *Prakriti*, or *Mahat* (the physical perception of the senses and mind - in one case, creation), they so developed their soul-power and *will-force*, as to have actually enabled themselves, while on earth, to communicate with the supernal worlds, and perform what is bunglingly termed "miracles". Men whose astral spirits have attained on earth the *nehreyasa*, or the *mukti*, are half-gods; disembodied spirits, they reach Moksha or *Nirvana*, and this is their *second* spiritual birth.

ML 47:47 You want to know why it is deemed supremely difficult if not utterly impossible for pure *disembodied* Spirits to communicate with men through mediums or *Phantomosophy*. I say, because:-

- (a) On account of the antagonistic atmospheres respectively surrounding these worlds;
- (b) Of the entire dissimilarity of physiological and spiritual conditions; and -
- (c) Because that chain of worlds I have just been telling you about, is not only an *epicycloid* but an elliptical orbit of existences, having, as every ellipse, not one but two points -two *foci*, which can never approach each other; Man being at one focus of it and pure Spirit at the other.

To this you might object. I can neither help it, nor change the fact, but there is still another and far mightier impediment. Like a rosary composed of white and black beads alternating with each other, so that concatenation of worlds is made up of worlds of CAUSES and worlds of EFFECTS, the latter - the direct result produced by the former. Thus it becomes evident that every sphere of Causes and our Earth is one - is not only inter-linked with, and surrounded by, but actually separated from its nearest neighbour - the higher sphere of Causality - by an impenetrable atmosphere (in its spiritual sense) of effects bordering on, and even interlinking, never mixing with - the next sphere: for one is active, the other - passive, the world of causes *positive*, that of effects - *negative*. This passive resistance can be overcome but under conditions, of which your most learned Spiritualists have not the faintest idea. All movement is, so to say, polar. It is very difficult to convey my meaning to you at this point; but I will go to the end. I am aware of my failure to bring before you these - to us - axiomatic truths - in any other form but that of a simple logical postulate - if so much - they being capable of absolute and unequivocal demonstration, but to the highest Seers. But, I'll give you food for thinking if nothing else.

(48:48) The intermediary spheres, being the projected shadows of the Worlds of Causes - are negated by the last. They are the great halting places, the stations in which the new *Self-Conscious Egos* to be - the self begotten progeny of the old and disembodied Egos of our planet, are gestated. Before the new phoenix, reborn of the ashes of its parents, can soar higher, to a better, more spiritual, and perfect world - still a world of matter - it has to pass through the process of a new birth, so to say; and, as on our earth, where the two-thirds of infants are either still born or die in infancy, so in our "world of effects." On earth

After-Death Consciousness and Processes by Geoffrey Farthing

it is the physiological and mental defects, the sins of the progenitors which are visited upon the issue; in that land of shadows, the new and yet unconscious Ego-foetus becomes the just victim of the transgressions of its old *Self*, whose *karma* - merit or demerit - will alone weave out its future destiny. In that world, my good friend, we find but unconscious, self-acting, ex-human machines, souls in their transition state, whose dormant faculties and individuality lie as a butterfly in its chrysalis; and Spiritualists would have them talk sense! Caught at times, into the vortex of the abnormal "*mediumistic*" current, they become the unconscious echoes of thoughts and ideas crystallized around those present. Every *positive*, well-directed mind is capable of neutralizing such secondary effects in a trance room. The world below ours is worse yet. The former is harmless at least; it is more sinned against by being disturbed, than sinning; the latter allowing the retention of full consciousness as being a hundredfold more material, is positively dangerous. The notions of hells and purgatory, of paradises and resurrections are all caricatured, distorted echoes of the primeval one Truth, taught humanity in the infancy of its races by every First Messenger - the Planetary Spirit mentioned on the reverse of page the third - and whose remembrance lingered in the memory of man as Elu of the Chaldees, Osiris the Egyptian, Vishnu, the first Buddhas and so on.

(49:49) The lower world of effects is the sphere of such distorted Thoughts; of the most sensual conceptions, and pictures; of anthropomorphic deities, the out-creations of their creators, the sensual human minds of people who have never out-grown their *brutehood* on earth. Remembering thoughts are things - have tenacity, coherence, and life, - that they are real entities - the rest will become plain. Disembodied - the creator is attracted naturally to its creation and creatures; sucked in - by the Maelstrom dug out by his own hands ..

ML 51:51 For countless generations hath the adept builded a fane of imperishable rocks, a giant's Tower of INFINITE THOUGHT, wherein the Titan dwelt, and will yet, if need be, dwell alone, emerging from it but at the end of every cycle, to invite the elect of mankind to co-operate with him and help in his turn enlighten superstitious man. And we will go on in that periodical work of ours; we will not allow ourselves to be baffled in our philanthropic attempts until that day when the foundations of a new continent of thought are so firmly built that no amount of opposition and ignorant malice guided by the Brethren of the Shadow will be found to prevail.

ML 71:71 The worlds of effects are not lokas or localities. They are the shadow of the world of causes their *souls* - worlds having like men their seven principles which develop and grow simultaneously, with the body. Thus the *body* of man is wedded to and remains for ever within the body of his planet: his individual *jivatma* life principle that which is called in physiology *animal spirits* returns after death to its source - *Fohat*; his *linga shariram* will be drawn into *Akasha*; his *Kama rupa* will recombine with the Universal *Sakti* - the Will-Force, or universal energy: his "animal soul" borrowed from the breath of *Universal Mind* will return to the Dhyan Chohans: his sixth principle - whether drawn into or rejected from the matrix of the Great Passive Principle must remain in its own sphere - either as part of the crude material or as an individualized entity to be reborn in a higher world of causes. The seventh will carry it from the *Devachan* and follow the new *Ego* to its place of rebirth ..

ML 73:73 All is one Law. Man has his seven principles, the germs of which he brings with him at his birth. So has a planet or world. From first to last every sphere has its world of effects, the passing through which will afford a place of final rest to each of the human principles - the seventh principle excepted.

After-Death Consciousness and Processes by Geoffrey Farthing

ML 104:107 .. had the reverend translator been acquainted with the true doctrine a little better - he would have (1) divided the Devas into two classes - and called them the "*Rupa-devas*" and the "*Arupa-devas*" (the "*form*" - or objective, and the "*formless*" or subjective *Dhyan Chohans*); and (2) would have done the same for his class of "men", since there are *shells*, and "*Mara-rupas*" - i.e. bodies doomed to annihilation. All these are:

(1)	<i>Rupa-devas</i>	<i>Dhyan Chohans</i> , having forms	Ex-men
(2)	<i>Arupa-devas</i>	<i>Dhyan Chohans</i> , having no forms	
(3)	<i>Pisachas</i>	(two-principled) ghosts.	
(4)	<i>Mara-rupa</i>	Doomed to <i>death</i> (3 principled).	
(5)	<i>Asuras</i>	Elementals - having human form	Future men
(6)	<i>Beasts</i>	Elementals - 2nd class - animal Elementals.	
(7)	<i>Rakshasas</i> (Demons)	Souls or Astral Forms of sorcerers; men who have reached the apex of knowledge in the forbidden art. Dead or alive they have, so to say <i>cheated</i> nature; but it is only temporary - until our planet goes into <i>obscuration</i> , after which they have <i>volens volens</i> to be <i>annihilated</i> .	

It is these *seven* groups that form the principal divisions of the Dwellers of the subjective world around us. It is in stock No.1, that are the *intelligent* Rulers of this world of Matter, and who, with all this intelligence are but the blindly obedient instruments of the ONE; the active agents of a Passive Principle.

ML 126:129 We call "immortal" but the one *Life* in its universal collectivity and entire or Absolute Abstraction; that which has neither beginning nor end, nor any break in its continuity. Does the term apply to anything else? Certainly it does not. Therefore the earliest Chaldeans had several prefixes to the word "immortality", one of which is the Greek, rarely-used term - *panaeonic* immortality, i.e. beginning with the *manvantara* and ending with the *pralaya* of our Solar Universe. It lasts the aeon, or "period" of our *pan* or "*all* nature". Immortal then is he, in the *panaeonic* immortality whose distinct consciousness and perception of *Self under whatever form* - undergoes no disjunction at any time not for one second, during the period of his *Egoship*. Those periods are several in number, each having its distinct name in the secret doctrines of the Chaldeans, Greeks, Egyptians and Aryans, and, were they but amenable to translation, - which they are not, at least so long as the idea involved remains inconceivable to the Western mind - I could give them to you. Suffice for you, for the present to know, that a man, an *Ego* like yours or mine, may be immortal from one to the other Round. Let us say I begin my immortality at the present fourth Round, i.e., having become a *full adept* (which unhappily I am not) I arrest the hand of Death at will, and when finally obliged to submit to it, my knowledge of the secrets of nature puts me in a position to retain my consciousness and distinct perception of Self as an object to my own reflective consciousness and cognition; and thus avoiding all such dismemberments of principles, that as a *rule* take place after the physical death of average humanity, I remain as Koothoomi in my *Ego* throughout the whole series of births and lives across the seven worlds and *Arupa-Lokas* until finally I land again on this earth among the fifth race of men of the full fifth Round beings. I would have been, in such a case - "immortal" for an inconceivable (to you) long period, embracing many milliards of years. And yet am "I"

After-Death Consciousness and Processes by Geoffrey Farthing

truly immortal for all that? Unless I make the same efforts as I do now, to secure for myself another such furlough from Nature's Law, Koothoomi will vanish and may become a Mr Smith or an innocent Babu, when his leave expires. There are men who become such mighty beings, there are men among us who may become immortal during the remainder of the Rounds, and then take their appointed place among the highest Chohans, the Planetary *conscious* "Ego-Spirits". Of course the Monad "never perishes whatever happens," ..

ML 142:146 Q. What is the good of the whole cyclic process if spirit only emerges at the end of all things pure and impersonal as it was at first before its descent into matter? (And the portions taken away from the fifth?)

ML 154:158 A. What emerges at the end of all things is not only "pure and impersonal spirit", but the collective "personal" remembrances skimmed off every new fifth principle in the long series of being. And, if at the end of all things - say in some million of millions years hence, Spirit will have to rest in its pure, *impersonal non-existence*, as the ONE or the absolute, still there must be "*some good*" in the cyclic process, since every purified *Ego* has the chance in the long *interims* between objective being upon the planets to *exist* as a Dhyan Chohan - from the lowest "Deva-Chanee" to the highest Planetary, enjoying the fruits of its collective lives.

But what is "Spirit" pure and impersonal *per se*? Is it possible that you should not have realized yet our meaning? why, such a *Spirit* is a nonentity, a pure abstraction, an absolute blank to our senses - even to the most spiritual. It becomes *something* since matter is infinite and indestructible and *non-existent* without Spirit which, in matter, is Life. Separated from matter it becomes the absolute negation of *life* and *being*, whereas matter is inseparable from it. Ask those who offer the objection, whether they know anything of "life" and "consciousness" beyond what they now feel on earth. What conception can they have - unless natural born seers - of the state and consciousness of one's individuality after it has separated itself from gross earthly body? *What is the good* of the whole process of life on earth - you may ask them, in your turn - if, we are as good as "pure" *unconscious* entities before birth, during sleep, and, at the end of our career? Is not death, according to the teachings of Science, followed by the same state of unconsciousness as the one before *birth*? Does not life when it quits our body become as impersonal as it was before it animated the foetus? Life, after all, - the greatest problem within the ken of human conception is a mystery that the greatest of your men of Science will never solve. In order to be correctly comprehended, it has to be studied in the entire series of its manifestations, otherwise it can never be, not only fathomed, but even comprehended in its easiest form - life, as a state of *being* on this earth. It can never be grasped so long as it is studied separately and apart from universal life.

ML 143:147 Q. "The full remembrance of our lives will come but at the end of the *minor cycle*." - Does "minor cycle" here mean one round, or the whole Manvantara of our planetary chain? That is, do we remember our past lives in the Deva Chan of world Z at the end of each round, or only at the end of the seventh round?

ML 167:171 A. Yes; the "full" remembrance of our lives (*collective* lives) will return back at the end of *all the seven rounds*, at the threshold of the long, long Nirvana that awaits us after we leave Globe Z. At the end of isolated Rounds, we remember but the sum total of our last impressions, those we had selected, or that have rather *forced* themselves upon us and followed us in *Deva Chan*. Those are all

After-Death Consciousness and Processes by Geoffrey Farthing

"probationary" lives with large indulgences and new trials afforded us with every new life. But at the close of the minor cycle, after the completion of all the seven Rounds, there awaits *us no other* mercy but the cup of good deeds, of *merit*, outweighing that of *evil* deeds and *demerit* in the scales of Retributive Justice. Bad, irretrievably bad must be that *Ego* that yields no mite from its fifth Principle, and *has* to be annihilated, to disappear in the *Eighth Sphere*. A mite, as I say, collected from the Personal Ego suffices to save him from the dreary Fate. Not so after the completion of the great cycle; either a long Nirvana of Bliss (unconscious though it be in the, and according to, your crude conceptions); after which - life as a Dhyān Chohan for a whole Manvantara, or else "*Avitchi Nirvana*" and a Manvantara of misery and Horror as a ----, you must not hear the word nor I - pronounce or write it. But "those" have nought to do with the mortals who pass through the seven spheres. The *collective* Karma of a future Planetary is as lovely as the collective Karma of a ---- is terrible.

ML 144:147 Q. "The spiritual Ego goes circling through the worlds, retaining what it possesses of identity and self-consciousness, always neither more nor less (a) But it is continually evolving personalities, in which at all events the sense of identity while it remains united with them is very complete. (b) Now these personalities I understand to be absolutely new evolutions in each case. A.P. Sinnett is, for what it is worth, - absolutely a new invention. Now it will leave a shell behind which will survive for a time (c) assuming that the spiritual monad temporarily engaged in this incarnation will find enough decent material in the fifth to lay hold of. (d) That shell will have no consciousness directly after death, because "it requires a certain time to establish its new centre of gravity and evolve its perception proper". (e) But how much consciousness will it have when it has done this? (f) Will it still *be* A.P. Sinnett of which the spiritual Ego, will think, even at the last, as of a person it had known - or will it be conscious that the individuality is gone? Will it be able to reason about itself at all, and to remember anything of its once higher interest? Will it remember the name it bore? (g) or is it only inflated with recollections of this sort in mediumistic presence, remaining asleep at other times? (h) And is it conscious of losing anything that feels like life as it gradually disintegrates?

ML 171:174 A. A more or less complete, still dim recollection of its personality, and of its purely *physical* life. As in the cases of complete insanity the final severance of the two higher duads (7th 6th and 5th 4th) at the moment of the former going into gestation, digs an impassable gulf between the two. It is not even a portion of the fifth that is carried away - least of all 2.1/2 principles as Mr Hume crudely puts it in his *Fragments* that go into Deva Chan leaving but 1.1/2 principles behind. The *Manas* shorn of its finest attributes, becomes like a flower from which all the aroma has suddenly departed, a rose crushed, and having been made to yield all its oil for the *attar* manufacture purposes; what is left behind is but the smell of decaying grass, earth and rotteness.

(a) Question the second is sufficiently answered, I believe. (Your second para.) The spiritual *Ego* goes on evolving personalities, in which "the sense of identity" is *very complete* while living. After their separation from the *physical* Ego, that sense returns very dim, and belongs wholly to the recollections of the *physical* man. The shell may be a perfect Sinnett when wholly engrossed in a game of cards at his club, and when either losing or winning a large sum of money - or a Babu Smut Murky Dass trying to cheat his principal out of a sum of rupees. In both cases - ex-editor and Babu will - as shells, remind anyone who will have the privilege of enjoying an hour's chat with the illustrious, disembodied angels, more of the inmates of a lunatic asylum made to play parts in private theatricals as means of hygienic recreation, than of the Caesars or Hamlets they would represent. The slightest shock will throw them off the track and send them off raving.

After-Death Consciousness and Processes by Geoffrey Farthing

(172:175) (b) An error. A.P. Sinnett is *not* "an absolutely *new* invention". He is the child and creation of his antecedent personal self; the *Karmic* progeny for all he knows, of Nonius Asprena, Consul of the Emperor Domitian - (94 A.D.) together with Arricinius Clementus, and friend of the *Flamen Dealis* of that day (the high priest of Jupiter and chief of the *Flamenes*) or of that *Flamens* himself - which would account for A.P. Sinnett's suddenly developed love for mysticism. A.P.S. - the friend and brother of K.H. will go to *Deva Chan*; and A.P.S., the Editor and the lawn-tennis man, the Don Juan, in a *mild* way, in the palmy days of "Saints, Sinners and Sceneries", identifying himself by mentioning a usually covered mole or scar, - will, perhaps, be abusing the Babus through a medium to some old friend in California or London.

(c) It *will* find "enough decent material" and to spare. A few years of Theosophy will furnish it.

(d) Perfectly correctly defined.

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

(f) The Spiritual Ego will not think of the A.P.S., *the shell*, any more than it will think of the last suit of clothes it wore; nor will it be conscious that the individuality is gone, since that only *individuality* and *Spiritual personality* it will then behold in itself alone. *Nosce te ipsum* is a direct command of the oracle to the *Spiritual monad* in *Deva Chan*; and the "heresy of Individuality" is a doctrine propounded by *Tathagatha* with an eye to the Shell. The latter whose bumptiousness is as proverbial as that of the medium when reminded that it *is* A.P.S. - will echo out: "Of course, no doubt, hand me over some preserved peaches I devoured with such an appetite for breakfast, and a glass of claret!" - and who after this who knew A.P.S. at Allahabad, will dare doubt his identity? And when left alone for one short instant by some disturbance in the circle, or the thought of the medium wandering for a moment to some other person - that shell will begin to hesitate in its *thoughts* whether it is A.P.S., S. Wheeler, or Ratigan; and end by assuring itself it is Julius Caesar. (g) - and by finally "remaining asleep".

(h) No, it is not conscious of this loss of cohesion. Besides, such a feeling in a shell being quite useless for nature's purposes, it could hardly realize something that could be never even dreamed by a medium or its affinities. It is dimly conscious of its own physical death - after a prolonged period of time though - that's all. The few exceptions to this rule - cases of half successful sorcerers, of very wicked persons passionately attached to the Self - offer a real danger to the living. These very material shells, whose last dying thought was Self, - Self, - Self, - and to live, to live! will often feel it instinctively. So do some suicides, though not all. What happens then is terrible for it becomes a case of *post mortem* licanthropy. The shell will cling so tenaciously to its semblance of life that it will seek refuge in a new organism in any beast - in a dog, a hyaena, a bird, when no human organism is close at hand - rather than submit to annihilation.

ML 195:198 The "minor cycle" meant, is, of course, the completion of the seventh *Round*, as decided upon and explained. Besides that at the end of each of the seven rounds come a *less* "full" remembrance; only of the devachanic experiences taking place between the numerous births at the end of each *personal* life. But the *complete* recollection of all lives - (earthly and devachanic) *omniscience* - in

After-Death Consciousness and Processes by Geoffrey Farthing

short comes but at the great end of the full seven Rounds (unless one had become in the interim a Bodhisatwa, an Arhat) - the "threshold" of Nirvana meaning an indefinite period. Naturally a man, a *Seventh-rounder* (who completes his earthly migrations at the beginning of the last race and ring) will have to wait longer at the threshold than one of the very last of those Rounds. That *Life* of the Elect between the minor Pralaya and Nirvana - or rather *before* the Pralaya is the *Great Reward*, the grandest, in fact, since it makes of the Ego (though he may never have been an adept, but simply a worthy, virtuous man in *most* of his existences) - virtually a God, an omniscient, conscious being, a candidate - for eternities of aeons - for a Dhyan Chohan .. Enough - I am betraying the mysteries of initiation. But what has NIRVANA to do with the recollections of objective existences? That is a state still higher and in which all things objective are forgotten. It is a State of Absolute Rest and assimilation with Parabrahm - it is Parabrahm itself. Oh, for the sad ignorance of our philosophical truths in the West, and for the inability of your greatest intellects to seize the true spirit of those teachings. What shall we - what can we do!

EWS, 185 THOUGHTS ON KAMA-LOKA

Suggested by Mr Sinnett's paper on the same subject (vide the *Theosophist*, February 1885, page 106)

In considering this subject we must, above all things, take care to realize that the seven principles in man are not several entities or substances that can be separated and each considered as a distinct individuality having definite characteristics peculiar to itself. In Sanskrit the different principles are called *Upadhis*, *i.e.*, the sheaths or seats of the different states of existence of the ONE LIFE.

The seat of consciousness which gives rise to the feeling of individuality and the sense "I am I" is in the fifth principle.

If there is no fifth principle, *i.e.*, if there is no consciousness of individuality, all the other states of existence are non-existent, for without a percipient ego there can be neither perception nor any object of perception. Hence it is said, that without the son (the germ of consciousness in the Logos roused into activity at the time of Cosmic evolution) there is no Father or Mother. The Father and the Holy Ghost come into existence when the Son is born, and this is the true occult explanation of the Trinity in Unity and Unity in Trinity. Perhaps it may be objected that animals can take cognisance of existence although they have no fifth principle; but the reason of this is that, although the fifth principle is not *united* to the lower principles of the animals, it yet *overshadows* them. Thus, properly speaking, it is the fifth principle only which plays a prominent part in the various states of man in life and after death. By its association (no matter how, for the present) with the lower principles, it generates earthly and material tendencies which attract it downwards. At the same time, being *overshadowed* by *its* father, the sixth and seventh principles, it generates higher aspirations which attract it upwards. After physical death, when the entity passes into *Kama-Loka*, the real struggle is confined to the fifth principle alone, that is, to the seat of consciousness together with the affinities generated in it during its earthly incarnation. In *Kama-Loka*, therefore, the fourth principle of *Kama-Rupa* which is the *Upadhi*, or seat of all earthly desires and passions, etc., drags towards itself those affinities of the fifth principle which are of a material nature, while the higher aspirations are attracted towards the sixth and the seventh principles. The conception may be made clear by remembering that the seventh principle is the source of energy, while the sixth principle is merely the energy radiated by the seventh. The states of existence of man may be divided into three which can be again divided into seven. The first three are:- physical life, astral life and spiritual

After-Death Consciousness and Processes by Geoffrey Farthing

life. The seven states are :- (1) Physical life, (2) the state between physical and astral life, (3) the astral life, (4) the state between the astral life and the spiritual life, and (5, 6, 7,) the three states of spiritual life. In physical life, all the physical activities are strong while the astral life is exhibited in the temporary cessation of the functions of physical activities, as takes place in sleep, *etc.* Each life manifests itself only on those spheres to which its organization is adapted. Thus for manifestation on this physical world a physical organism is essential, and without its help no activity can be manifested in this sphere. In this life we have, as it were, brought with us such an accretion of principles as has been produced by the *effects* of the causes generated in a previous incarnation. At the same time we have an organization which enables us to generate new causes. When the physical body is worn out by the activities manifested through it, the cohesive force which held its particles together becomes weaker and weaker until physical death takes place. We do not therefore die at once (except in cases of sudden death caused by accidents, *etc.*), but are gradually dying every moment of our lives. The vital principle, finding its present *Sthulasariram* unfit for habitation, leaves it, to animate some other *Sthulasariram*. The third principle, which is the agglomeration of the magnetic emanations of the physical body, cannot but die at the death of the latter. The fourth principle, however, by its contact with the third in physical life, has gathered round itself some of its essence. But this essence is like the smell of a rose, which lingers only for a time after the rose has been destroyed. Hence it is that the so-called astral body is seen at a distance by the friends or relatives of a dying man. The concentrated thought, an intense desire to see a friend, *etc.*, clothes itself in the fourth principle which, by the essence of the third gathered around itself, makes itself objective to the distant friend. And such a manifestation is possible, only so long as this essence is retained. This is the reason for the Hindu custom of burning the dead, for when the body is once burnt, no more astral essence can be drawn out of it. But a buried body, although in the process of decomposition, still furnishes the aura, however feeble it may be, through which the dead entity finds itself able to manifest itself. In the dying man the struggle between the physical and the astral man goes on till it ends on physical death. This result produces a shock stunning the astral man who passes into a state of unconscious sleep until he re-awakens into the *Kama-Loka*. This sleep is the second state of existence. It will thus become apparent why it is that "apparitions" are seen some time after the supposed death of the man. But on careful examination it may be found that the man only *appears* to be dead; and although the medical faculty may not be able to detect any signs of life in him, still, in reality, the struggle between the physical and the astral man is not yet ended.

It is because this struggle is silently going on that the ancients enjoined solemn silence in the awful presence of death. When the man awakens into the *Kama-Loka*, he begins his third state of existence. The physical organization, which alone enables *man* to produce causes, is not there, and he is, as it were, concerned only with those affinities which he has already engendered. While this struggle in the fifth principle is going on, it is almost impossible for the entity to manifest itself upon earth. And when a dweller on this earth tries to establish a connection with that entity, he only disturbs its peace. Hence it is that the ancients prohibited these practices, to which they gave the name of necromancy, as deadly sin. The nature of the struggle depends upon the tendencies engendered by the individual in his physical life. If he was too material, too gross, too sensual, and if he had hardly any spiritual aspirations, then the downward attraction of the lower affinities causes an assimilation of the lower consciousness with the fourth principle. The man then becomes a sort of astral animal, and continues in that state until, in process of time, the astral entity is disintegrated. The few spiritual aspirations that he might have had are transferred to the *monad*; but the separate *consciousness* being dragged into the animal soul dies with it and his *personality* is thus annihilated. If a man, on the other hand, is tolerably spiritual, as most of our fellow men are, then the struggle in *Kama-Loka* varies according to the nature of his affinities; until the *consciousness* being linked to the higher ones is entirely separated from the "astral shell", and is ready to go into *Devachan*. It will thus be seen that in any case intercourse with the *Kama-Loka* entities is

After-Death Consciousness and Processes by Geoffrey Farthing

detrimental to the progress of those entities and also injurious to the person indulging in such intercourse. This interruption is just as bad and even far worse than the disturbance in the death-chamber on this physical plane. When it is remembered that the fourth principle by its contact with the fifth has assimilated to itself the *essence* of the latter, it becomes an easy matter to account for those rare phenomena in which a high degree of intelligence has been exhibited by the *Kama-Loka* entities dragged into mediumistic *séances*. Of course there are cases in which an "astral shell" acts merely as a mirror through which the intelligence of the "medium" is reflected, as there are others in which "elementals" make use of these "astral shells". But in those cases where the *Kama-Loka* entities actually appear and exhibit a rare intelligence, it is on account of the *essence* absorbed by the fourth principle during its connection with the fifth. There are again cases in which the *Kama-Loka* entities of "suicides" and of persons dying unnatural and accidental deaths may appear and exhibit rare intelligence, because those entities have to live in *Kama-Loka* the period they would have passed on earth if those accidents had not carried them away - before the struggle between the astral and spiritual affinities commences. The causes engendered by them during earth-life are not yet ripe for fruition and they must wait their natural time. But to recall these into "mediumistic" circles is equally dangerous as in the above-mentioned cases, and for the very same reasons. It may not be positively injurious in all cases, but at any rate the process is fraught with danger and should not be undertaken by inexperienced persons. As regards those good persons who, it is apprehended, may on account of some unsatisfied desire linger on earth, the Hindus have a peculiar custom which is generally relegated to the limbo of exploded superstitions, because its scientific rationale is not properly understood. If the desire be of a spiritual nature, then of course it is only concerned with the spiritual affinities set up in the *Manas*. But if it be of a material nature, such as some act to be done for the welfare of a friend or family, *etc., etc.*, then only need it be taken into account. In ancient times, an initiate or adept was always present in a death chamber, and attended to the necessary conditions and thus released the dying man from his earthly attractions. This is the real origin of "extreme unction" in the Roman Catholic Church and the custom of having a priest near the dying man in other religions. Gradually as a materializing tendency began to assert itself, the Hindus invented a ceremony which is the next best thing they could do under the circumstances. It is a general belief among them that after physical death, the entity lingers on the earth for a period of ten days before passing into any other state of existence. During this period they perform a regular daily ceremony in which they prepare some rice balls and put them before crows. The belief is that crows are so sensitive as to detect any astral figure they see. If the man dies, having some unsatisfied desire, then his astral figure covers the rice balls which the crows cannot touch. If the balls are immediately touched, then it is concluded that the man having no unsatisfied desire is no longer earth-bound. But if they are not, then the relatives of the dead person go on recounting all the wishes of the latter, that they can possibly think of, promising at the same time to fulfil them. When the right thing is hit on, then it is believed the entity immediately goes off to its sphere, and the crows touch the balls. Whatever it may be, the Hindus have a horror of those elementaries, and instead of dragging them into *séances* they try by every possible means to release them from the earth's atmosphere. When the struggle between the lower affinities and the higher aspirations of the man is ended in *Kama-Loka*, astral death takes place in that sphere as does physical death on this earth. The shock of death again throws the entity into a state of unconsciousness before its passage into *Devachan*. The "shell" left behind may manifest itself until it is disintegrated, but it is not the real spiritual man; and the rare intelligence exhibited by it, occasionally, is the radiation of the aura caught by it during its connection with the spiritual individuality. From its fourth state of existence, it reawakens in *Devachan*, the conditions of which, according to Hindu books are, *Salokata*, *Samipata* and *Sayujata*. In the lowest state, *i.e.*, of *Salokata* the entity is only under the *influence* of the sixth and the seventh principle, while in the second state, *i.e.* of *Samipata*, it is *fully overshadowed* by the latter. It is in the *Sayujata* state only that it is fully merged into its *Logos* to be thrown again into re-incarnation when it has fully enjoyed the effects of the spiritual aspirations created by it. It is only very highly spiritualized entities that reach this higher state of *Devachan*. Of course, the cases of adepts are here entirely left out

After-Death Consciousness and Processes by Geoffrey Farthing

of consideration for as the *Bhagavat Gita* says, the *Gnyani* reaches that state from which there is no re-birth and which is called *Moksha* or *Mukti*. The period of gestation between the *Devachanic* condition and the physical re-birth may be called the eighth state; but in the Hindu books the physical life being the basis of the seven after-states is not included in the category of the *Sapta* higher *lokas*, just as in the septenary principles, *Parabrahma* is not taken into account for the very same reason. From the subjective stand-point, the *Parabrahman*, and from the objective stand-point the *Sthulasariram*, are not included in the septenary division, as the former is the basis upon which the whole structure is built.

MAHATMA LETTER No. 16

[Mr Sinnett's queries are indented]

The remarks appended to a letter in the last *Theosophist*, page 226, col. 1, strike me as very important and as qualifying - I do not say contradicting - a good deal of what we have hitherto been told *in re* Spiritualism.

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

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

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

"Many thousand myriads of systems of worlds beyond this (ours) there is a region of Bliss called *Sukhavati* ... This region is encircled with *seven* rows of railings, *seven* rows of vast curtains, *seven* rows of waving trees; this holy abode of Arhats is governed by the Tathagatas (Dhyan Chohans) and is possessed by the Bodhisatwas. It hath *seven* precious lakes, in the midst of which flow crystalline waters having '*seven and one*' properties, or distinctive qualities (the 7 principles emanating from the ONE). This, O, Sariputra is the 'Deva Chan'. Its divine Udambara flower casts a root *in the shadow of every earth*, and blossoms for all those who reach it. Those born in the blessed region are truly felicitous, there are no more griefs or sorrows *in that cycle* for them ... Myriads of Spirits (*Lha*) resort there for rest and then *return to their own regions*. Again, O, Sariputra, in that land of joy many who are born in it are *Avaivartyas* ..." etc., etc.

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

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

After-Death Consciousness and Processes by Geoffrey Farthing

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

(3) "Who goes to Deva Chan?" The personal Ego of course, but beatified, purified, holy. Every Ego - the combination of the sixth and seventh principles - which after the period of unconscious gestation is reborn into the Deva-Chan, is of necessity as innocent and pure as a new-born babe. The fact of his being reborn at all, shows the preponderance of good over evil in his old personality. And while the Karma (of evil) steps aside for the time being to follow him in his future earth-reincarnations, he brings along with him but the Karma of his good deeds, words, and thoughts, into this Deva-Chan. Bad is a relative term for us - as you were told more than once before, - and the Law of Retribution is the only law that never errs. Hence all those who have not slipped down into the mire of unredeemable sin and bestiality - go to the Deva Chan. They will have to pay for their sins, voluntary and involuntary, later on. Meanwhile they are rewarded; receive the *effects* of the *causes* produced by them.

Of course it is a *state*, one, so to say, of *intense selfishness* during which an *Ego* reaps the reward of his *unselfishness* on earth. He is completely engrossed in the bliss of all his personal earthly affections, preferences and thoughts, and gathers in the fruits of his meritorious actions. No pain, no grief nor even the shadow of a sorrow comes to darken the bright horizon of his unalloyed happiness; *for it is a state of perpetual "Maya"*.

Since the conscious perception of one's *personality* on earth is but an evanescent dream that sense will be equally that of a dream in the Deva-Chan - only a hundred fold intensified. So much so indeed, that the happy Ego is unable to see through the veil the evils, sorrows and woes to which those it loved on earth may be subjected to. It lives in a sweet dream with its loved ones - whether gone before, or yet remaining on earth; it has them near itself, as happy, as blissful and as innocent as the disembodied dreamer himself; and yet, apart from rare visions the denizens of our gross planet feel it not. It is in this, during *such* a condition of complete *Maya* that the Souls or astral Egos of pure, loving sensitives, labouring under the same illusion, think their loved ones come down to them on earth, while it is their own Spirits that are raised towards those in the Deva-Chan. Many of the *subjective* spiritual communications - most of them when the sensitives are pure minded - are real; but it is most difficult for the *uninitiated* medium to fix in his mind the true and correct pictures of what he sees and hears. Some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylised, so to say, by the aura of the Spirit in the Deva-Chan, becomes for a few minutes *that departed personality*, and writes in the hand writing of the latter, in his language and in his thoughts, as they were during his life time. The two spirits become blended in one; and, the preponderance of one over the other during such phenomena determines the preponderance of *personality* in the characteristics exhibited in such writings, and "trance speaking". What you call "rapport" is in plain fact an identity of molecular vibration between the astral part of the incarnate medium and the astral part of the disincarnate personality. I have just noticed an article *on smell* by some English Professor (which I will cause to be reviewed in the *Theosophist* and say a few words), and find in it something that applies to our case. As, in music, two different sounds may be in accord and separately distinguishable, and this harmony or discord depends upon the synchronous vibrations and complementary periods; so there is *rapport* between medium and "control" when their astral molecules move in accord. And the question whether the communication shall reflect more of the one personal idiosyncrasy, or the other, is determined by the relative intensity of the two sets of vibrations in the compound wave of *Akasa*. The less identical the

After-Death Consciousness and Processes by Geoffrey Farthing

vibratory impulses the more mediumistic and less spiritual will be the message. So then, measure your medium's moral state by that of the alleged "controlling" Intelligence, and your tests of genuineness leave nothing to be desired.

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

(4) Yes, there are great varieties in the Devachan states, and it is all as you say. As many varieties of bliss, as on earth there are shades of perception and of capability to appreciate such reward. It is an ideated paradise, in each case of the Ego's own making, and by him filled with the scenery, crowded with the incidents, and thronged with the people he would expect to find in such a sphere of compensative bliss. It is that variety which guides the temporary personal *Ego* into the current which will lead him to be reborn in a lower or higher condition in the next world of causes. Everything is so harmoniously adjusted in nature - especially in the subjective world, that no mistake can ever be committed by the Tathagatas - or Dhyán Chohans - who guide the impulses.

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

(5) It is "a spiritual condition" only as contrasted with our own grossly "material condition", and, as already stated - it is such degrees of spirituality that constitute and determine the great "varieties" of conditions within the limits of Deva-Chan. A mother from a savage tribe is not less happy than a mother from a regal palace, with her lost child in her arms; and although as actual Egos, children prematurely dying before the perfection of their septenary Entity do not find their way to Deva-Chan, yet all the same the mother's loving fancy finds her children there, without one missing that her heart yearns for. Say - it is but a dream, but after all what is objective life itself but a panorama of vivid unrealities? The pleasures realized by a Red Indian in his "happy hunting grounds" in that Land of Dreams is not less intense than the ecstasy felt by a *connoisseur* who passes aeons in the rapt delight of listening to divine Symphonies by imaginary angelic choirs and orchestras. As it is no fault of the former, if born a "savage" with an instinct to kill - though it caused the death of many an innocent animal - why, if with it all, he was a loving father, son, husband, why should he not also enjoy *his* share of reward? The case would be quite different if the same cruel acts had been done by an educated and civilized person, from a mere love of sport. The savage in being reborn would simply take a low place in the scale, by reason of his imperfect moral development; while the *Karma* of the other would be tainted with moral delinquency.

Every one but that ego which, attracted by its gross magnetism, falls into the current that will draw it into the "planet of Death" - the mental as well as physical satellite of our earth - *is* fitted to pass into a relative "spiritual" condition adjusted to his previous condition in life and mode of thought. To my knowledge and recollection H.P.B. explained to Mr. Hume that man's sixth principle, as something purely spiritual could not exist, or have *conscious* being in the Deva-Chan, unless it assimilated some of the more abstract and pure of the mental attributes of the fifth principle or animal Soul: its *manas* (mind) and memory. When a

After-Death Consciousness and Processes by Geoffrey Farthing

man dies his second and third principles die with him; the lower triad disappears, and the fourth, fifth, sixth and seventh principles form the surviving *Quaternary*. Thenceforth it is a "death" struggle between the Upper and Lower dualities. If the upper wins, the sixth, having attracted to itself the quintessence of *Good* from the fifth - its nobler affections, its saintly (though they be *earthly*) aspirations, and the most Spiritualized portions of its mind - follows its divine *elder* (the 7th) into the "Gestation" State; and the fifth and fourth remain in association as an empty *shell* - (the expression is quite correct) - to roam in the earth's atmosphere, with half the personal memory gone, and the more brutal instinct fully alive for a certain period - an "Elementary" in short. This is the angel guide of the average medium. If on the other hand, it is the Upper *Duality* which is defeated, then it is the fifth principle that assimilates all that there may be left of *personal* recollection and perceptions of its personal individuality in the sixth. But, with all this additional stock, it will not remain in *Kama-Loka* - "the world of Desire" or our Earth's atmosphere. In a very short time like a straw floating within the attraction of the vortices and pits of the Maelstrom, it is caught up and drawn into the great whirlpool of human Egos; while the sixth and seventh - now a purely spiritual, *individual* MONAD, with nothing left in it of the late personality, having no regular "gestation" period to pass through (since there is no purified *personal* Ego to be reborn), after a more or less prolonged period of unconscious Rest in the boundless Space - will find itself reborn in another personality on the next planet. When arrives the period of "Full Individual Consciousness" - which precedes that of *Absolute* Consciousness in the *Pari-Nirvana* - this lost *personal* life becomes as a torn out page in the great *Book of Lives*, without even a disconnected word left to mark its absence. The purified monad with neither perceive nor remember it in the series of its past rebirths - which it would had it gone to the "World of Forms" (*rupa-loka*) - and its retrospective glance will not perceive even the slightest sign to indicate that it had been. The light of *Samma-Sambuddh-*

" ... that light which shines beyond our mortal ken

The light of all the lives in all the worlds" -

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

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

(6) And how is a spiritual existence in which everything has merged into the sixth principle, compatible with that consciousness of individual and personal material life which must be attributed to the Ego in Deva-Chan if he retains his earthly consciousness as stated in the *Theosophist* Note?

(6) The question is now sufficiently explained, I believe: the sixth and seventh principles apart from the rest constitute the eternal imperishable but also *unconscious* "Monad". To awaken in it to life the latent consciousness, especially that of *personal* individuality, requires the monad plus the highest attributes of the fifth - the "animal soul"; and it is that which makes the ethereal *Ego* that lives and enjoys bliss in the Deva-Chan. Spirit, or the unalloyed emanations of the ONE - the latter forming with the seventh and sixth principles the highest triad - neither of the two emanations are capable of assimilating but that which is good, pure and holy; hence no sensual, material or unholy recollection can follow the purified memory of

After-Death Consciousness and Processes by Geoffrey Farthing

the *Ego* to the region of Bliss. The Karma for these recollections of evil deeds and thought will reach the *Ego* when it changes its *personality* in the following world of causes. The *Monad*, or the "Spiritual Individuality", remains untainted *in all cases*. "No sorrow or Pain for those born there (in the *Rupa-Loka* of Deva-Chan); for this is the Pureland. All the regions in Space possess such lands (*Sakwala*), but this land of Bliss is the most pure." In the *Djnana Prasthan Shaster*, it is said: "by personal purity and earnest meditation, we overleap the limits of the World of Desire, and enter in the World of Forms".

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

(7) Another fine example of the habitual disorder in which Mrs H.P.B.'s mental furniture is kept. She talks of "Bardo" and does not even say to her readers what it means! As in her writing-room confusion is ten times confounded, so in her mind are crowded ideas piled in such a chaos that when she wants to express them the tail peeps out before the head. "Bardo" has nothing to do with the duration of time in the case you are referring to. "Bardo" is the period between death and rebirth - and may last from a few years to a kalpa. It is divided into three sub-periods (1) when the *Ego* delivered of its mortal coil enters into *Kama-Loka* (the abode of Elementaries [or shells]; (2) when it enters into its "Gestation State"; (3) when it is reborn in the *Rupa-Loka* of Deva-Chan. Sub-period (1) may last from a few minutes to a *number* of years - the phrase "a few years" becoming puzzling and utterly worthless without a more complete explanation; Sub-period (2) is "very long"; as you say, longer sometimes than you may even imagine, yet proportionate to the *Ego's* spiritual stamina; Sub-period (3) lasts in proportion to the good Karma, after which the *monad* is again reincarnated. The *Agama Sutra* saying:- "in all these *Rupa-Lokas*, the Devas (Spirits) are equally subjected to birth, decay, old age, and death," means only that an *Ego* is borne thither then begins fading out and finally "dies", i.e., falls into that unconscious condition which preceded rebirth; and ends the Sloka with these words: "As the devas emerge from these heavens, they enter the lower world again:" i.e., they leave a world of bliss to be reborn into a world of causes.

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

(8) Most emphatically the "the Deva-Chan *is not* solely the heritage of adepts", and most decidedly there is a "heaven" - if you *must* use this astro-geographical Christian term - for "an immense number of those who have gone before". But "the life of Earth" can be watched by none of these, for reasons of the Law of Bliss plus *Maya*, already given.

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

(9) For years, decades, centuries and millenniums oftentimes multiplied by something more. It all depends upon the duration of Karma. Fill with oil Den's [Sinnett's son] little cup, and a city Reservoir of water (sic), and lighting both see which burns the longer. The *Ego* is the wick and Karma the oil; the

After-Death Consciousness and Processes by Geoffrey Farthing

difference in the quantity of the latter (in the cup and the reservoir) suggesting to you the great difference in the duration of various *Karmas*. Every effect must be proportionate to the cause. And, as man's terms of incarnate existence bear but a small proportion to his periods of inter-natal existence in the manvantaric cycle, so the good thoughts, words and deeds of any one of these "lives" on a globe are causative of effects, the working out of which requires far more time than the evolution of the causes occupied. Therefore, when you read in the Jats and other *fabulous* stories of the Buddhist Scriptures that this or the other good action was rewarded by Kalpas of several figures of bliss, do not smile at the absurd exaggeration, but bear in mind what I have said. From a small seed, you know, sprung a tree whose life endures now for 22 centuries; I mean the Anuradha-pura *Bo* tree. Nor must you laugh, if ever you come across *Pindha-Dhana* or any other Buddhist *Sutra* and read: "Between the *Kama-Loka* and the *Rupa-Loka* there is a locality, the dwelling of 'Mara' (Death). This Mara filled with passion and lust, destroys all virtuous principles, as a stone grinds corn. His palace is 7000 yojanas square, and is surrounded by a *seven-fold wall*", for you will feel now more prepared to understand the allegory. Also, when Beal, or Burnouf, or Rhys Davids in the innocence of their Christian and materialistic souls indulge in such translations as they generally do, we do not bear them malice for their commentaries, since they cannot know any better. But what can the following mean:- "The names of the Heavens" (a mis-translation; *lokas* are not *heavens* but localities or abodes) of Desire, *Kama-Loka* - so-called because the being who occupy them are subject to desires of eating, drinking, sleeping and love. They are otherwise called the abodes of the *five (?)* orders of sentient creatures - Devas, men, asuras, beasts, demons" (*Lautan Sutra*, trans. by S. Beal). They mean simply that, had the reverend translator been acquainted with the true doctrine a little better - he would have (1) divided the Devas into two classes - and called them the "*Rupa-devas*" and the "*Arupa-devas* (the "*form*" - or objective, and the "*formless*" or subjective *Dhyan Chohans*); and (2) would have done the same for his class of "men", since there are *shells*, and "*Mara-rupas*" - i.e. bodies doomed to annihilation. All these are:

(1) "*Rupa-devas*" - *Dhyan Chohans*, having forms) Ex-

(2) "*Arupa-devas*" - " " , having no forms) men.

(3) "*Pisachas*" - (two-principled) ghosts.

(4) "*Mara-rupa*" - Doomed to *death* (3 principled).

(5) *Asuras* - Elementals - having human form) Future

(6) *Beasts* - " 2nd class - animal Elmtls.) men.

(7) *Rakshasas* (Demons) Souls or Astral Forms of sorcerers; men who have reached the apex of knowledge in the forbidden art. Dead or alive they have, so to say *cheated* nature; but it is only temporary - until our planet goes into *obscuration*, after which they have *volens nolens* to be *annihilated*.

It is these *seven* groups that form the principal divisions of the Dwellers of the subjective world around us. It is in stock No.1, that are the *intelligent* Rulers of this world of Matter, and who, with all this intelligence are but the blindly obedient instruments of the ONE; the active agents of a Passive Principle.

And thus are misinterpreted and mistranslated nearly all our *Sutras*; yet even under that confused jumble of doctrines and words, for one who knows even superficially the *true* doctrine there is firm ground to stand upon. Thus, for instance, in enumerating the seven lokas of the "*Kama-Loka*" the *Avatamsaka Sutra* gives as the *seventh* the "Territory of Doubt". I will ask you to remember the name as we will have to speak of it hereafter. Every such "world within the Sphere of Effects has a Tathagata, or "Dhyan

After-Death Consciousness and Processes by Geoffrey Farthing

Chohan" to protect and watch over, not to interfere with it. Of course, of all men, spiritualists will be the first to reject and throw off our doctrines to "the limbo of exploded superstitions". Were we to assure them that every one of their "Summerlands" had seven boarding houses in it, with the same number of "Spirit Guides" to "boss" *in them*, and call these "angels", Saint Peters, Johns and St Ernests, they would welcome us with open arms. But whoever heard of Tathagatas and Dhyan Chohans, Asuras and Elementals? Preposterous! Still, we are happily allowed - by our friends (Mr Eglinton, at least) to be possessed "of a certain knowledge of Occult Sciences" (*Vide Light*). And thus, even this mite of "Knowledge" is at your service, and is now helping me to answer your following question:

Is there any intermediate condition between the spiritual beatitude of Deva-Chan, and the forlorn shadow life of the only half conscious elementary *reliquiae* of human beings who have lost their sixth principle? Because if so that might give a *locus standi* in imagination to the Ernests and Joeys of the spiritual mediums - the better sort of controlling "spirits". If so surely that must be a very populous world? from which any amount of "spiritual" communication might come.

Alas, no; my friend; not that I know of. From "Sukhavati" down to the "Territory of Doubt" there is a variety of Spiritual States; but I am not aware of any such "intermediate condition". I have told you of the Sakwalas (though I cannot be enumerating them since it would be useless); and even of *Avitchi* - the "Hell" from which there is no return, and I have no more to tell about. "The forlorn shadow" has to do the best it can. As soon as it has stepped outside the *Kama-Loka*, and crossed the "Golden Bridge" leading to the "Seven Golden Mountains" the *Ego* can confabulate no more, with easy-going mediums. No "Ernest" or "Joey" has ever returned from the *Rupa-Loka* - let alone the *Arupa-Loka* - to hold sweet intercourse with mortals.

Of course there is a "better sort" of *reliquiae*; and the "shells" or "earth-walkers" as they are here called, are not *necessarily* all bad. But even those that are good, are made bad for the time being by mediums. The "shells" may well not care, since they have nothing to lose anyhow. But there is another kind of "Spirits", we have lost sight of: the *suicides* and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now I have again to explain what I mean. Well, this class is the one that the French Spiritists call - "*les Esprits Souffrants*". They are an exception to the rule, as they have to remain within the earth's attraction, and in its atmosphere - the *Kama-Loka* - till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and a cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life; a chance to *overload their Karma*, by tempting them into open doors, viz. mediums and sensitives, for they will have to pay roundly for every such pleasure. I will explain. The *suicides*, who, foolishly hoping to escape life, found themselves still alive, - have suffering enough in store for them from that very life. Their punishment is in the intensity of the latter. Having lost by their rash act their seventh and sixth principles, though not for ever, as they can regain both - instead of accepting their punishment, and taking their chances of redemption, they are often made *to regret life* and tempted to regain a hold upon it by sinful means. In the *Kama-Loka*, the land of intense desire, they can gratify their earthly yearnings but through a *living proxy*; and by so doing, at the expiration of the natural term, they generally lose their *monad* for ever. As to the victims of accident - these fare worse still. Unless they were so good and pure, as to be drawn immediately within the Akashic *Samadhi*, i.e. to fall into a state of quiet slumber full of rosy dreams, during which, they have no recollection of the accident, but move and live among their familiar friends and scenes, until their natural life-term is finished, when they find themselves born in the Deva-Chan - a gloomy fate is theirs. Unhappy

After-Death Consciousness and Processes by Geoffrey Farthing

shades, if sinful and sensual they wander about - (not *shells*, for the connection with their two higher principles is not quite broken) - until their death-hour comes. Cut off in the full flush of earthly passions which bind them to familiar scenes, they are enticed by the opportunities which mediums afford, to gratify them vicariously. They are the *Pisachas*, the *Incubi*, and *Succubi* of mediaeval times. The demons of thirst, gluttony, lust and avarice, - elementaries of intensified craft, wickedness and cruelty; provoking their victims to horrid crimes, and revelling in their commission! They not only ruin their victims, but these psychic vampires, borne along by the torrent of their hellish impulses, at last, at the fixed close of their natural period of life - they are carried out of the earth's aura into regions where for ages they endure exquisite suffering and end with entire destruction.

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

In connection with this, let me tell you before, that since you seem so interested with the subject, you can do nothing better than to study the two doctrines - of *Karma* and Nirvana - as profoundly as you can. Unless you are thoroughly well acquainted with the two tenets - the double key to the metaphysics of Abidharma - you will always find yourself at sea in trying to comprehend the rest. We have several sorts of Karma and Nirvana in their various applications - to the Universe, the world, Devas, Buddhas, Bodhisatwas, men and animals - the second including its seven kingdoms. Karma and Nirvana are but two of the seven great MYSTERIES of Buddhist metaphysics; and but four of the seven are known to the best orientalists, and that very imperfectly.

If you ask a learned Buddhist priest what is Karma? - he will tell you that Karma is what a Christian might call Providence (in a certain sense only) and a Mahomedan - *Kismet*, fate or destiny (again in one sense). That it is that cardinal tenet which teaches that, as soon as any conscious or sentient being, whether man, deva, or animal dies, a new being is produced and he or it reappears in another birth, on the same or another planet, under conditions of his or its own antecedent making. Or, in other words that *Karma* is the guiding power, and *Trishna* (in Pali *Tanha*) the thirst or desire to sentiently live - the proximate force or energy, the resultant of human (or animal) action, which, out of the old *Skandhas* produce the new group that form the new being and control the nature of the birth itself. Or to make it still clearer, the *new* being, is rewarded and punished for the meritorious acts and misdeeds of the *old* one; Karma representing an Entry Book, in which all the acts of man, good, bad, or indifferent, are carefully recorded to his debit and credit - by himself, so to say, or rather by these very actions of his. There, where Christian poetical fiction created, and sees a "Recording" Guardian Angel, stern and realistic Buddhist logic, perceiving the necessity that every cause should have its effect - shows its real presence. The opponents of Buddhism have laid great stress upon the alleged injustice that the doer should escape and an innocent victim be made to suffer, - since the doer and the sufferer are different beings. The fact is, that while in one sense they may be so considered, yet in another *they are identical*. The "old being" is the sole parent - father and mother at once - of the "new being". It is the former who is the creator and fashioner, of the latter, in reality; and far more so in plain truth, than any father in flesh. And once that you have well mastered the meaning of *Skandhas* you will see what I mean.

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

After-Death Consciousness and Processes by Geoffrey Farthing

properties or attributes; *Vedana* - sensations; *Sanna* - abstract ideas; *Sankhara* - tendencies both physical and mental; and *Vinnana* - mental powers, and amplification of the fourth - meaning the mental, physical and moral predispositions. We add to them two more, the nature and names of which you may learn hereafter. Suffice for the present to let you know that they are connected with, and productive of *Sakkayaditthi*, the "heresy or delusion of individuality" and of *Attavada* "the doctrine of Self", both of which (in the case of the fifth principle the soul) lead to the *maya* of heresy and belief in the efficacy of vain rites and ceremonies; in prayers and intercession.

Now, returning to the question of identity between the *old* and the *new* "Ego", I may remind you once more, that even your Science has accepted the old, very old fact distinctly taught by our Lord, viz. - that a man of any given age, while sentiently the same, is yet physically not the same as he was a few years earlier (we say *seven* years and are prepared to maintain and prove it): buddhistically speaking his *Skandhas* have changed. At the same time they are ever and ceaselessly at work in preparing the abstract mould, the "privation" of the future *new* being. Well then, if it is just that a man of 40 should enjoy or suffer for the actions of the man of 20, so it is equally just that the being of the new birth, who is essentially identical with the previous being - since he is its outcome and creation - should feel the consequences of that begetting Self or personality. Your Western law which punishes the innocent son of a guilty father by depriving him of his parent, rights and property; your civilized Society which brands with infamy the guiltless daughter of an immoral, criminal mother; your Christian Church and Scriptures which teach that the "Lord God visits the sins of the fathers upon the children unto the third and fourth generation", are not all these far more unjust and cruel than anything done by Karma? Instead of punishing the innocent together with the culprit, the Karma *avenges and rewards the former*, which neither of your three western potentates above mentioned ever thought of doing. But perhaps, to our physiological remark the objectors may reply that it is only the body that changes, there is only a molecular transformation, which has nothing to do with the mental evolution; and that the *Skandhas* represent not only a material but also a set of mental and moral qualities. But is there, I ask, either a sensation, an abstract idea, a tendency of mind, or a mental power, that one could call an absolutely non-molecular phenomenon? Can even a sensation or the most abstractive thoughts which is *something*, come out of *nothing*, or be nothing?

Now, the causes producing the "new being" and determining the nature of *Karma* are, as already said - *Trishna* (or "Tanha") - first, desire for sentient existence and *Upadana* - which is the realization or consummation of *Trishna* or that desire. And both of these the medium helps to awaken and develop *nec plus ultra* in an Elementary, be he a suicide or a victim. (Footnote: Alone the Shells and *Elementals* [i.e. where the sixth and seventh principles have withdrawn] are left unhurt though the morality of the sensitives can by no means be improved by the intercourse). The rule is, that a person who dies a natural death, will remain from "a few hours to several short years" within the earth's attraction, i.e. in the *Kama-Loka*. But exceptions are, in the case of suicides and those who die a violent death in general. Hence, one of such Egos, for instance, who was destined to live - say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20 - would have to pass in the *Kama-Loka* not "a few years" but in his case 60 or 70 years, as an Elementary, or rather as an "earth walker"; since he is not, unfortunately for him, even a "*shell*". Happy, thrice happy, in comparison, are those disembodied entities, who sleep their long slumber and live in dream in the bosom of space! And woe to those whose *Trishna* will attract them to mediums, and woe to the latter, who tempt them with such an easy *Upadana*. For in grasping them, and satisfying their thirst for life, the medium helps to develop in them - is in fact the cause of - a new set of *Skandhas*, a new body, with far worse tendencies and passions than was the one they lost. All the future of this new body will be determined thus, not only

After-Death Consciousness and Processes by Geoffrey Farthing

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

And now, you may understand why we oppose so strongly Spiritualism and mediumship. And, you will also see why, to satisfy Mr Hume, - at least in one direction, - I got myself into a *scrape* with the Chohan, and *mirabile dictu!* - with both the sahibs, "the young men by the name of" - Scott and Banon. To amuse you I will ask H.P.B. to send you with this a page of the "Banon papyrus", an article of his that he winds up with a sever literary thrashing of my humble self. Shadows of the Asuras, in what a passion she flew upon reading this rather disrespectful criticism! I am sorry she does not print it, upon considerations of "family honour", as the "Disinherited" expressed it. As to the Chohan, the matter is more serious, and he was far from satisfied that I should have allowed Eglinton to believe it was *myself*. He had permitted proof of the power in *living man* to be given to the Spiritualists through a medium of theirs, but had left the programme and its details to ourselves; hence his displeasure at some trifling consequences. I tell you, my dear friend, that I am far less free to do as I like than you are in the matter of the *Pioneer*. None of us but the highest *Chutuktus* are their full masters. But I digress.

And now that you have been told much and had explained a good deal, you may as well read this letter to our irrepressible friend - Mrs Gordon. The reasons given *may* through some cold water on her Spiritualistic zeal, though I have my reasons to doubt it. Anyhow it may show her that it is not against *true* Spiritualism that we set ourselves, but only against indiscriminate mediumship and - physical manifestations, - materializations and trance-*possessions* especially. Could the Spiritualists be only made to understand the difference between *individuality* and *personality*, between *individual* and *personal* immortality and some other truths, they would be more easily persuaded that Occultists may be fully convinced of the *Monad's* immortality, and yet deny that of the soul - the vehicle of the personal Ego; that they firmly believe in, and themselves practise spiritual communications and intercourse with the *disembodied* Egos of the Rupa-Loka, and yet laugh at the insane idea of "shaking hands" with a "Spirit"!; that finally, that as the matter stands, it is the Occultists and the Theosophists who are true Spiritualists, while the modern sect of that name is composed simply of *materialistic* phenomenologists.

And once that we are discussing "individuality" and "personality", it is curious that H.P.B., when subjecting poor Mr Hume's brain to torture with her muddled explanations, never thought - until receiving the explanation from himself of the difference that exists between individuality and personality - that it was the very same doctrine she had been taught: that of *Pacceka-Yana*, and of *Amata-Yana*. The two terms as above given by him are the correct and literal translation of the Pali, Sanskrit, and even of the Chino-Tibetan technical names for the many *personal entities* blended in one *Individuality* - the long string of lives emanating from the same Immortal MONAD. You will have to remember them:-

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

After-Death Consciousness and Processes by Geoffrey Farthing

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

It appears to me that one of our great difficulties in trying to understand the progress of affairs turns on our ignorance so far of the *divisions* of the seven principles. Each has in turn its seven elements we are told: can we be told something more concerning the seven-fold constitution of the fourth and fifth principles especially? It is evidently in the divisibility of these that the secret of the future and of many psychic phenomena here during life, resides.

Quite right. But I must be permitted to doubt whether with the desired explanations the difficult will be removed, and you will become able to penetrate "the secret of psychic phenomena". You, my good friend, whom I had once or twice the pleasure of hearing playing on your piano in the quiet intervals between dress-coating and a beef-and-claret dinner - tell me, could you favour me as readily as with one of your easy *waltzes* - with one of Beethoven's Grand Sonatas? Pray, pray have patience! Yet, I would not refuse you by any means. You will find the fourth and fifth principles, divided into roots and Branches on a fly-sheet herein enclosed, if I find time. And now, how long do you propose to abstain from interrogation marks?

Faithfully,

K.H.

MAHATMA LETTER No. 20c

Received August 1882.

Except in so far that he constantly uses the terms "God" and "Christ" which taken in their esoteric sense simply mean "Good" - in its dual aspect of the abstract and the *concrete* and nothing more dogmatic - Eliphas Levi is not in any *direct* conflict with our teachings. It is against a straw blown out of a hay-stack and accused by the wind of belonging to a hay-rick. *Most* of those, whom you may call, if you like, candidates for *Deva-Chan* - die and are reborn in the Kama-Loka "without remembrance"; though (and just because) they do get some of it back in *Deva-Chan*. Nor can we call it a full, but only partial remembrance. You would hardly call "remembrance" a dream of yours; some particular scene or scenes, within whose narrow limits you would find enclosed a few persons - those whom you loved best, with an undying love, that holy feeling that alone survives, and - not the slightest recollection of any other events or scenes? *Love* and *Hatred* are the only *immortal* feelings, the only survivors from the wreck of *Ye-damma*, or the phenomenal world. Imagine yourself then, in *Deva-Chan* with those you may have loved with such immortal love; with the familiar, shadowy scenes connected with them for a background and - a perfect blank for everything else relating to your interior, social, political, literary and social life. And then, in the face of that spiritual, purely cogitative existence, of that unalloyed felicity which, in proportion with the intensity of the feelings that *created* it, last from a few to several thousand years, - call it the "personal remembrance of A.P. Sinnett" - if you can. Dreadfully monotonous! - you may think. - Not in the least - I answer. Have you experienced monotony during - say - that moment which you considered *then* and *now* so consider it - as the moment of the highest bliss you have every felt? - Of course not. - Well no more will you experience it there, in that passage through Eternity in which a million of years is no longer than a second. There, where there is no consciousness of an external world there can be no discernment to mark differences, hence, - no perception of contrasts of monotony or variety; nothing in short, outside that immortal feeling of love and sympathetic attraction whose seeds are planted in the fifth, whose plants blossom luxuriantly in and around the fourth, but whose roots have to penetrate deep into the sixth principle if it would survive the lower groups. (And now I propose to kill two birds with one stone - to answer your and Mr Hume's questions at the same time) - remember, both, that we *create* ourselves our *devachan* as our *avitchi* while yet on earth, and mostly during the latter days and even moments of our intellectual, sentient lives. That feeling which is the strongest in us at that supreme hour; when, as in a dream, the events of a long life, to their minutest details, are marshalled in the greatest order in a few seconds in our vision, [Footnote: That vision takes place when a person is already proclaimed dead. The brain is the last organ that dies.] - that feeling will become the fashioner of our bliss or woe, the *life principle* of our future existence. In the latter we have no substantial being, but only a present and momentary existence, - whose duration has no bearing upon, as no effect, or relation to its being - which as every other effect of a transitory cause will be as fleeting, and in its turn will vanish and cease to be. The real full remembrance of our lives will come but at the end of the minor cycle - not before. In Karma Loka those who retain their remembrance, will not enjoy it at the supreme hour of recollection. - Those who *know* they are dead in their physical bodies can only be either adepts or sorcerers; and these two are the exceptions to the *general rule*. Both having been "co-workers with nature", the former for *good*, the latter for *bad*, in her works of creation and in that of destruction. They are the only ones who may be called *immortal* in the kabalistic and the esoteric sense of course. Complete or true immortality, - which means an unlimited *sentient* existence, can have no breaks and stoppages, no arrest of *Self*-consciousness. And even the *shells* of those good men whose page will not be found missing in the great Book of Lives at the threshold of the Great Nirvana, even they will regain their remembrance and an appearance of *Self*-consciousness, only after the sixth and seventh principles with the essence of the 5th

After-Death Consciousness and Processes by Geoffrey Farthing

(the latter having to furnish the material for even that partial recollection of personality which is necessary for the object in Deva Chan) - have gone to their gestation period, *not before*. Even in the case of suicides and those who have perished by violent death, even in their case, consciousness requires a certain time to establish its new centre of gravity, and evolve, as Sir W. Hamilton would have it - its "perception proper" henceforth to remain distinct from "sensation proper". Thus, when a man dies, his 'Soul' (fifth prin.) becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kama Loka has to last but a few moments, hours, days, weeks, months or years; whether he died a natural or a violent death; whether it occurred in his young or old age, and, whether the Ego was good, bad, or indifferent, - his consciousness leaves him as suddenly as the flame leaves the wick, when blown out. When life has retired from the last particle in the brain matter, his perceptive faculties become extinct forever, his spiritual powers of cogitation and volition - (all those faculties in short, which are neither inherent in, nor acquirable by organic matter) - for the time being. His *Mayavi-rupa* may be often thrown into objectivity, as in the cases of apparitions after death; but, unless it is projected with the knowledge of (whether latent or potential), or owing to the intensity of the desire to see or appear to someone, shooting through the dying brain, the apparition will be simply - automatical; it will not be due to any sympathetic attraction, or to any act of volition, and no more than the reflection of a person passing unconsciously near a mirror, is due to the desire of the latter.

Having thus explained the position, I will sum up and ask again why it should be maintained that what is given by Eliphas Levi and expounded by H.P.B. is "in direct conflict" with my teaching? E.L. is an Occultist, and a Kabbalist, and writing for those who are supposed to know the rudiments of the Kabbalistic tenets, uses the peculiar phraseology of his doctrine, and H.P.B. follows suit. The only omission she was guilty of, was not to add the word "Western" between the two words "Occult" and doctrine (..). She is a fanatic in her way, and is unable to write with anything like system and calmness, or to remember that the general public needs all the lucid explanations that to her may seem superfluous. And, as you are sure to remark - "but this is also *our* case; and you too seem to forget it", - I will give you a few more explanations. As remarked on the margin of the October *Theosophist* - the word "immortality" has for the initiates and occultists quite a different meaning. We call "immortal" but the one *Life* in its universal collectivity and entire or Absolute Abstraction; that which has neither beginning nor end, nor any break in its continuity. Does the term apply to anything else? Certainly it does not. Therefore the earliest Chaldeans had several prefixes to the word "immortality", one of which is the Greek, rarely-used term - *panaeonic* immortality, i.e. beginning with the *manvantara* and ending with the *pralaya* of our Solar Universe. It lasts the aeon, or "period" of our *pan* or "all nature". Immortal then is he, in the *panaeonic* immortality whose distinct consciousness and perception of *Self under whatever form* - undergoes no disjunction at any time not for one second, during the period of his *Egoship*. Those periods are several in number, each having its distinct name in the secret doctrines of the Chaldeans, Greeks, Egyptians and Aryans, and, were they but amenable to translation, - which they are not, at least so long as the idea involved remains inconceivable to the Western mind - I could give them to you. Suffice for you, for the present to know, that a man, an *Ego* like yours or mine, may be immortal from one to the other Round. Let us say I begin my immortality at the present fourth Round, i.e., having become a *full adept* (which unhappily I am not) I arrest the hand of Death at will, and when finally obliged to submit to it, my knowledge of the secrets of nature puts me in a position to retain my consciousness and distinct perception of Self as an object to my own reflective consciousness and cognition; and thus avoiding all such dismemberments of principles, that as a *rule* take place after the physical death of average humanity, I remain as Koothoomi in my *Ego* throughout the whole series of births and lives across the seven worlds and *Arupa-Lokas* until finally I land again on this earth among the fifth race of men of the full fifth Round beings. I would have been, in such a case - "immortal" for an inconceivable (to you) long period, embracing many milliards of years. And yet am "I" *truly* immortal for all that? Unless I make the

After-Death Consciousness and Processes by Geoffrey Farthing

same efforts as I do now, to secure for myself another such furlough from Nature's Law, Koothoomi will vanish and may become a Mr Smith or an innocent Babu, when his leave expires. There are men who become such mighty beings, there are men among us who may become immortal during the remainder of the Rounds, and then take their appointed place among the highest Chohans, the Planetary *conscious* "Ego-Spirits". Of course the Monad "never perishes whatever happens," but Eliphas speaks of the *personal* not of the Spiritual Egos, and you have fallen into the same mistake (and very naturally too) as C.C.M.; though I must confess the passage in *Isis* was very clumsily expressed, as I had already remarked to you about this same paragraph in one of my letters long ago. I had to "exercise my ingenuity" over it - as the Yankees express it, but succeeded in mending the hole, I believe, as I will have to many times more, I am afraid, before we have done with *Isis*. It really ought to be *re-written* for the sake of the family honour.

X It is certainly *inconceivable*; therefore, there is no mortal use to discuss the subject.

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

The potency for *evil* is as great in man - aye - greater - than the potentiality for *good*. An exception to the rule of nature, that exception, which in the case of adepts and sorcerers becomes in its turn a *rule*, has again its own exceptions. Read carefully the passage that C.C.M. left unquoted - on pp 352-353, *Isis*, Volume 1, para. 3. Again she omits to distinctly state that the case mentioned relates but to those powerful sorcerers whose co-partnership with nature for evil affords to them the means of forcing her hand, and thus accord them also panæonic immortality. But oh, what kind of immortality, and how preferable is annihilation to their lives! Don't you see that everything you find in *Isis* is delineated, hardly sketched - nothing completely or fully revealed. Well the time has come, but where are the workers for such a tremendous task?

(..) And now when you have read the objections to that most *unsatisfactory* doctrine - as Mr Hume calls it - a doctrine which you had to learn first as a whole, before proceeding to study it in parts, - at the risk of satisfying you no better, I will proceed to explain the latter.

(1) Although not "wholly dissevered from their sixth and seventh principles" and quite "potent" in the séance room, nevertheless to the day when they would have died a natural death, they are separated from the higher principles by a gulf. The sixth and seventh remain passive and negative, whereas, in cases of *accidental death* the higher and the lower groups mutually attract each other. In cases of good and innocent Egos, moreover, the latter gravitates irresistibly toward the sixth and seventh, and thus - either slumbers surrounded by happy dreams, or sleeps a dreamless profound sleep until the hour strikes. With a little reflection, and an eye to the eternal justice and fitness of things, you will see why. The victim whether good or bad is *irresponsible* for his death, even if his death were due to some action in a previous life or an antecedent birth, it was an act, in short, of the Law of Retribution, still, it was not the direct result of an act deliberately committed by the *personal* Ego of that life during which he happened to be killed. Had he been allowed to live longer he may have atoned for his antecedent sins still more effectually: and even now, the Ego having been made to pay off the debit of his maker (the previous Ego) is free from the blows of retributive justice. The Dhyān Chohans who have no hand in the guidance of the

After-Death Consciousness and Processes by Geoffrey Farthing

living human Ego, protect the helpless victim when it is violently thrust out of its element into a new one, before it is matured and made fit and ready for it. We tell you what we know, *for we are made to learn it through personal experience*. You know what I mean and I CAN SAY NO MORE! Yes; the victims whether good or bad sleep, to awake but *at the hour of the last Judgement*, which is that hour of the supreme struggle between the sixth and seventh, and the fifth and fourth at the threshold of the gestation state. And even after that, when the sixth and seventh carrying off a portion of the fifth have gone to their Akashic Samadhi, even then it may happen that the spiritual spoil from the fifth will prove too weak to be reborn in Deva-Chan; in which case it will there and then reclothe itself in a new body, the subjective "Being" created from the Karma of the victim (or no-victim as the case may be) and enter upon a new earth-existence whether upon this or any other planet. In no case then, - with the exception of suicides and shells, is there any possibility for any other to be attracted to a séance room. And it is *clear* that "this teaching is *not* in opposition to our former doctrine" and that while "shells" will be many, - Spirits *very* few.

(2) There is a great difference in our humble opinion. We, who look at it from a stand-point which would prove very unacceptable to Life Insurance Companies, say, that there are very few if any of the men who indulge in the above enumerated vices, who feel perfectly sure that such a course of action will lead them eventually to premature death. Such is the penalty of Maya. The "vices" will not escape their punishment, but it is the *cause* not the *effect* that will be punished, especially an unforeseen though probable effect. As well call a *suicide* a man who meets his death in a storm at sea, as one who kills himself with "overstudy". Water is liable to drown a man, and too much brain work to produce a softening of the brain which may carry him away. In such a case no one ought to cross the *Kalapani* nor even take a bath for fear of getting faint in it and drowned (for we all know of such cases;) nor should a man do his duty, least of all sacrifice himself for even a laudable and highly-beneficent cause, as many of us - (H.P.B. for one) - do. Would Mr Hume call her a *suicide* were she to drop down dead over her present work? *Motive* is everything and man is punished in a case of *direct* responsibility, never otherwise. In the victim's case the natural hour of death was anticipated *accidentally*, while in that of the suicide, death is brought on voluntarily and with a full and deliberate knowledge of its immediate consequences. Thus a man who causes his death in a fit of temporary insanity is *not a felo de se* to the great grief and often trouble of the Life Insurance Companies. Nor is he left a prey to the temptations of the Kama Loka but falls *asleep* like any other victim. A Guiteau will not remain in the earth's atmosphere with his higher principles over him - inactive and paralysed, *still* there. Guiteau is gone into a state during the period of which, he will be *ever firing at his President*, thereby tossing into confusion and shuffling the destinies of millions of persons; where he will be *ever tried* and *ever hung*. Bathing in the reflections of his deeds and thoughts - especially those he indulged in on the scaffold . . . his fate. As for those who were "knocked over by cholera, or plague, or jungle fever" they could not have succumbed had they not the germs for the development of such diseases in them from birth.

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

(3) The Spirits of very fair average good people dying natural deaths remain ... in the earth's atmosphere from a few days to a few years", the period depending on their readiness to meet their *creature* not their creator; a very abstruse subject you will learn later on, when you too are more prepared. But why should they "communicate"? Do those you love communicate with you during their sleep objectively? Your Spirits, in hours of danger or intense sympathy, vibrating on the same current of thought - which in such cases creates a kind of telegraphic spiritual wire between your two bodies - may meet and mutually

After-Death Consciousness and Processes by Geoffrey Farthing

impress your memories; but then you are *living*, not *dead* bodies. But how can an *unconscious* 5th principle (see supra) impress or communicate with a living organism, unless it has already become a *shell*? If, for certain reasons they remain in such a state of lethargy for several years, the spirits of the living may ascend to them, as you were already told; and this may take place still easier than in Devachan, where the *Spirit* is too much engrossed in his personal bliss to pay much attention to an intruding element. I say - they *cannot*.

(4) I am sorry to contradict your statement. I know of no "thousands of spirits" who do appear in circles - and moreover positively do not know of one "perfectly *pure* circle" and "teach the highest morality". I hope I may not be classed with slanderers in addition to other names lately bestowed upon me, but truth compels me to declare that Allan Kardec was not quite immaculate during his lifetime, nor has become a *very pure Spirit* since. As to teaching the "highest morality", we have a Dugpa-Shammar not far from where I am residing. Quite a remarkable man. Not very powerful as a sorcerer but excessively so as a drunkard, a thief, a liar, and - an orator. In this latter *role* he could give points to and beat Messrs Gladstone, Bradlaugh, and even the Rec. H.W. Beecher - than whom there is no more eloquent preacher of morality, and no greater breaker of his Lord's Commandments in the U.S.A. This Shapa-tung Lama, when thirsty, can make an enormous audience of "yellow-cap" laymen weep all their yearly supply of tears with the narrative of his repentance and suffering in the morning, and then get drunk in the evening and rob the whole village by mesmerising them into a dead sleep. Preaching and teaching morality with an end in view proves very little. Read "J.P.T.'s" article in *Light* and what I say will be corroborated.

(To A.P.S. (5)) The "obscuration" comes on only when the last man of whatever Round has passed into the sphere of effects. Nature is too well, to mathematically adjusted to cause mistakes to happen in the exercise of her functions. The obscuration of the planet on which are now evolving the races of the fifth Round men - will, of course "be behind the few *avant couriers*" who are now here. But before that time comes we will have to part, to meet no more, as the Editor of the *Pioneer* and his humble correspondent.

And now having shown that the *October* Number of the *Theosophist* was not *utterly wrong*, nor was it at "variance with the later teaching", may K.H. set you to "reconcile the two"?

To reconcile you still more with Eliphas, I will send you a number of his MSS. that have never been published in a large, clear, beautiful handwriting with my comments all through. Nothing better than that can give you a key to Kabbalistic puzzles.

I have to write to Mr Hume this week; to give him consolation, and to show, that unless he has a strong desire to live, he need not trouble himself about *Devachan*. Unless a man *loves* well or *hates* as well, he will be neither in Deva-Chan nor in Avitchi. "Nature spews the luke-warm out of her mouth" means only that she annihilates their *personal* Egos (not the shells nor yet the sixth principle) in the Kama Loka and the Devachan. This does not prevent them from being immediately reborn - and, if their lives were not very very bad, - there is no reason why the eternal Monad should not find the page of the life intact in the Book of Life.

K.H.

GLOSSARY

This Glossary is compiled from definitions of, and meanings ascribed to, various Sanskrit and other terms used in the book, given in H.P. Blavatsky's "Theosophical Glossary", Geoffrey A. Barboraka's "Glossary of Sanskrit Terms", "Occult Glossary" by G. de Puruker and the Glossary to "The Key to Theosophy".

-oOo-

Abidharma. The metaphysical (third) part of *Tripitaka*, a very philosophical Buddhist work by Katyayana.

Absolute. The adjective derived from 'Absoluteness'. When predicated of the UNIVERSAL PRINCIPLE it denotes an abstract noun which is more correct and logical than to apply the adjective in the "Absolute" to that which has neither attributes nor limitation, nor can IT have any.

Adept. From the Latin *adeptus*, "He who has obtained". In Occultism one who has reached the stage of Initiation, and become a Master in the science of Esoteric Philosophy.

Agama Sutra. A portion of the Buddhist scriptures. Agama means coming, advent; Sutra means a thread.

Ahamkara (alt. **Ahankara**). The conception of "I", Self-consciousness or Self-identity; the "I", the egotistical and *Mayavic* principle in man, due to our ignorance which separates our "I" from the Universal ONE-SELF, Personality Egoism. Simply egoity.

Akasha (alt. **Akasa**). The subtle, super-sensuous spiritual essence which pervades all space; the primitive substance erroneously identified with Ether. It is to Ether what spirit is to matter or *Atma* to *Kama-rupa*. It is, in fact, the Universal Space in which lies inherent the eternal ideation of the Universe in its ever-changing aspects on the planes of matter and objectivity, from which radiates ... expressed thought.

Alaya. The Universal Soul. The name belongs to the Tibetan system of the contemplative *Mahayana* School. It is identical with *Akasa* in its mystic sense and with *Muhlaprakriti*, in its essence, as it is the basis or root of all things.

Alaya-Vijnana. A compound of *Alaya* as defined above and *Vijnana*, the principle which dwells in the Vijnanamaya Kosha (the sheath of intellect) and corresponds to the faculties of Higher Manas.

Anastasis. The continued existence of the Soul.

After-Death Consciousness and Processes by Geoffrey Farthing

Anola. Lit. "want of understanding; the name given to the lower Manas when too closely allied with Kama.

Antahkarana. The *path* or bridge between the Higher and the Lower Manas, the divine *Ego*, and the *personal* soul of man. It serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego, all those personal impressions and thoughts of men which can, by their nature be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only Elements of the evanescent *Personality* that survive death and time. It thus stands to reason that it is only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.

Arupa Loca. Literally a place of no form. Rupa is form, Arupa is formless, Loca simply means a place.

Arupa Washara. Esoterically mystic sound. Washara is sound, as bird-song, hum of insects, etc.

Ashta-Vijnjana. Ashta literally means eight. Vijnjana corresponds to the faculties of the Higher Mind.

Astral Body. The ethereal counterpart or shadow of man or animal. The *Linga Sarira* (q.v.), the "Doppelgaenger" or double, not to be confused with the ASTRAL SOUL, another name for the lower Manas or Kama-Manas, so-called, the reflection of the Higher Ego.

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

Asuras. The Asuras, esoterically, are spiritual and divine beings in spite of the common exoteric meaning of elementals and evil gods.

Atma(n). The Universal Spirit, the divine Monad, the seventh Principle, so-called, in the septenary constitution of man. The Supreme Soul.

Attavada. The sin of personality.

Aum. The sacred syllable; the triple-lettered unit; hence the trinity in one.

Aura. A subtle invisible essence or fluid which emanates from human and animal bodies and even things. It is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital and at the same time and electro-mental aura; called in Theosophy the akashic or magnetic aura. The Auric Body is this aura regarded as an entity. See however Auric Egg below.

After-Death Consciousness and Processes by Geoffrey Farthing

Auric Egg or **Envelope**. In Esoteric Science this is an akashic sheath surrounding all the principles of a man. It endures from life to life and contains all the karmic influences and effects generated by a man during his physical lives. It is so to speak the boundary of a man's spiritual being demarking him whilst he remains an individuality from the generality of cosmic life.

Avaivartya. Lit. non-receding. A term applied to higher advanced Bodhisattwas.

Avidya. Opposed to Vidya, Knowledge. Ignorance which proceeds from, and is produced by, the illusion of the senses.

Avitchi. Lit. the waveless state. The state of continuous agony, not necessarily after death only or between two births, for it can take place on earth as well. Some soulless men are condemned to it on this physical plane.

Babu. A respectful form of address; endearing term for a male baby.

Bardo. Lit. between, until, during, as long as. Esoterically sometimes used for the state between lives, after death.

Bhut (Bhoot). Ghost or phantom; a secondary meaning is "heretics". To call them demons is incorrect.

Bodhi. A shortened version of Bodhi Tree under which Gautama, the Buddha, obtained illumination. Bodhi is to awaken or enlighten, hence spiritual wisdom.

Bodhisattwa. Lit. "he, whose essence (sattva) has become intelligence (bodhi)". One who needs but one more incarnation to become a perfect Buddha, to be entitled to Nirvana.

Brahma(n). The impersonal, supreme and uncognizable Principle of the Universe from the essence of which all emanates and into which all returns, which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom. If spelt with an accent over the last 'a' it is the male and the alleged Creator who exists periodically in his manifestation only, and then again goes into *pralaya*, i.e. disappears and is *annihilated*.

Buddhi. The universal soul or mind; the spiritual soul in man (the sixth Principle), the vehicle of Atma.

Byang-Tsiub. Purified, perfect; Bodhi enlightenment.

After-Death Consciousness and Processes by Geoffrey Farthing

Chain (of Worlds). The name given to six subjective, non-physical globes and one objective physical one forming an integral system corresponding in man to his physical body and his six inner principles. An entirely esoteric conception.

Chhaya. "Shade" or "shadow"; the astral image of a person in esoteric philosophy.

Chhipa. Latent, secret, occult.

Chiliocosm. The term including the Rupa and Arupa Locas of Devachan.

Daimon (Daemon). A word with a meaning identical with that of "God", "Angel" or "Genius". The Daemon of Socrates is the incorruptible part of the man, or rather the real *inner* man which we call *Nous* or the rational divine Ego. To be distinguished from "demon".

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

Dharmakaya. Lit. "the glorified spiritual body". The third or highest of the three bodies developed by every initiate who has crossed or reached the end of what is called "the fourth Path" (in Esotericism the sixth portal prior to his entry on the seventh). This body corresponds to the buddhic plane of consciousness. The three bodies are 1) Nirmanakaya, 2)

Sambhogakaya and 3) Dermakaya, the last being the highest and most sublimated of all as it places the ascetic on the threshold of Nirvana.

Dhyani. An abbreviation of Dhyan Chohan (see below).

Dhyan Chohan. The "Lords of Light". The highest gods answering to the Roman Catholic archangels, the divine Intelligences charged with the supervision of Cosmos.

Dindha-Dhana. Misconceived treasures.

Doppelgaenger. A synonym of the "Double" and of the "Astral Body" in occult parlance.

Dravya. Substance (metaphysically).

After-Death Consciousness and Processes by Geoffrey Farthing

Dugpa. Latterly the term has become a synonym for "sorcerer", "adept of black magic" and everything vile. It is from the Dugpas that orientalists have learned of Buddho-Lamaism in Tibet and have formed a completely wrong impression of it. Because of this Northern Buddhism in its purified, metaphysical form is almost entirely unknown.

Ego. "Self"; the consciousness in man "I AM I" - or the feeling of "I-am-ship". Esoteric philosophy teaches the existence of two "Egos" in man, the mortal or "personal", and the Higher, the Divine and the Impersonal, calling the former "Personality" and the latter "Individuality".

Element. In Occultism the word is applied to the old philosophers' elements of Earth, Water, Air and Fire. Occultism adds another, "Ether", which is just starting to manifest and there are two more to come in the sixth and seventh Rounds. Each element has a correspondence with a tattva, a sense, a sound, and so on.

Elemental. Spirits of the Elements, the creatures evolved in the four kingdoms or elements - earth, air, fire and water. These were called by the Kabalists, gnomes (of the earth), sylphs (of the air), salamanders (of fire) and undines (of water). Except a few of the higher kinds, and their rulers, they are rather forces of nature .. and have many names as 'little people' etc.

Elementary. Properly the disembodied soul of the depraved, these souls having some time prior to death separated from themselves their divine spirit and so lost their chance for immortality; the term is also applied to the spooks or phantoms of disembodied persons in general, i.e. to those whose temporary habitation is the Kama Loca.

Elohim. This seems to be the plural of the feminine noun Eloah .. and seems to imply the emitted active and passive essences .. "Elohim" has been said to represent a sevenfold power of Godhead.

Facies hippocratica. Facies means 'general aspect', Hippocrates was a Greek physician of the pre-Christian era.

Globes (A - Z). It is said in Occultism that the earth is one of seven globes of a Chain, itself physical and objective but its six companion globes are subjective and invisible. It is said that during the life of a globe the life wave passes seven times round the Chain and that in each Round the kingdoms of Nature including the human go through seven evolutionary stages. The human stages are known as Root Races.

Gnosis. Lit. knowledge. The technical term used by the Schools of Religious Philosophy, both before and

After-Death Consciousness and Processes by Geoffrey Farthing

during the first centuries of so-called Christianity, to denote the object of their enquiry. This Spiritual and Sacred Knowledge, the Gupta Vidya of the Hindus, could only be obtained by Initiation into Spiritual Mysteries of which the ceremonial "Mysteries" were a type.

Hiranyagarbha (sometimes as two words Hiranya Garbha). The radiant or golden egg or womb. Esoterically the luminous "fire-mist" or ethereal stuff from which the Universe was formed.

Incubi. The plural of Incubus. Something more real and dangerous than the ordinary meaning given to the word, viz., that of nightmare .. The spooks of mediaeval demonology called forth from the invisible regions by human passions and lusts.

Initiates. The designation of anyone who was received into, and had revealed to him, the mysteries and secrets of either Masonry or Occultism .. In our modern days those who have been initiated by the Adepts of Mystic Lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth.

Jettatore. One possessing the "evil eye".

Jhana. Knowledge; occult wisdom.

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

Jivanmukta. An Adept or Yogi who has reached the ultimate state of holiness, and separated himself from matter; a Mahatma, or Nirvanee, a dweller in bliss and emancipation. Virtually one who has reached Nirvana during life.

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

Ka. A name of Brahma in his phallic character as generator or Prajapati.

Kabalah. The hidden wisdom of the Hebrew Rabbis of the middle ages derived from the older secret doctrines concerning divine things and cosmogony ..

Kalapani. Punishment for the worst violators of laws (civil).

After-Death Consciousness and Processes by Geoffrey Farthing

Kalpa. The time period of a planet, generally a cycle of time, but usually representing a "day" and "night" of Brahma, a period of 4,320 million years.

Kama. The first conscious, all-embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the ONE FORCE as soon as it came into life and being as a ray from the ABSOLUTE. More commonly thought of as evil desire, lust, volition; cleaving to existence. Kama is generally identified with Mara, the tempter.

Kama-loca. The semi-material plane, to us subjective and invisible, where the disembodied "personalities", the astral forms, called Kama rupa remain until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these eidolons of human and animal passions and desires.

Kama-prana. A compound of Kama and Prana, which see.

Kama-rupa. Metaphysically, and in our esoteric philosophy, it is the subjective form created through the mental and physical desires and thought in connection with things of matter, by all sentient beings, a form which survives the death of their bodies; this form plays an important part in the after death states and processes. These have a definite term in relation to it and when they are over the form disintegrates.

Kamawachar(a). Belonging to Kama-loca; one devoted to sensuous pleasure or personal desires.

Karma. Physically, action; metaphysically, the law of retribution, the law of cause and effect or ethical causation, nemesis only in one sense, that of bad Karma .. It is the power that controls all things, the resultant of moral action .. The moral effect of an act committed for the attainment of something that gratifies a personal desire. There is a personal merit and a Karma of demerit. Karma neither punishes nor rewards, it is simply the *one* Universal Law which guides unerringly, and, so to say blindly, all other laws productive of certain effects, along the grooves of their respective causations.

Karya-rupa. In the form of action; to supplement or translate into action.

Kha. The same as "Akasa".

Khaba. The square building in Mecca, object of pilgrimage.

Kosha. Lit. a sheath, as in Anandamaya-kosha, "the illusive sheath of bliss", identical with our Atma-Buddhi or the Spiritual Soul. A mayavic or illusory form. One of the five Koshas or "principles" in man,

After-Death Consciousness and Processes by Geoffrey Farthing

Kumara. Lit. a virgin boy or young celibate, a holy youth. The name was given to a class of high spiritual entities associated with the very early development of humanity. Two other classes mentioned were the Agnishvattas and the Manasaputras.

Lama. In Tibet this title, if correctly applied, belongs only to the priests of superior grades, those who can hold office as gurus in the monasteries, but the title has become somewhat debased.

Lha. Spirit of the highest spheres, whence the name of Lhasa, residence of the Dalai Lama. Title often given to saints and yogis in Tibet who have attained great occult powers.

Licanthropy. (Lycanthropy) The power of changing oneself into an animal (properly a wolf).

Linga Sarira. The "Astral Body" of man or animal; the vital and prototypal body; the reflection of the man of flesh. It is born before and dies or fades out, with the disappearance of the last atom of the body.

Logos. The manifested deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Thus, speech is the logos of thought; hence it is aptly translated by the "Verbum" and "Word" in its metaphysical sense.

Maha-but. Lit. Maha great and but (bhut) a ghost or phantom; sometimes the term is applied to one of the seven great Element Principles.

Mahat. Lit. the "great one". The first principle of Universal Intelligence and Consciousness. The producer of Manas, the thinking principle and of Ahankara, egotism or the feeling of "I am I" in the lower manas.

Mahatma. Lit. great soul. Adepts of the highest order, exalted beings who, having attained the mastery over their lower principles, are thus living unimpeded by the "man of flesh", and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution; Arhats.

Maksha. Hypocrisy; concealing one's views.

Manas. Lit. the mind, the mental faculty which makes of man an intelligent and moral being, and distinguishes him from the mere animals. Esoterically it means when unqualified the Higher Ego or the sentient reincarnating Principle in man. When qualified, it is Buddhi-Manas or the Spiritual Soul in contradistinction to its human reflection, Kama-Manas.

Manasa. Lit. the efflux of the Divine Mind, signifying the Manasa or Divine Sons, arupa and incorporeal,

After-Death Consciousness and Processes by Geoffrey Farthing

of Mahat .. (They) are identical with Kumara, the Manasa-Putra (mind sons) and are finally identified with the human "Egos".

Manasa-Putra. Lit. sons of Mind, see above. Also termed the Solar Pitris, the great benefactors of the human race acting in the capacity of awakening the dormant mind principle during the Third Root Race of humanity.

Manas Taijasa. Lit. the radiant Manas. A state of the Higher Ego, which only high metaphysicians are able to realize and comprehend.

Manu. A great Regent or Watcher of a planetary system. There are 14 Manus (7 primeval ones) who are each the patron or guardian of a cycle in a Manvantara. In India a great legislator, hence the Laws of Manu.

Manvantara. A period of manifestation as opposed to Pralaya (dissolution or rest). Applied to various cycles, especially to a day of Brahma, 4,320 million Solar years.

Mara. The Destroyer, the Evil One; the god of Temptation, hence the "death" of the soul, the seducer who tried to turn Buddha away from his path.

Maya. Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindu philosophy that alone which is changeless and eternal is called *reality*; all that which is subject to change, to decay and differentiation and which has therefore a beginning and an end is regarded as maya - illusion.

Mayavi-rupa. "Illusive form"; the "double" in esoteric philosophy, to be distinguished from the Linga Sarira; the vehicle of projection.

Metanoia. Change; spiritual conversion; repentance; transformation.

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

Mulaprakriti. The abstract deific feminine principle -undifferentiated substance. Akasa. Lit. the "root of nature" (Prakriti) or Matter.

Myalba. In esoteric philosophy of Northern Buddhism the name of our Earth, called *Hell* for those who reincarnate in it for punishment.

After-Death Consciousness and Processes by Geoffrey Farthing

Nephesh. Breath of life. In theosophical teachings the synonym of the Prana-Kamic principle or the vital animal Soul in man.

Nidana. One of the twelve causes of existence; as links in the chain of causation of the whole range of existence. The Nidanas are listed under their Sanskrit names in the Theosophical Glossary.

Nipang. Crippled; worthless.

Nirmanakaya. Lit. a transformed "body"; a state; a man who, while leaving behind his physical body, retains every other principle save the kamic. Instead of entering Nirvana he remains to help mankind in an invisible yet effective manner.

Nirvana. The state of absolute existence and absolute consciousness, that of an Ego who has reached the highest degree of perfection and holiness during life, after the body dies.

Noumena. The true essential nature of being as distinguished from the illusive objects of sense.

Nous. The Higher Mind or Soul; Spirit as distinct from animal soul - psyche; divine consciousness or mind in man.

Occult. Lit. hidden. The secrets of Nature at all levels of being. An Occultist is one who studies them. Occultism covers all arcane sciences.

Odyle. Matter, tenuous. A force supposed to manifest in light, magnetism, chemical action, hypnotism, etc. (Reichenbach).

Parabrahm. Lit. beyond Brahma. The Supreme Infinite Brahma, "Absolute" -, the attributeless, secondless reality. The impersonal and nameless universal Principle.

Paramanu-rupa. The form of an atom or infinitesimally small particle.

Paramatma(n). The Supreme Soul of the Universe.

Paranirvana. Absolute Non-Being, the state reached by the human Monad at the end of the Great Cycle.

After-Death Consciousness and Processes by Geoffrey Farthing

Pisachas. Fading remnants of human beings in Kama-loca, as shells and Elementaries.

Prakriti. The material aspect in Nature in general as opposed to Purusha, the spiritual nature and Spirit.

Pralaya. A period of obscurity or repose - planetary, cosmic or universal. The opposite of Manvantara.

Prana. Life principle; the breath of life.

Principle(s). The Elements or original essences, the basic differentiations upon and of which all things are built up; the seven individual and fundamental aspects of the one universal reality in Kosmos and in man.

Protean. Of many shapes or aspects; from Proteus.

Psyche. Lit. soul: in Theosophy the mortal soul, the inner (fourth and lower fifth) principles of Personality.

Rapport. Relation: sympathy, emotional bond: spiritualistic touch.

Reliquiae. Lit. remains. In Theosophy the remains of the psyche after death, in Kama-loca.

Rosicrucians. Originally disciples of Christian Rosenkreuz (1460); mystical students of the Kabbala and western magic.

Round(s). The passage of the life wave round the seven globes of a planetary Chain. This earth is in its fourth Round.

Rupa. Body: form, the forms of the gods which are subjective to us.

Rupawachara. One belonging to the domain of form; one devoted to visual objects or fine material.

Sakkayaditthi. False belief that the personality (Sakkaya) is permanent and unchanging.

Samadhi. A state of ecstatic and complete trance, conferring absolute control over all faculties.

After-Death Consciousness and Processes by Geoffrey Farthing

Samma-Sambuddha. The recollection of all one's past incarnations: a yoga phenomenon. A title of Buddha, perfect illumination.

Sanna. A Skandha, abstract ideas.

Skandha(s). Lit. group of attributes. Characteristics which form the personality.

Somnambul(ism). Lit. sleepwalking. Performing every function of waking consciousness in one's sleep with utter oblivion of the fact on waking.

Srotapanna. One who has "entered the stream"; attained the first grade of sanctification; a converted man.

Sthula-sarira. The gross physical body, the lowest of man's seven principles.

Succubi. Female devils supposed to consort with men during sleep.

Sukhaviti. A paradise of physical delights enjoyed between lives, a mistaken notion of Devachan.

Sushupti. The state of deep sleep: the third of the 4 states of consciousness.

Tanha. The thirst for life.

Tanmatra(s). A characteristic property; noumena of the element-principles of earth, water, air, fire and ether.

Taraka Raja Yoga. A system of brahminical Yoga culminating in liberation.

Tathagata. One who is like his predecessors (the Buddhas) and successors.

Terra incognita. Lit. unknown territory.

Tetraktis. The sacred Pythagorean Four; same as Tetragrammaton, symbolized by a triangle of four dots a side with one in the middle making ten dots, the number of perfection.

After-Death Consciousness and Processes by Geoffrey Farthing

Theosophist. A student of Theosophy, the Ancient Wisdom, the Wisdom Religion, Esoteric Science, Occultism, etc. One who tries to live in accordance with the eternal verities of existence.

Tiaou. A kind of devachanic post-mortem state.

Tribuvana. The three worlds, heaven, earth and hell, in popular beliefs. Esoterically the spiritual, psychic (astral) and the terrestrial regions.

Trisharana. Lit. three conditions of Bodhi (wisdom) essential, reflected, and practical; attributes of a Nirmanakaya, one who has attained to but renounces the state of Nirvana in order to serve humanity.

Tushita Devaloka. The dwelling place of a class of gods of great purity (Hindu).

Udambara flower. Lit. lotus of great size: a supernatural omen blossoming once every three thousand years. One such blossoming heralded the birth of Gautama Buddha.

Upadhana. Lit. acquiring an adhana. Clinging to earth life: a material cause.

Upadhi. Lit. a substitute. A disguise, basis or vehicle; carrier of something less material than itself, e.g. body upadhi of spirit.

Upanishad(s). (Hindu) that which destroys ignorance, produces liberation of spirit: writings dealing with metaphysical subjects, viz. the origin of the universe, the nature and essence of unmanifest deity, gods, etc.; writings of great antiquity.

Vahan(a). Lit. a vehicle. The carrier of something immaterial and formless.

Vedana. The second Skandha, perceptions, senses: the sixth Nidana.

Vihara. Place inhabited by Buddhist priest or ascetic, temple, cave or monastery.

Vikara. Alteration; deterioration; perversion; change of mind.

Vinnana. Lit. mental powers: consciousness, intelligence. A Skandha and Nidana.

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Vishaya. An object of sense; a worldly object or concern.

Vishnu. A sustaining force in the Universe: preserver, second person of Hindu trinity.

Ye-damma. Famous Buddhist mantra summarizing the Buddhist message.

Yin Yonan. Lit. earth and sky. Darkness and Light.

Yoga-ballu. The power of devotion or meditation; any 'supernatural' power.