

DREAMS

by
H.P.Blavatsky

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(NOTE: This paper having been reproduced from the stenographer's notes taken at the time the subject was discussed, H.P.B.'s statement occur in the form of answers to questions. In the following reprint these latter are omitted, H.P.B.'s replies running on with only the addition of a few words where each question appeared.)

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"Animal Soul" only active in Dreams

In ordinary dreams- which ought to be distinguished from real dreams, and called idle visions - the active "principles" are *Kâma* the seat of the personal Ego and of desire, which is awakened into chaotic activity by the slumbering reminiscences of the lower *Manas*, or

animal soul (the *Nephesh* of the Hebrew Kabalists). It is the ray which emanates from the Higher Manas or permanent EGO, and is that "principle" which forms the human mind - in animals' instinct, for animals also dream. [The word 'dream' means really "to slumber" - the latter function being called in Russian *dreamatj*. -ED]. This combined action of *Kâma* and the "animal soul", however, is purely mechanical. It is instinct, not reason, which is active in them. During the sleep of the body they receive and send out mechanically electric shocks to and from various nerve-centres. The brain is hardly impressed by them, and memory stores them, of course, without order or sequence. On waking, these impressions gradually fade out, as does every fleeting shadow that has no basic or substantial reality underlying it. The retentive faculty of the brain, however, may register and preserve them if they are only impressed strongly enough. But, as a rule, our memory registers only the fugitive and distorted impressions which the brain receives at the moment of awakening. This aspect of "dreams", however, has been sufficiently observed and is described correctly enough in modern physiological and biological works, as such human dreams do not differ much from those of the animals. That which is entirely *terra incognita* for Science is the real dreams and experiences of the higher EGO, which are also called dreams, but ought not to be so termed, or else the term for the other sleeping "visions" changed.

Immortal Ego active in real Dreams

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

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

We might well compare the real Ego to a prisoner, and the physical personality to the gaoler of his prison. If the gaoler falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. The gaoler is half asleep, and looks nodding all the time out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it. But the gaoler can neither perceive nor can he know anything of the real actions - and especially the thoughts - of his charge; for, during sleep at all events, these do not impress themselves upon his gaoler. The real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his gaoler - the physical man - for they are the *Voice of his Conscience*, but during his sleep they are absolutely the "Voice in the desert". In the thoughts of the *real* man, or the immortal "Individuality", the pictures and visions of the

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

Thought-Actions of the Ego

The few fragments of those thoughts of the Ego which are transmitted to our physical memory, which it sometimes retains, are reflected on the brain of the sleeper, like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes. Then the man thinks that he has dreamed all that, and feels as though *he* had lived through something, while in reality it is the *thought-actions* of the true Ego which he has dimly perceived. As he becomes fully awake, his recollections become with every minute more distorted, and mingle with the images projected from the physical brain, under the action of the stimulus which causes the sleeper to awaken. These recollections, by the power of association, set in motion various trains of ideas.

To the dreamer (the Ego), on his own plane, the things on that plane are as objective to him as our acts are to us. The senses of the sleeper received occasional shocks, and are awakened into mechanical actions; what he hears and sees are, as has been said, a distorted reflection of the thoughts of the Ego. The latter is higher spiritual, and is linked very closely with the higher principles, *Buddhi* and *Atmâ*. These higher principles are entirely inactive on our plane, and the higher Ego (*Manas*) itself is more or less dormant during the waking of the physical man. This is especially the case with persons of very materialistic mind. So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that *It* can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego - when reunited with its *lower Manas* - will have to suffer conjointly in the future. It is, as I said, the impressions projected into the physical man by this Ego which constitute what we call "conscience"; and in proportion as the Personality, the lower Soul (or *Manas*), unites itself to its higher consciousness, or EGO, does the action of the latter upon the life of mortal man become more marked.

The "Higher Ego" is the higher *Manas* illuminated by *Buddhi*; the principle of self-consciousness, the "I - am - I", in short. It is the *Kârana-Sarira*, the immortal man, which passes from one incarnation to another.

Real Dreams occasionally impressed on the Brain

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

It often happens, indeed, that we have no recollection of having dreamt at all, but later in the day the remembrance of the dream will suddenly flash upon us. Of this there are many causes. It is analogous to what sometimes happens to every one of us. Often a sensation, a smell, even a casual noise, or a sound, brings instantaneously to our mind long-forgotten

events, scenes and persons. Something of what was seen, done, or thought by the "night-performer", the Ego, impressed itself at that time on the physical brain, but was not brought into the conscious, waking memory, owing to some physical condition or obstacle. This impression is registered on the brain in its appropriate cell or nerve centre, but owing to some accidental circumstance it "hangs fire", so to say, till something gives it the needed impulse. Then the brain slips it off immediately into the conscious memory of the waking man; for as soon as the conditions required are supplied, that particular centre starts forthwith into activity, and does the work which it had to do, but was hindered at the time from completing.

There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties. During sleep the physical memory and imagination are of course passive, because the dreamer is asleep: his brain is asleep, his memory is asleep, all his functions are dormant and at rest. It is only when they are stimulated, as I told you, that they are aroused. Thus the consciousness of the sleeper is not active, but passive. The inner man, however, the real Ego, acts independently during the sleep of the body; but it is doubtful if any of us - unless thoroughly acquainted with the physiology of occultism - could understand the nature of its action.

Part played by the Astral Light.

The Astral Light is the "tablet of the memory" of the animal man; *Akâsa* that of the spiritual Ego. The dreams of the Ego, as much as the acts of the physical man, are all recorded, since both are actions based on causes and producing results. Our "dreams", being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read "Karmic Visions" in *Lucifer* [Volume II, 1889. Blavatsky Pamphlet No. 10.] and note the description of the real Ego, sitting as a spectator of the life of the hero and perhaps something will strike you.

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

Differentiation in the physical world is infinite. Universal ideation - or *Mahat*, if you like it - sends its homogeneous radiation into the heterogeneous world, and this reaches the human or *personal* minds through the Astral Light. Our minds receive their illumination direct from the Higher *Manas* through the Lower, the former being the pure Emanation of divine Ideation - the *Mânasa-Putras* which incarnated in man.

Individual *Mânasa* or the *Kumâras* are the direct radiations of the divine Ideation - "individual" in the sense of later differentiation, owing to numberless incarnations. In sum

they are the collective aggregation of that Ideation, become on our plane, or from our point of view, *Mahat*, as the *Dhyân Chohans* are in their aggregate the WORD or "Logos" in the formation of the World. Were the Personalities (Lower *Manas* or the *physical* minds) to be inspired and illumined solely by their higher *alter Egos* there would be little sin in this world. But they are not; and getting entangled in the meshes of the Astral Light, they separate themselves more and more from their parent Egos. Read and study what Eliphas Lévi says of the Astral Light, which he calls Satan and the Great Serpent. The Astral Light has been taken too literally to mean some sort of a second blue sky. This imaginary space, however, on which are impressed the countless images of all that ever was, is, and will be, is but too sad a reality. It becomes in, and for, man, - it at all psychic, and who is not? - a tempting Demon, his "evil angel", and the inspirer of all our worst deeds. It acts on the will of even the sleeping man through visions impressed upon his slumbering brain (which visions must not be confused with the "dreams"), and these germs bear their fruit when he awakes.

Part played by Karma and the Will in Dreams

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

When an adept succeeds in uniting all his "principles" into one he is a *Jivanmukta*; he is no more of this earth virtually, and becomes a *Nirvâni*, who can go into *Samâdhi* at will. Adepts are generally classed by the number of "principles" they have under their perfect control, for that which we call Will has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure.

In India the Hindus - who have preserved in all their purity, and remembered, the traditions of their forefathers - say that *Karma* plays a part in dreams; that every man receives he reward or punishment of all his acts, both in the waking and the dream state. They know that the Self is the *real* Ego, and that it lives and acts, though on a different plane. The external life is a "dream" to this Ego, while the inner life, or the life on what we call the dream plane, is the real life for it. And so the Hindus (the profane, of course) say that *Karma* is generous, and rewards the real man in dreams as well as it does the false personality in physical life.

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

Higher and Lower *Manas* are one - and yet they are not - and that is the great mystery. The Higher *Manas* of EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*; the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet, by the very fact that, though dual, and during

life the higher is distinct from the Lower, "the Father and Son" *are one*; and because that, in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions; both have to suffer: the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the anti-type of that which is on this earth the type, namely, the personality. It is, for those who understand it, the old Vedic story of *Visvakarman* over again, practically demonstrated. *Visvakarman*, the all-seeing Father-God, who is beyond the comprehension of mortals, sends a son of *Bhavana*, the holy Spirit, by *sacrificing himself to himself*, to save the worlds. The mystic name of the "Higher Ego" is, in the Indian philosophy, *Kshetrajna*, or "embodied Spirit", that which knows or informs *kshetra*, "the body". Etymologize the name, and you will find in it the term *aja*, "first-born", and also the "lamb". All this is very suggestive, and volumes might be written upon the pre-genetic and post-genetic development of type and anti-type - of Christ-*Kshetrajan*, the "God-Man", the First-born, symbolized as the "lamb" The *Secret Doctrine* shows that the *Mânasa-Putras*, or incarnating EGOS, have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the self-sacrificing EGO, which are the real Sufferers, but verily the innocent Christos within us. Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the "Charioteer" or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us. But let us return to dreams.

The only God is in Man.

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

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

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

There is no man in the world, so far as I am aware, who has never dreamed. All dream more or less; only with most, dreams vanish suddenly upon waking. This depends on the more or less receptive condition of the brain ganglia. Unspiritual men, and those who do not exercise their imaginative faculties, or those whom manual labour has exhausted, so that the ganglia do not act even mechanically during rest, dream rarely, if ever, with any coherence.

Sleep and Dream States

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

The process of going to sleep is partially explained by Physiology. It is said by Occultism to be the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and if they would not become unfit for work, are compelled to recuperate their strength on another plane or *Upâdhi*. First comes the *Svapna*, or dreaming state, and this leads to that of *Sushupti*. Not it must be remembered that our senses are all dual, and act according to the plane of consciousness on which the thinking entity energises. Physical sleep affords the greatest facility for its action on the various planes; at the same time it is a necessity, in order that the senses may recuperate and obtain a new lease of life for the *Jagrata*, or waking state, from the *Svapana* and *Sushupti*. According to *Râja Yoga*, *Turya* is the highest state. As a man exhausted by one state of the life-fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents - golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling at an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness.

The definition of "a dream" depends upon the meaning of the term. You may "dream", or, as we say, sleep visions, awake or asleep. If the Astral Light is collected in a cup or metal vessel by willpower, and the eyes fixed on some point in it with a strong will to see, a waking vision, or "dream" is the result, if the person is at all sensitive. The reflections in the Astral Light are seen better with closed eyes, and, in sleep, still more distinctly. From a lucid state, vision becomes translucent; from normal organic consciousness it rises to a transcendental state of consciousness.

There are many kinds of dreams, as we all know. Leaving the "digestion dream" aside, there are brain dreams and memory dreams, mechanical and conscious visions. Dreams of warning and premonition require the active co-operation of the inner Ego. They are also

often due to the conscious or unconscious co-operation of the brains of two living persons or of their two Egos.

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

Objectivity and Subjectivity in Dreams

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

Planes of Consciousness in Dreams

But unless you are an Adept or a highly trained *Chela*, thoroughly acquainted with these different states of being (or planes of consciousness), the distinct set of senses for each state cannot be distinguished. Science, such as biology, physiology and even psychology (of the Maudsley, Bain, and Herbert Spencer schools) do not touch on this subject. Science teaches us about the phenomena of volition, sensation, intellect, and instinct, and says that these are all manifested through the nervous centres the most important of which is our brain. She will speak of the peculiar agent or substance through which these phenomena take place as the vascular and fibrous tissues, and explain their relation to one another, dividing the ganglionic centres into motor, sensory and sympathetic, but will never breathe one word of the mysterious agency of intellect itself, or of the mind and its functions. [This was said in 1889. Today western Science is accepting one after another of the teachings of the *Secret Doctrine* without, however, acknowledging their source. Particularly is this so in regard to *Manas* (Mind), since Einstein gave out this theory of Relativity in 1915. For,

whereas the old school of materialism held the view that our minds are the product of our brains, we are now told that matter may itself be mental. As Professor Eddington puts it: "There is nothing to prevent the assemblage of atoms forming the brain from being itself a thinking machine in virtue of that nature which physics leaves undetermined and indeterminable". And the final conclusion is that the "Mind of Man, which, on the old outlook, was a random and insignificant outcome of alien forces, is once more restored as the central mystery in the universe it surveys". See *Buddhism the Science of Life* by Alice L. Cleather and Basil Crump. Peking, 19.8 2nd edition, pages 37-39.- Editor]

Now, it frequently happens that we are conscious and know that we are dreaming; this a very good proof that man is a multiple being on the thought plane; so that not only is the Ego, or thinking man, Proteus, a multiform, ever-changing entity, but he is also, so to speak, capable of separating himself on the mind or dream plane into two or more entities; and on the plane of illusion which follows us to the threshold of *Nirvâna*, he is like *Ain-Soph* talking to *Ain-Soph*, holding a dialogue with himself and speaking through, about, and to himself. And this is the mystery of the inscrutable Deity in the *Zohar*, as in the Hindu philosophies; it is the same in the *Kabbala*, *Purânas*, Vedantic metaphysics, or even in the so-called Christian mystery of the Godhead and Trinity. Man is the microcosm of the macrocosm: the god on earth is built on the pattern of the god in nature. But the universal consciousness of the real Ego transcends a million fold the self-consciousness of the personal or false Ego.

What is termed "unconscious cerebration" during sleep is a conscious operation of the Ego, the result of which only, is impressed on the ordinary consciousness.

Barriers between the Planes of Consciousness.

The explanation of the dream experience in which the dreamer seems to be perpetually striving after something, but never attaining it, is that the physical self and its memory are shut out of the possibility of knowing what the real Ego does. The dreamer only catches faint glimpses of the doings of the Ego, whose actions produce the so-called dream on the physical man, but is unable to follow it consecutively. A delirious patient, on recovery, bears the same relation to the nurse who watched and tended him in his illness as the physical man to his real Ego. The Ego acts as consciously within and without him as the nurse acts in tending and watching over the sick man. But neither the patient after leaving his sick bed, nor the dreamer on awaking, will be able to remember anything except in snatches and glimpses.

Sleep and Death

There is an analogy between sleep and death but a very great difference, because 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, *Mayâvi-Rûpa*, becomes *Kâma-Rûpa*, or the animal soul, and is left to its own devices. Therefore, there is as much difference between the spooks and the 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 principle or "spook" return instantly, and no sooner has the higher Triad entered the devachanic state than the lower Duad re-becomes that which it was from the beginning, a principle endued with purely animal instinct, made happier still by the great change.

The "Wraith": Its Evocation.

During sleep and dream the condition of the *Linga Sarira*, or plastic body, is to sleep with its body unless projected by some powerful desire generated in the higher *Manas*. In dreams it plays no active part, but on the contrary is entirely passive, being the involuntarily half-sleepy witness of the experiences through which the higher principles are passing. Sometimes this projected form can be seen, as in cases of illness or very strong passion on the part of the person seen or the person who sees; the possibility is mutual. A sick person especially just before death, is very likely to see in dream, or vision, those whom he loves and is continually thinking of, and so also is a person awake, but intensely thinking of a person who is asleep at the time.

In Black Magic it is no rare thing to evoke the "spirit" of a sleeping person; the sorcerer may then learn from the apparition any secret he chooses, and the sleeper be quite ignorant of what is occurring. Under such circumstances that which appears is the *Mayâvîvi-Rûpa*; but there is always a danger that the memory of the living man will preserve the recollections of the evocation and remember it as a vivid dream. If it is not, however, at a great distance, the Double or *Linga Sarîra* may be evoked, but this can neither speak nor give information, and there is always the possibility of the sleeper being killed through this forced separation. Many sudden deaths in sleep have thus occurred, and the world has been no wiser.

Mediumship dangerous

The dreamer of an entity in *Kâma-Loka* would probably bring upon himself a nightmare, or would run the risk of becoming "possessed" by the "spook" so attracted, if he happened to be a medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him. This is why the mediumistic state of passivity is so dangerous, and in time renders the Higher Self entirely helpless to aid or even warn the sleeping or entranced person. Passivity paralyzes the connection between the lower and higher principles. It is very rare to find instances of mediums who, while remaining passive *at will*, for the purpose of communicating with some higher Intelligence, some *extraneous* spirit (not disembodied), will yet preserve sufficiently their personal will so as not to break off all connection with the higher Self.

Very different is the case of a dreamer "en rapport" with an entity in *Devachan*; for no *Devachanî* can descend into our plane; it is for us or rather our *inner Self* - to ascend to his. This can only be done during sleep by a dream or vision, or in trance.

The "sleep" of a drunkard is not real sleep, but heavy stupor; no physical rest, but worse than sleeplessness, and kills the drunkard as quickly. During such stupor as also during the

waking drunken state, everything turns and whirls round in the brain, producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions.

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

Dreaming should be cultivated, for it is by cultivating the power of what is called "dreaming" that clairvoyance is developed.

Interpretation of Dreams

Interpretations of dreams such, for instance, as are given in dream books, are useless. Every dreaming Ego differs from every other, as our physical bodies do. The only means of interpreting dreams is the clairvoyant faculty and the spiritual intuition of the "interpreter". If everything in the universe has seven keys to its symbolism on the physical plane, how many may it not have on higher planes?

Classifications of Dreams

Dreams can, however, be classified. We may roughly divide them into seven classes, and subdivide these in turn. Thus, we would divide them into: -

- 1- Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming even foreseen.
- 2- Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.
- 3- Dreams sent by Adepts, good or bad, by mesmerizers, or by the thoughts of very powerful minds bent on making us do their will
- 4- Retrospective; dreams of events belonging to past incarnations.
- 5- Warning dreams for others who are unable to be impressed themselves.
- 6- Confused dreams, the causes of which have been discussed above.
- 7- Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble or suchlike external cause.

GLOSSARY

(The following explanations are from H.P. Blavatsky's *Theosophical Glossary*, 1892)

Adept (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.

AEther (Greek). With the ancients the divine luminiferous substances which pervades the whole universe, the garment of the Supreme Deity With the moderns, Ether, for the meaning of which in physics and chemistry see any dictionary....

Ain - Soph (Hebrew) The "Boundless" or Limitless Deity emanating and extending.... In the religious metaphysics of the old Hebrew philosophers, the ONE principle was an abstraction though modern Kabalists have succeeded now, by dint of mere sophistry and paradoxes, in making a "Supreme God" of it and nothing higher.

Akâsa (Sanskrit). The subtle, supersensuous spiritual essence which pervades all space; the primordial substance erroneously identified with Ether. But it is to Ether what Spirit is to Matter, or *Atmâ* to *Kâma-rupa*.

Astral Light (Occult). The invisible region that surrounds our globe, as it does every other.... a Subtle Essence visible only to a clairvoyant eye, and the lowest but one (*viz.*, the earth), of the Seven Akâsic or Kosmic Principles ... the Astral Light gives out nothing but what it has received it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics - moral, psychic and physical.

Bhuvana (Sanskrit) A name of Rudra, or Siva, one of the Indian *Trimurti* (Trinity)

Devachan (Sanskrit) "dwelling of the gods". A state intermediate between two earth-lives, into which the EGO (Atmâ-Buddhî-Manas, or the Trinity made One) enters, after its separation from *Kama-Rûpa*, and the disintegration of the lower principles on earth.

Dhyân Chohans (Sanskrit) Lit., "The Lords of Light". The highest gods, answering to the Roman Catholic Archangels. The divine Intelligences charged with the supervision of Kosmos.

Ego (Latin) "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".

Esoteric (Greek) Hidden, secret. From the Greek *esotericos*, "inner", concealed.

Jagrata (Sanskrit). The waking state of consciousness. When mentioned in Yoga philosophy, *Jagrat-avasth* is the waking condition, one of the four states of *Prânava* in ascetic practices, as used by the Yogis.

Jivanmukta (Sanskrit). An adept or yogi who has reached the ultimate state of holiness, and separated himself from matter; a Mahâtma, or *Nirvani*, a "dweller in bliss" and emancipation. Virtually one who has reached Nirvâna during life.

Kabalah (Hebrew). The hidden wisdom of the Hebrew Rabbis of the Middle Ages derived from the older secret doctrines concerning divine things and cosmogony, which were combined into a theology after the time of the captivity of the Jews in Babylon. All the works that fall under the esoteric category are termed Kabalistic.

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

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

Kârana Sarîra (Sanskrit). The "Causal Body". It is dual in its meaning. Exoterically, it is *Avidyâ* (ignorance), or that which is the cause of the evolution of a human ego and its reincarnation; hence the lower *Manas*. Esoterically, the causal body corresponds to *Buddhi* and the Higher *Manas*, or Spiritual Soul.

Karma (Sanskrit). 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 ... there is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards, it is simply *the one* Universal Law which guides unerringly - and, so to say, blindly - all other laws productive of certain effects along the grooves of their respective causations.

Kriyâsakti (Sanskrit). The power of thought; one of the seven forces of Nature. Creative potency of the *Siddhis* (powers) of the full Yogis.

Kshetrajna, or Kshetrajneswara (Sanskrit). Embodied spirit, the Conscious Ego in its highest manifestations; the reincarnating Principle: the "Lord" in us.

Kumâra (Sanskrit). A virgin boy, or young celibate. The first Kumâras are the seven sons of Brahmâ It is stated that the name was given to them owing to their formal refusal to "procreate their species", and so they "remained Yogis", as the legend says.

Loka (Sanskrit). A region or circumscribed place. In metaphysics a world or sphere, or plane. The Purânas in India speak incessantly of seven and fourteen Lokas, above and below our earth; of heavens and hells.

Mahat (Sanskrit). Lit. "The Great One". The first principle of Universal Intelligences and Consciousness... the producer of *Manas*, the thinking principle, and *Ahankara*, Egotism, or the feeling of "I am I" (In the lower *Manas*).

Mânasas (Sanskrit) Those who endowed humanity with *Manas* or Intelligence, the immortal EGOS in men.

Mâyâvî Rûpa (Sanskrit). "Illusive form"; the "double" in Esoteric Philosophy; *Doppelgänger* or *perisprit*, in German and French.

Nephesh (Hebrew). Breath of life Appetites. This term is used very loosely in the Bible It generally means *prâna*, "life"; in the Kabalah it is the animal passion and the animal soul. Therefore ... *Nephesh* is the synonym of the Prâna-Kâmic Principle, or the vital animal soul in man.

Nirvâna (Sanskrit). ..In the esoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies; and occasionally , as in the case of Gautama Buddha and others, during life.

Nirvâni (Sanskrit) One who has attained Nirvâna - an Emancipated Soul. That Nirvâna means nothing of the kind asserted by Orientalists every scholar who has visited China, India and Japan is well aware. It is *escape* from misery", but only from that of matter, freedom from .. *Kâma*, and the complete extinction of animal desires ... A state of absolute annihilation ... of everything connected with matter or the physical world Sâkyamuni Buddha said in the last moments of his life that "the spiritual body is immortal".

Purânas (Sanskrit). *Lit.*, "ancient". A collection of symbolical and allegorical writings - eighteen in number now - supposed to have been composed by Vyâsa, the author of the *Mahâbhârata*.

Râja-Yoga (Sanskrit). The true system of developing psychic and spiritual powers and union with one's *Higher Self* - or the Supreme Spirit, as the profane express it. The exercise, regulation and concentration of thought. Râja-Yoga is opposed to Hatha-Yoga., The physical or psycho-physiological training in asceticism.

Rûpa (Sanskrit). Body; any form, applied even to the form of the gods which are subjective to us.

Samâdhi (Sanskrit). A state of ecstatic and complete trance. The term comes from the words *Sam-âdha*, "self-possession". He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest state of Yoga.

Sushupti Avashthâ (Sanskrit). Deep sleep; one of the four aspects of *Prâna*.

Svapna (Sanskrit). A trance or dreamy condition. Clairvoyance.

Turiya (Sanskrit). A state of the deepest trance - the fourth state of the Târaka Râja Yoga, one that corresponds with *Atmâ*, and on this earth with *dreamless* sleep - a Causal condition.

Upâdhi (Sanskrit). Basis; the vehicle, carrier or bearer of something less material than itself; as the human body is the *Upâdhi* of its spirit; ether the *upâdhi* of light, etc., etc. Amould; a defining or limiting substance.

Vedas (Sanskrit). The "revelation" the scriptures of the Hindus, form the root *vid*, "to know", or "divine knowledge". They are the most ancient as well as the most sacred of the Sanskrit works. The *Vedas* ... are claimed by the Hindus ... to have been first taught orally for

thousands of years, and then compiled on the shores of Lake Mânasa-Sarovara (phonetically, *Mansarovara*), beyond the Himâlayas, in Tibet ... As compiled in their final form by Veda-Vyâsa, the Brahmans themselves unanimously assign 3,100 years before the Christian era, the date when Vyâsa flourished ... They are written in such an ancient form of Sanskrit ... (that) only the most learned of the Brahman Pundits can read the *Vedas* in the original ... The Vedic writings are all classified in two great divisions, exoteric and esoteric ... the *Upanishads* coming under the latter classification.

Vishvakarman (*Sanskrit*). The "Omnific". A Vedic god, a personification of the creative Force, described as the One "all-seeing god, ... the generator, disposer, who ... is beyond the comprehension of (uninitiated) mortals". In the two hymns of the *Rig-Veda* specially devoted to him, he is said "to sacrifice *himself to himself*".

Zohar or *Sohar*. A compendium of Kabalistic Theosophy ... Tradition assigns its authorship to Rabbi Simeon ben Jochai, A.D.80 ... There are portions of the doctrines of the *Sohar* which bear the impress of Chaldee thought and civilization, to which the Jewish race had been exposed in the Babylonian Captivity ... There is no English translation of the *Sohar* as a *whole*, not even a Latin one.

SEPTENARY NATURE OF MAN: THE SEVEN "PRINCIPLES"			
LOWER QUATERNARY	(a) Rûpa, or Sthûla Sarira	(a) Physical body	(a) Is the vehicle of all the other "principles" during life
	(b) Prâna	(b) Life, or Vital principle	(b) Necessary only to a, c, d, and the functions of lower <i>Manas</i> , which embrace all those limited to the (<i>physical</i>) brain.
	(c) Linga Sarira	(c) Astral body	(c) <i>The Double</i> , the phantom body.
	(d) Kâma Rûpa	(d) The seat of animal desires and passions.	(d) This is the centre of the animal man, where lies the line of demarcation which separates mortal man from the immortal entity.
THE UPPER IMPERISHABLE TRIAD	(e) <i>Manas</i> - a dual principle in its functions.	(e) Mind, Intelligence: which is the higher human mind, whose light, or radiation links the <i>Monad</i> , 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>Kâma-rûpa</i> , the seat of the animal passions, or upwards to <i>Buddhi</i> , the Spiritual <i>Ego</i> . In the latter case, the higher consciousness of the individual Spiritual aspirations of <i>mind</i> , (<i>Manas</i>) assimilating <i>Buddhi</i> , are absorbed by it and form the <i>Ego</i> , which goes into Devachanic bliss.
	(f) <i>Buddhi</i>	(f) The Spiritual Soul	(f) The vehicle of pure Universal Spirit
	(g) <i>Atma</i>	(g) Spirit	(g) One with the Absolute, as its radiation.

