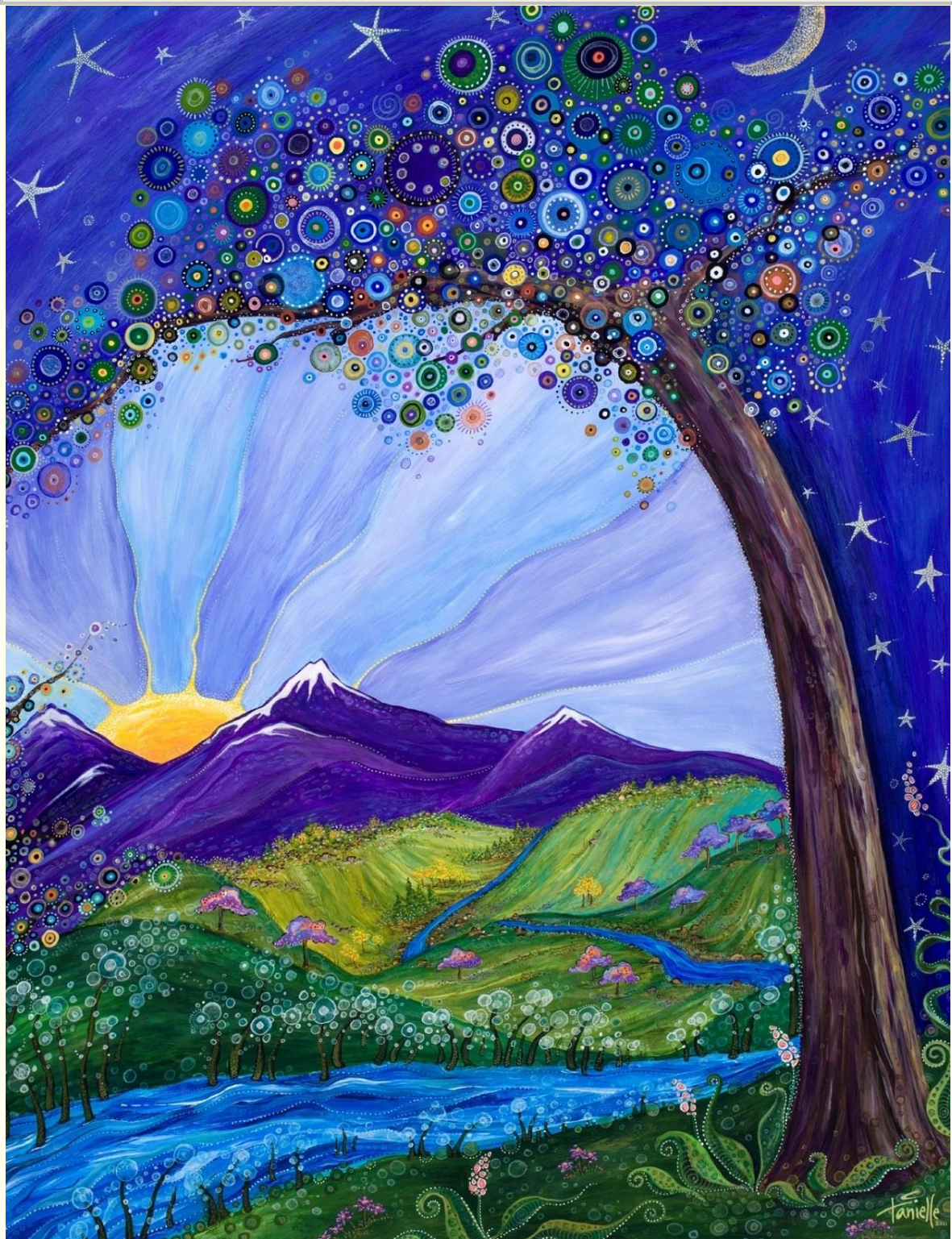


*Real dreams are
actions of the true Self.*



Abstract and train of thoughts¹

Dreams are images of hopes and fears.

Imagination is the best guide of our blind senses.

Somnambulism, premonitions, and second sight are a disposition, energised by the power of the imagination, to perceive and guess by intuition reflections from the Astral Light. 9

Letter to the Editor of The Theosophist. 9

Reply by H.P. Blavatsky.

Article from Chambers' Journal on "Dreamland and Somnambulism." 10

Note by H.P. Blavatsky. 11

When one is startled in his sleep without becoming fully awake, he often experiences in his dream a long train of events within the brief space of time the sound occupies, and which are attributed solely to that sound. 11

Among the vast number of meaningless dreams there are some in which presages are given of coming events. When such dreams come true, they may be termed prophetic. 13

We see through our imagination, and that is the natural aspect of the miracle. But we also see actual and true things, and it is in this that lies the marvel of the natural phenomenon. 13

Those of a nervous temperament, whose sight is weak and imagination vivid, are the fittest persons for this kind of divination. 13

Real dreams are neither idle visions, nor interludes which fancy makes.

The stronger the spirituality of the dreamer, the easier it will be for the Higher Ego to impress on the brain a vivid picture of the dream. 14

In the materialistic man, in one whose proclivities and passions have severed his astral soul from its spiritual counterpart and master, in him whose labour has so worn out the body as to render him temporarily insensible to the voice of his soul — such persons rarely, if ever, will have any dreams at all. 15

On the other hand, highly spiritual people will see visions and dreams when asleep, and even in their hours of wakefulness. 15

Messages sent by one soul to another are perceived as premonitions, dreams, and visions. 16

Facts are generally inverted in dreams, and this can be explained by the law of introverted mental vision. 19

¹ Frontispiece by Tanielle Childers.

The heart is the vital link between the outer body and the starry spirit beyond which animates it.

Animal instinct, not reason, is active in ordinary dreams.

There are three main centres of consciousness: 1. The navel, or centre of sensuously desirous consciousness; 2. The head, or centre of psycho-intellectual consciousness; and 3. The heart, or centre of spiritual consciousness. 20

What are the “principles” which are active during dreams? 20

Ordinary dreams are caused by sensuously desirous consciousness awakened into chaotic activity by the slumbering reminiscences of the lower mind. 20

What is the “lower Manas”? 20

The combined action of desires and animal soul is purely mechanical. It is instinct, not reason, which is active in them. 20

But, as a rule, our memory registers only the fugitive and distorted impressions which the brain receives at the moment of awakening. 20

Human dreams do not differ much from those of the animals. But that which is entirely terra incognita for science is the real dreams and experiences of the immortal Ego overshadowing mortal man, which thinks and acts independently of the physical body. 21

How do these differ? 21

What we often regard as dreams or idle fancies may be stray pages torn out from the life and experiences of the Inner Man, the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. 21

Every night, when the Inner Man is freed from the trammels of matter, he lives a separate life within his prison of clay. But the outer man cannot be conscious of the Inner Man, for his brain and thinking apparatus are paralyzed more or less completely. 21

Do not the thoughts of the one impress themselves upon the other? 22

The thoughts of one do not impress themselves upon the other during sleep.

The Higher Ego does not think as its evanescent personality does. Its thoughts are vivid pictures and visions of past and future scenes, of wonderful living acts and heroic deeds, which are all present in the eternal now — 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 Kriyashakti, that mysterious power which transforms instantaneously ideas into visible forms. 22

How, then, does Esoteric Philosophy account for the transmission of even a few fragments of those thoughts of the Ego to our physical memory which it sometimes retains? 23

It is difficult to see how the Ego can be acting during the night things which have taken place long ago. Was it not stated that dreams are not subjective? 23

To the Higher Ego, who is real dreamer, its visions and aspirations are as objective to it as our acts are to us. 23

What are the senses which act in dreams? 23

Impressions projected into the physical man by his Higher Ego constitute what we call “conscience.”

In persons of a very materialistic mind, because the Ego is so trammelled by matter, it can hardly give all its attention to one’s actions, even though the latter may commit sins for which that Ego will have to suffer conjointly in future. 23

This Ego, then, is the “Higher Ego”?	23
Is the “register” or “tablet of memory” for the true dream-state different from that of waking life?	24
True dreams, being actions of the Higher Ego, they produce effects which are recorded on their own plane. Ordinary dreams, by and large, are the waking and hazy recollections of such actions.	24
How does this process take place?	24
Between the inner man and the physical brain there is a kind of conscious telegraphic communication going on incessantly, day and night.	
What distinguishes the “dreaming” memory and imagination from those of waking consciousness?	24
When the brain is asleep, the physical memory and imagination are also asleep, and all cognitive functions are at rest.	24
What relation have the Astral Light and Ākāśa to memory?	25
What, in reality, is the Astral Light?	25
Astral Light is a term very little understood.	
Astral Light is the dregs of Akasha or Universal Ideation, in its metaphysical sense. Though invisible, it is yet the phosphorescent radiation of the latter, and medium between it and man’s faculties and base thoughts. It is these which pollute the Akashic Light, and make it what it is, the storehouse of all human and especially psychic iniquities.	25
Akasha and Astral Light compared and contrasted.	
Can you explain to us how it is related to man, and its action in dream-life?	27
But do not our minds receive their illuminations direct from the higher Manas through the Lower? And is not the former the pure emanation of divine Ideation — the “Mānasaputras,” which incarnated in men?	27
The higher needs the lower as much as the lower needs the higher, for “gods feed on men.”	
As the Dhyani-Chohans are collectively the Word or Logos in the formation of the universe, so the Manasaputras or Kumaras are emanations of Cosmic Mind and Ideation, enlightening animal man.	27
That noble and lofty Noetic Entity, that allows us to think and enjoy the boon of self-consciousness, is not our own. It belongs to Divine Entities from higher and earlier planets, whose Karma had not been exhausted when their world went into Pralaya. By quickening the human mind they purify themselves in the fire of suffering and individual experience in order to re-become the One Essence.	27
And so can we, Their terrestrial reflection, if by purity of thought and deed we rise to Their plane, and partake of Their divine essence.	27
What is the part played by Will in dreams?	28
The will of the common man is dormant in dreams and therefore inactive.	
We are taught that a man can unite all his “principles” into one — what does this mean?	28
What part does Karma play in dreams? In India they say that every man receives the reward or punishment of all his acts, both in the waking and the dream state.	28
Our mundane life is a “dream” to the Higher Ego, while the inner life, or what we call the “dream plane,” is the real life for it.	28

CONSTITUTION OF MAN SERIES
ABSTRACT AND TRAIN OF THOUGHTS

What is the difference, “karmically,” between the two?	28
But the two, the higher and the lower, Manas are one, are they not?	29
Higher Ego is the sole bearer of all its alter egos on earth and their sole representative in the subjectivity of Devachan. The mystic name of the Higher Ego is Kshetrajna or “embodied Spirit,” that which informs kshetra, “the body.”	29
Are so-called prophetic dreams a sign that the dreamer has strong clairvoyant faculties?	30
In the case of individuals 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.	30
The advanced Adept does not dream.	
He just paralyzes his lower self during sleep, and becomes perfectly free. Dream are illusions and the Adept is beyond illusion.	30
Are there people who have never dreamed?	30
Everyone else dreams, more or less. However, unspiritual men, those who do not exercise their imaginative faculties, and those whom manual labour has exhausted their physical body, dream rarely, if ever, with any coherence.	30
What is the difference between the dreams of men and those of beasts?	31
The dream state is common not only to all men, but also to all animals, from the highest Mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream.	31
Dreams are not “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 brain during the waking hours.	31
What, then, is the process of going to sleep?	31
But what is a dream?	32
If the Astral Light is collected in a cup or metal vessel by will-power, and the eyes fixed on some point in it with a strong will to see, a waking vision or “dream” is the result, if the person is at all sensitive.	32
To what causes are dreams chiefly due?	32
There are many kinds of dreams.	
There are brain dreams and memory dreams, mechanical and conscious visions. But dreams of warning and premonition require the active co-operation of the inner Ego.	32
What is it that dreams, then?	32
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.	32
Is the apparent objectivity in a dream really objective or subjective?	33
When the material man dreams, all he sees with his eyes shut, and in or through his mind, is of course subjective. But the Inner Man, who is the spectator of the life of the dreamer, all he sees is as objective as he is himself to himself.	33
Can these different senses be distinguished?	33
It frequently happens that we are conscious and know that we are dreaming; this is strong evidence that we are multiple beings on the thought plane; so that not only is our	

Ego is a multiform and ever-changing entity, but he is also capable of separating himself on the mind or dream plane into two or more entities.	33
Is that which is termed “unconscious cerebration” during sleep a mechanical process of the physical brain, or is it a conscious operation of the Ego, the result of which only is impressed on the ordinary consciousness?	34
How does it happen that persons who have never seen mountains in nature often see them distinctly in sleep and are able to note their features?	34
What is the cause of that experience in dreams in which the dreamer seems to be ever striving after something, but never attaining it?	34
The cause of that experience in dreams, in which the dreamer seems to be ever striving after something but never attaining it, is not known.	34
There is a great difference between sleep and death.	
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, Mayavi-Rupa, or body of illusion, becomes Kama-Rupa, or animal soul, and is left to its own devices.	34
The lower aspects of animal man 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 during the day, and no sooner has it ceased to hear His voice and see Him, than it starts off again to the jungle and its ancient den.	34
What is the condition of the Linga-śarīra, or plastic body, during dreams?	35
In dreams the Linga-sharira or plastic body plays no active part and, therefore, it is entirely passive — being the involuntarily half-sleepy witness of the experiences through which the higher principles are passing.	35
Under what circumstances is this wraith seen?	35
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.	35
Can a Magician summon such a dreaming entity and have intercourse with it?	35
In Black Magic it is no rare thing to evoke the “spirit” of a sleeping person.	
Thus the sorcerer may learn from the apparition any secret he chooses, while the sleeper remains ignorant of what is going on.	35
Can there be any connection between a dreamer and an entity in “Kāma-loka”?	36
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.	36
Can a dreamer be “en rapport” with an entity in Devachan?	36
The only possible means of communicating with a Devachani is in deep sleep by a dream or vision, or in trance state. No Devachani can descend into our plane; it is for us, or rather our inner Self, to ascend to his.	36
What is the state of mind of a drunkard during sleep?	36
During the stupor of a drunkard, as also during the waking drunken state, everything turns and whirls around in the brain, producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions.	36

What is the cause of nightmare, and how is it that the dreams of persons suffering from advanced consumption are often pleasant? 37

A nightmare arises from oppression and difficulty in breathing; and the latter will always create a feeling of oppression and a sensation of impending calamity. 37

In cases of consumption, or other emaciating diseases, dreams become pleasant because the astral soul of the patient has begun detaching from the physical body, and therefore becomes more clairvoyant in proportion. As death approaches, the body wastes away and ceases to be an impediment or barrier between the brain of the ailing man and his Higher Ego. 37

Is it a good thing to cultivate dreaming? 37

By cultivating the power of dreaming, clairvoyance is developed.

Are there any means of interpreting dreams — for instance, the interpretations given in dream-books? 37

Only one's clairvoyant faculty, if aided by spiritual intuition, can interpret one's dreams. The only one who profits from a dreams interpretation book is its author. 37

Is there any way in which dreams may be classified? 38

Dreams may be divided into seven classes: prophetic, allegorical, dreams sent by others, retrospective, warning, confused, and flights of fancy. 38

Chaotic and inconsequent dreams are produced by the cerebellum, organ of instinctual animal functions.

Dreams, however, which are remembered and present a sequence of events, are due to visions of the higher Ego. 39

Is not the cerebellum what we may call the organ of habit? 39

Except that habit may be referred to what we may call the present stage of existence, and instinct to a past stage. 39

The cerebellum alone functions during sleep, and the dreams, emanations, or instinctive feelings, which we may remember on waking, are the result of such activity. 39

The consecutiveness is brought about entirely by the coordinating faculty. But surely the cerebrum also acts, a proof of which is that the nearer we approach the sleep-waking state the more vivid our dreams become. 40

The cerebellum may be compared to a storage radiator that is heated up during the day, and radiates the heat overnight. 40

Still we cannot say that the brain is incapable of registering impressions during sleep. A sleeping man can be awakened by a noise, and when awake will be frequently able to trace his dream to the impression caused by the noise. This fact seems to prove conclusively the brain's activity during sleep. 40

If awakened by a noise, can the dreamer trace his dream back to the impression caused by the noise? 40

The dream state passing into the waking state can be compared to the embers of a dying fire; if we continue the simile, and compare the play of the memory to a current of air rekindling the embers (i.e., the waking consciousness recalling to activity the cerebellum, which was fading below the threshold of consciousness), the dreamer can trace his dream to the impression caused by the noise. 40

But does the cerebellum ever cease functioning? 40

Always control and guard your thoughts!

Five minutes' careless thought may undo the work of five years.

Which man of science can tell us why all mental operations, except reasoning, function while we dream with as much activity and energy as when we are awake? 41

Indigestion and hysteria are two goddesses to whom the modern physiologist has raised an altar, and appointed himself officiating priest. 41

Purity of mind is far more important than purity of body.

If the mental vehicle is not perfectly pure, it cannot preserve recollections coming from a higher state. 42

You have to enclose the Square within the Triangle, i.e., you must so purify the Lower Quaternary so that it shall vibrate in unison with the Upper Triad. 42

Desire is the mother of every habit and addiction, whether mental or physical.

Desire is born in thought, not by flesh. Thought acts on the brain, the mind being a mere agent. The moment the brain begins acting on the body organs, desire proper awakens. 42

Desire is the outcome of separateness. Its aim is the gratification of self at the expense of everyone else. Selfish thoughts must therefore be slain, before the fires of desire are extinguished. 42

In sense dreams the mind is always asleep. The sensual tendencies of the dreamer are readily impressed by pictures from the Astral Light, and thus the direction of such dreams is always towards the animal plane. 43

We should therefore train ourselves to wake up when a sense dream occurs; and the instantaneous rejection of impure thoughts during the period of waking consciousness will tend to set up a habit of rejection, which will act automatically in sleep. 43

In dreams, and also when we sit down for any sort of meditation, one of the first things to happen is that elementals begin to present to our inner eyes a kaleidoscope of pictures, and the kind of picture presented will be the result of prior thoughts, and of the state we are in both mentally and physically. 43

If you could remember your dreams in deep sleep, when the spiritual consciousness is active, you would be able to remember all your past incarnations.

That exalted state of remembrance is the "Memory of the Heart"; and the capacity to impress itself on the brain, so that it becomes part of its consciousness, marks the opening of the Third Eye. 44

Man's first initiation comes in dreams.

Is it possible by a strong desire before sleep to receive from the Higher Self in dream an answer to questions respecting right thought and conduct? 45

Suggested reading for students.

On the soul of the spiritual man lit by its own light. 46



Dreams are images of hopes and fears. ¹

Sleep is but birth into the land of Memory;
birth but a sleep in the oblivion of the Past.

— *Gems from the East: a Birthday Book of Precepts and Axioms* ²

Imagination is the best guide of our blind senses.

Somnambulism, premonitions, and second sight are a disposition, energised by the power of the imagination, to perceive and guess by intuition reflections from the Astral Light. ³

First published in *The Theosophist*, Vol. III (No. 4), January 1882, pp. 102-4.

Republished in *Blavatsky Collected Writings*, (THE UNIVERSE IN A NUTSHELL) III pp. 427-32.

We see through our imagination, and that is the natural aspect of the miracle. But we see actual and true things, and it is in this that lies the marvel of the natural phenomenon.

Those of a nervous temperament whose sight is weak and imagination vivid, are the fittest persons for this kind of divination.

The article on dreams alluded to in the following letter is reprinted with the desired explanatory notes for the information of our readers:

Letter to the Editor of The Theosophist.

The accompanying extract is from an article in a recent issue of *Chambers' Journal*. I hope you will reprint the same and kindly give full explanations upon the following subjects:

- 1 Are dreams always real? If so, what produces them; if not real, yet may they not have in themselves some deep significance?
- 2 Tell us something about our ante-natal state of existence and the transmigration of soul?
- 3 Give us anything that is worth knowing about Psychology as suggested by this article?

Your most fraternally and obediently,

JEHANGIR CURSETJI TARACHAND, F.T.S.

Bombay, November 10th, 1881

¹ *Blavatsky Collected Writings*, (A BEWITCHED LIFE) VI p. 393; [quoting Cato]

² Selected by H.P. Blavatsky for the 24th April. Full text in our Blavatsky Speaks Series. — ED. PHIL.]

³ [The discussion about the Astral Light continues on page 23 *et seq.*]

Reply by H.P. Blavatsky.

To put our correspondent's request more exactly, he desires *The Theosophist* to cull into the limits of a column or two the facts embraced within the whole range of all the sublunar mysteries with "full explanations." These would embrace:

- 1 The complete philosophy of dreams, as deduced from their physiological, biological, psychological and occult aspects.
- 2 The Buddhist *Jatakas* (re-births and migrations of our Lord Śākya-Muni) with a philosophical essay upon the transmigrations of the 387,000 Buddhas who "turned the wheel of faith," during the successive revelations to the world of the 125,000 other Buddhas, the Saints who can "overlook and unravel the thousand-fold knotted threads of the moral chain of causation," throwing in a treatise upon the *Nidānas*, the chain of twelve causes with a complete list of their two millions of results, and copious appendices by some Arahats, "who have attained the stream which floats into Nirvana."
- 3 The compounded reveries of the world-famous psychologists; from the Egyptian Hermes, and his *Book of the Dead*; Plato's definition of the Soul in *Timæus*; and so on, down to the *Drawing-Room Nocturnal Chats with a Disembodied Soul*, by Rev. Adramelech Romeo Tiberius Toughskin from Cincinnati.

Such is the modest task proposed. Suppose we first give the article which has provoked so great a thirst for philosophical information, and then try to do what we can. It is a curious case — if not altogether a literary fiction:

Article from Chambers' Journal on "Dreamland and Somnambulism."¹

The writer of this article has a brother-in-law who has felt some of his dreams to be of a remarkable and significant character; and his experience shows that there is a strange and inexplicable connection between such dreams and the state of somnambulism. Before giving in detail some instances of somnambulism as exhibited by him and also by his daughter, I will give an account of one of his dreams, which has been four times repeated in its striking and salient points at uncertain periods, during the past thirty years. He was in his active youth a practical agriculturist, but now lives retired. All his life he has been spare of flesh, active, cheerful, very companionable, and not in any sense what is called a bookworm. His dream was as follows:

He found himself alone, standing in front of a monument of very solid masonry, looking vacantly at the north side of it, when to his astonishment, the middle stones on the level of his sight gradually opened and slid down one on another, until an opening was made large enough to uphold a man. All of a sudden, a little man, dressed in black, with a large bald head, appeared inside the opening, seemingly fixed there by reason of his feet and legs being buried in the masonry. The expression of his face was mild and intelligent. They looked at each other for what seemed a long

¹ [*Chambers' Journal* was a magazine founded by William and Robert Chambers, published in London in the 19th and 20th centuries. Its full title was initially *Chambers' Journal of Popular Literature, Science, and Arts*, but the longer title was eventually dropped.]

time without either of them attempting to speak, and all the while my brother's astonishment increased. At length, as the dreamer expressed himself, "The little man in black with the bald head and serene countenance" said: "Don't you know me? I am the man whom you murdered in an *ante-natal state of existence*; and I am waiting until you come, and shall wait without sleeping. There is no evidence of the foul deed in your state of human existence, so you need not trouble yourself in your moral life — shut me again in darkness."

The dreamer began, as he thought, to put the stones in their original position, remarking as he expressed himself — to the little man: "This is all a dream of yours, for there is no ante-natal state of existence." The little man who seemed to grow less and less, said: "Cover me over and begone." At this the dreamer awoke.

Years passed away, and the dream was forgotten in the common acceptance of the term, when behold! without any previous thought of the matter, he dreamed that he was standing in the sunshine, facing an ancient garden wall that belonged to a large unoccupied mansion, when the stones in front of it began to fall out with a gently sliding motion, and soon revealed the self-same mysterious person, and everything pertaining to him, including his verbal utterances as on the first occasion, though an uncertain number of years had passed. The same identical dream has since occurred twice at irregular periods; but there was no change in the facial appearance of the *little man in black*.

Note by H.P. Blavatsky.

We do not feel competent to pronounce upon the merits or demerits of this particular dream. The interpretation of it may be safely left with the Daniels of physiology who, like W.A. Hammond, M.D., of New York, explain dreams and somnambulism as due to *an exalted condition of the spinal cord*.¹ It may have been a meaningless, chance-dream, brought about by a concatenation of thoughts which occupy mechanically the mind during sleep,

That dim twilight of the mind,
When Reason's beam, half hid behind
The clouds of sense, obscurely gilds
Each shadowy shape that fancy builds.

— when our mental operations go on independently of our conscious volition.

When one is startled in his sleep without becoming fully awake, he often experiences in his dream a long train of events within the brief space of time the sound occupies, and which are attributed solely to that sound.

Our physical senses are the agents by means of which the astral spirit or "conscious something" within, is brought by contact with the external world to a knowledge of actual existence; while the spiritual senses of the astral man are the media, the telegraphic wires, by means of which he communicates with his higher principles, and

¹ [Most likely in his work: *Sleep, and its derangements*, Philadelphia 1869. — Boris de Zirkoff.]

obtains therefrom the faculties of clear perception of, and vision into, the realms of the invisible world.¹ The Buddhist philosopher holds that by the practice of the *dhyāna*² one may reach “the enlightened condition of mind which exhibits itself by *immediate recognition of sacred truth, so that on opening the Scriptures* [or any books whatsoever?] *their true meaning at once flashes into the heart . . .*”³ If the first time, however, the above dream was meaningless, the three following times it may have recurred by the suddenly awakening of that portion of the brain to which it was due — as in dreaming, or in somnambulism, the brain is asleep only in parts, and called into action through the agency of the external senses, owing to some peculiar cause: a word pronounced, a thought, or picture lingering dormant in one of the cells of memory, and awakened by a sudden noise, the fall of a stone, suggesting instantaneously to this half-dreamy fancy of the sleeper walls of masonry, and so on. When one is suddenly startled in his sleep without becoming fully awake, he does not begin and terminate his dream with the simple noise which partially awoke him, but often experiences in his dream, a long train of events concentrated within the brief space of time the sound occupies, and to be attributed solely to that sound. Generally dreams are induced by the waking associations which precede them. Some of them produce such an impression that the slightest idea in the direction of any subject associated with a particular dream may bring its recurrence years after. Tartini, the famous Italian violinist, composed his “Devil’s Sonata” under the inspiration of a dream. During his sleep he thought the Devil appeared to him and challenged him to a trial of skill upon his own private violin, brought by him from the infernal regions, which challenge Tartini accepted. When he awoke, the melody of the “Devil’s Sonata” was so vividly impressed upon his mind that he there and then noted it down; but when arriving towards the *finale* all further recollection of it was suddenly obliterated, and he laid aside the incomplete piece of music. Two years later, he dreamt the very same thing and tried in his dream to make himself recollect the *finale* upon awaking. The dream was repeated owing to a blind street musician fiddling on his instrument under the artist’s window. Coleridge composed in a like manner his poem *Kubla Khan*, in a dream, which, on awaking, he found so vividly impressed upon his mind that he wrote down the famous lines which are still preserved. The dream was due to the poet falling asleep in his chair while reading in Purchas’ *Pilgrimage*⁴ the following words: “Here, the Khan Kublai commanded a palace to be built . . . enclosed within a wall.”

¹ See *Editor’s Note* on the letter that follows this one, “Are Dreams but Idle Visions?”

² [Cf. One who has succeeded in obtaining “Dhyāna” is called “Dhyāni.” By the word “Dhyāna” is not here meant any knowledge but the knowledge of the mysterious laws of nature and consequently what is obtained by Yoga training. Until therefore a person reaches a certain degree of the knowledge of Yoga philosophy, he cannot see these Mahātmas. *Blavatsky Collected Writings*, (MISCELLANEOUS NOTES) II p. 262]

³ [Quoting Beal’s *Catena*, etc., p. 255. Italics are H.P. Blavatsky’s. — *Boris de Zirkoff*.]

⁴ [*Purchas, his Pilgrimage; or, Relations of the World and the Religions observed in all Ages*, 1614. Samuel Purchas, 1577–1626, was an English cleric. He published several volumes of reports by travellers to foreign countries.]

Among the vast number of meaningless dreams there are some in which presages are given of coming events. When such dreams come true, they may be termed prophetic.

The popular belief that among the vast number of meaningless dreams there are some in which presages are frequently given of coming events is shared by many well-informed persons, but not at all by science. Yet there are numberless instances of well-attested dreams which were verified by subsequent events, and which, therefore, may be termed prophetic. The Greek and Latin classics teem with records of remarkable dreams, some of which have become historical. Faith in the spiritual nature of dreaming was as widely disseminated among the pagan philosophers as among the Christian fathers of the church, nor is belief in soothsaying and interpretations of dreams (oneiromancy) limited to the heathen nations of Asia, since the Bible is full of them. This is what Éliphas Lévi, the great modern Kabbalist, says of such divinations, visions and prophetic dreams.

We see through our imagination, and that is the natural aspect of the miracle. But we also see actual and true things, and it is in this that lies the marvel of the natural phenomenon.

Those of a nervous temperament, whose sight is weak and imagination vivid, are the fittest persons for this kind of divination.

Somnambulism, premonitions and second sight are but a disposition, whether accidental or habitual, to dream awake, or during a voluntary, self-induced, or yet natural sleep, *i.e.*, to perceive [and guess by intuition] the analogical reflections of the Astral Light . . . The paraphernalia and instruments of divinations are simply means for [magnetic] communications between the divinator and him who consults him: they serve to fix and concentrate two wills [bent in the same direction] upon the same sign or object; the vague, complicated, moving figures helping to collect the reflections of the Astral fluid. Thus one is enabled, at times, to see in the grounds of a coffee cup, or in the clouds, in the white of an egg, etc., etc., fatidic¹ forms having their existence but in the *translucid*, or the seer's imagination. Vision-seeing in the water is produced by the fatigue of the dazzled optic nerve, which ends by ceding its functions to the *translucid*, and calling forth a cerebral illusion, which makes to seem as real images the simple reflections of the astral light. Thus the fittest persons for this kind of divination are those of a nervous temperament whose sight is weak and imagination vivid, children being the best of all adapted for it. But *let no one misinterpret the nature of the function attributed by us to imagination in the art of divination*. We see through our imagination doubtless, and that is the natural aspect of the *miracle*; but *we see actual and true things*, and it is in this that lies the marvel of the natural phenomenon. We appeal for corroboration of what we say to the testimony of all the true adepts . . . ”²

And now we give room to a second letter which relates to us a dream verified by undeniable events.

¹ [prophetic]

² *Dogme et Rituel de la Haute Magie*, Vol. I, pp. 356-77 in 6th ed. [Italics are H.P. Blavatsky's.]

Real dreams are neither idle visions, nor interludes which fancy makes.

The stronger the spirituality of the dreamer, the easier it will be for the Higher Ego to impress on the brain a vivid picture of the dream.

First published in *The Theosophist*, Vol. III (No. 4), January 1882, pp. 104-5.

Republished in *Blavatsky Collected Writings*, (ARE DREAMS BUT IDLE VISIONS?) III pp. 443-38.

[The letter referred to asked for an explanation of two dreams in which a Hindu gentleman, Babu Jugut Chunder, while away from home, saw his wife suffering from cholera, his visions being a few hours later confirmed by a letter. H.P. Blavatsky replied:]

“Dreams are but interludes which fancy makes,”¹ Dryden tells us; perhaps to show that even a poet will make occasionally his muse subservient to sciolistic prejudice.

The instance as above given is one of a series of what may be regarded as exceptional cases in dream-life, the generality of dreams, being indeed, but “interludes which fancy makes.” And, it is the policy of materialistic, matter-of-fact science to superbly ignore such exceptions, on the ground, perchance, that the exception confirms the rule — we rather think, to avoid the embarrassing task of explaining such exceptions. Indeed, if one single instance stubbornly refuses classification with “strange coincidences” — so much in favour with sceptics — then, prophetic, or verified dreams would demand an entire remodelling of physiology. As in regard to phrenology, the recognition and acceptance by science of prophetic dreams (hence the recognition of the claims of Theosophy and Spiritualism) would, it is contended, “carry with it a new educational, social, political, and theological science.” Result: Science will never recognize either dreams, spiritualism, or occultism.

Human nature is an abyss which physiology and human science, in general, has sounded less than some who have never heard the word physiology pronounced. Never are the high censors of the Royal Society more perplexed than when brought face to face with that insolvable mystery — man’s inner nature. The key to it is — man’s dual being. It is that key that they refuse to use, well aware that if once the door of the adytum be flung open they will be forced to drop one by one their cherished theories and final conclusions — more than once proved to have been no better than hobbies, false as everything built upon, and starting from false or incomplete premises. If we must remain satisfied with the half explanations of physiology as regards meaningless dreams, *how account, in such case*, for the numerous facts of verified dreams? To say that man is a dual being; that in man — to use the words of Paul — “There is a natural body, and there is a spiritual body”² — and that, there-

¹ [*Fables: The Cock and the Fox*, p. 325]

² [*1 Corinthians xv*, 44]

fore, he must, of necessity, have a double set of senses — is tantamount, in the opinion of the educated sceptic, to uttering an unpardonable, most unscientific fallacy. Yet it has to be uttered — science notwithstanding.

Man is undeniably endowed with a double set: with natural or physical senses — these to be safely left to physiology to deal with; and, with *sub*-natural or spiritual senses belonging entirely to the province of psychological science. The Latin word “sub,” let it be well understood, is used here in a sense diametrically opposite to that given to it — in chemistry, for instance. In our case it is not a preposition, but a prefix as in “sub-tonic” or “sub-bass” in music. Indeed, as the aggregate sound of nature is shown to be a single definite tone, a keynote vibrating from and through eternity; having an undeniable existence *per se* yet possessing an appreciable pitch but for “the acutely fine ear”¹ — so the definite harmony or disharmony of man’s external nature is seen by the observant to depend wholly on the character of the keynote struck for the *outer* by the *inner man*. It is the spiritual EGO or SELF that serves as the fundamental base, determining the tone of the whole life of man — that most capricious, uncertain and variable of all instruments, and which more than any other needs constant tuning; it is its voice alone, which like the sub-bass of an organ underlies the melody of his whole life — whether its tones are sweet or harsh, harmonious or wild, *legato* or *pizzicato*.

In the materialistic man, in one whose proclivities and passions have severed his astral soul from its spiritual counterpart and master, in him whose labour has so worn out the body as to render him temporarily insensible to the voice of his soul — such persons rarely, if ever, will have any dreams at all.

On the other hand, highly spiritual people will see visions and dreams when asleep, and even in their hours of wakefulness.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles,² or towards its physical shell, that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former — always in full inactivity and rest during the deep sleep of man, with the vivid picture of the subject so transferred. In a sensual, unspiritual man, in one whose mode of life and animal proclivities and passions have entirely disconnected his fifth principle or animal, as-

¹ This tone is held by the specialists to be the middle F of the piano. [Note F corresponds with green. See *The True Colours of Man*, our fifth Major Work. — ED. PHIL.]

² The sixth principle, or spiritual soul, and the seventh — its purely spiritual principle, the “Spirit” or *Parabrahm*, the emanation from the unconscious ABSOLUTE. [See “Fragments of Occult Truth,” No. 1]

tral Ego, from its higher “Spiritual Soul”; as also in him whose hard, physical labour has so worn out the material body as to render him temporarily insensible to the voice and touch of his Astral Soul — during sleep the brains of both these men remain in a complete state of anæmia [sic] or full inactivity. Such persons rarely, if ever, will have any dreams at all, least of all “visions that come to pass.” In the former, as the waking time approaches, and his sleep becomes lighter, the mental changes beginning to take place, they will constitute dreams in which intelligence will play no part; his half-awakened brain suggesting but pictures which are only the hazy grotesque reproductions of his wild habits in life; while in the latter — unless strongly preoccupied with some exceptional thought — his ever-present instinct of active habits will not permit him to remain in that state of semi-sleep during which, consciousness beginning to return, we see dreams of various kinds, but will arouse him at once, and without any interlude to full wakefulness. On the other hand, the more spiritual a man, the more active his fancy, and the greater probability of his receiving in vision the correct impressions conveyed to him by his all-seeing, his ever-wakeful Ego. The spiritual senses of the latter, unimpeded as they are by the interference of the physical senses, are in direct intimacy with his highest spiritual principle; and the latter, though *per se* quasi-unconscious — part of the utterly unconscious, because utterly *immaterial* Absolute¹ — yet has in itself inherent capabilities of Omniscience, Omnipresence and Omnipotence which, as soon as the pure essence comes in contact with pure sublimated and (to us) imponderable matters, imparts these attributes in a degree to the as pure Astral *Ego*. Hence highly spiritual persons, will see visions and dreams during sleep and even in their hours of wakefulness: these are the sensitives, the natural-born seers, now loosely termed “spiritual *mediums*,” there being no distinction made between a subjective seer, a *neurypnological*² subject, and even an adept — one who has made himself independent of his physiological idiosyncrasies and has entirely subjected the outer to the *inner* man. Those less spiritually endowed will see such dreams but at rare intervals, the accuracy of the latter depending on the intensity of their feeling in regard to the perceived object.

Messages sent by one soul to another are perceived as premonitions, dreams, and visions.

Had Babu Jugut Chunder’s case been more seriously gone into, we would have learned that for one or several reasons, either he or his wife was intensely attached

¹ To this teaching every kind of exception will be taken by the Theists and various objections raised by the Spiritualists. It is evident, that we cannot be expected to give within the narrow limits of a short article a full explanation of this highly abstruse and esoteric doctrine. To say that the ABSOLUTE CONSCIOUSNESS is *Unconscious* of its consciousness, hence to the limited intellect of man must be “ABSOLUTE UNCONSCIOUSNESS,” seems like speaking of a square triangle. We hope to develop the proposition more fully in one of the forthcoming numbers of “Fragments of Occult Truth” of which we may publish a series. We will then prove, perhaps, to the satisfaction of the non-prejudiced that the *Absolute*, or the *Unconditioned*, and (especially) the unrelated, is a mere fanciful abstraction, a fiction, unless we view it from the standpoint and in the light of the more educated pantheist. To do so, we will have to regard the “Absolute” merely as the aggregate of all intelligences, the totality of all existences, incapable of manifesting itself but through the interrelationship of its parts, as *It* is absolutely incognisable and non-existent outside its phenomena, and depends entirely on its ever-correlating Forces, dependent in their turn on the ONE GREAT LAW.

² [Neurypnology and neuro-hypnotism are terms coined by James Braid (1795–1860), eminent Scottish surgeon and “gentleman scientist.” Braid was a significant innovator in the treatment of club-foot and an important and influential pioneer of hypnotism and hypnotherapy. At the end of this section (p. 12) there is a facsimile from Braid’s monograph on *Neurypnology*, etc., London: John Churchill (1843), where he defines the meaning of these terms. For further information about James Braid, consult biographical notes by Boris de Zirkoff, in *Blavatsky Collected Writings*, Vol. IV, p. 636]

to the other; or that the question of her life or death was of the greatest importance to either one or both of them. “One soul sends a message to another soul” — is an old saying. Hence, premonitions, dreams, and visions. At all events, and in this dream at least, there were no “disembodied” spirits at work, the warning being solely due to either one or the other, or both of the two living and incarnated Egos.

Thus, in this question of verified dreams, as in so many others, Science stands before an unsolved problem, the insolvable nature of which has been created by her own materialistic stubbornness, and her time-cherished routine policy. For, either man is a dual being, with an inner Ego¹ in him, this Ego “the real” man, distinct from, and independent of the outer man proportionately to the prevalency or weakness of the material body; an Ego, the scope of whose senses stretches far beyond the limit granted to the physical senses of man; an Ego which survives the decay of its external covering — at least for a time, even when an evil course of life has made him fail to achieve a perfect union with its spiritual higher Self, *i.e.*, to blend its *individuality* with it (the *personality* gradually fading out in each case); or — the testimony of millions of men embracing several thousands of years; the evidence furnished in our own century by hundreds of the most educated men — often by the greatest lights of science — all this evidence, we say, goes to naught. With the exception of a handful of scientific authorities, surrounded by an eager crowd of sceptics and sciolists, who having never seen anything, claim, therefore, the right of denying everything — the world stands condemned as a gigantic Lunatic Asylum! It has, however, a special department in it. It is reserved for those who, having proved the soundness of their minds, must, of necessity, be regarded as IMPOSTORS and LIARS.

Has then the phenomenon of dreams been so thoroughly studied by materialistic science, that she has nothing more to learn, since she speaks in such authoritative tones upon the subject? Not in the least. The phenomena of sensation and volition, of intellect and instinct, are, of course, all manifested through the channels of the nervous centres, the most important of which is the brain. Of the peculiar substance through which these actions take place — a substance the two forms of which are the vesicular and the fibrous, the latter is held to be simply the propagator of the impressions sent to or from the vesicular matter. Yet while this physiological office is distinguished, or divided by Science into three kinds — the motor, sensitive and connecting — the mysterious agency of intellect remains as mysterious and as perplexing to the great physiologists as it was in the days of Hippocrates. The scientific suggestion that there may be a fourth series associated with the operations of thought, has not helped towards solving the problem; it has failed to shed even the slightest ray of light on the unfathomable mystery. Nor will they ever fathom it unless our men of Science accept the hypothesis of DUAL MAN.²

¹ Whether with one solitary Ego, or Soul, as the Spiritualists affirm, or with several — *i.e.*, composed of seven principles, as Eastern esotericism teaches, is not the question at issue for the present. Let us first prove by bringing our joint experience to bear, that there is in man something beyond Büchner’s Force and Matter.

² *Blavatsky Collected Writings*, (ARE DREAMS BUT IDLE VISIONS?) III pp. 443-38

As it is of the utmost importance, in discussing any subject, to have a correct knowledge of the meaning attached to peculiar terms made use of, I shall now give a few definitions, and explain my reasons for adopting the terms selected.

Neurypnology is derived from the Greek words *νεῦρον*, nerve; *υπνος*, sleep; *λογος*, a discourse; and means the *rationale*, or *doctrine* of *nervous* sleep, which I define to be, "a peculiar condition of the nervous system, into which it can be thrown by artificial contrivance:" or thus, "a peculiar condition of the nervous system, induced by a fixed and abstracted attention of the mental and visual eye, on one object, not of an exciting nature."

By the term "Neuro-Hypnotism," then, is to be understood "nervous sleep;" and, for the sake of brevity, suppressing the prefix "Neuro," by the terms —

HYPNOTIC,	}	Will be understood,	The state or condition of <i>nervous</i> sleep.
HYPNOTIZE,			To induce <i>nervous</i> sleep.
HYPNOTIZED,			One who has been put into the state of <i>nervous</i> sleep.
HYPNOTISM,			<i>Nervous</i> sleep.
DEHYPNOTIZE,			To restore from the state or condition of <i>nervous</i> sleep.
DEHYPNOTIZED,			Restored from the state or condition of <i>nervous</i> sleep.
and HYPNOTIST,			One who practises Neuro-Hypnotism.

Whenever, therefore, any of these terms are used in the following pages, I beg to be understood as alluding to the discovery I have made of certain peculiar phenomena derived and elicited by my mode of operating; and of which, to prevent misconception, and intermingling with other theories and practices on the nervous system, I have thought it best to give the foregoing designation.

I regret, as many of my readers may do, the inconvenient length of the name; but, as most of our professional terms, and nearly all those of a *doctrinal* meaning, have a Greek origin, I considered it most in accordance with good taste, not to deviate from an established usage. To obviate this in some degree, I have struck out two letters from the original orthography, which was Neuro-Hypnology.

Facsimile from James Braid's monograph on *Neurypnology*, etc.,
London: John Churchill (1843), where he defines
Neuro-hypnotism and Neuro-hypnology.

Facts are generally inverted in dreams, and this can be explained by the law of introverted mental vision.

From *Blavatsky Collected Writings*, (INTROVERSION OF MENTAL VISION) VI pp. 137-38. Full text in our Blavatsky Speaks Series.

Applying the same law to dreams, we can find the rationale of the popular superstition that facts are generally inverted in dreams. To dream of something good is generally taken to be the precursor of something evil. In the exceptional cases in which dreams have been found to be prophetic, the dreamer was either affected by another's will or under the operation of some disturbing forces, which cannot be calculated except for each particular case.



The heart is the vital link between the outer body and the starry spirit beyond which animates it.

Animal instinct, not reason, is active in ordinary dreams.

There are three main centres of consciousness:

- 1. The navel, or centre of sensuously desirous consciousness;**
- 2. The head, or centre of psycho-intellectual consciousness; and**
- 3. The heart, or centre of spiritual consciousness.**

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – DREAMS) X pp. 246-64.

Meetings held at 17, Lansdowne Road, London, W., December 20th and 27th, 1888;
Mr. T.B. Harbottle in the Chair.

[The following is a Summary of the teachings during several meetings which preceded the Transactions of the “Blavatsky Lodge of the T.S.,” when the explanations of the *Stanzas* from *The Secret Doctrine* became incorporated in a regular series of instructions.]¹

What are the “principles” which are active during dreams?

Ordinary dreams are caused by sensuously desirous consciousness awakened into chaotic activity by the slumbering reminiscences of the lower mind.

The “principles” active during ordinary dreams — which ought to be distinguished from real dreams, and called idle visions — are *Kāma*, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower Manas.

What is the “lower Manas”?

The combined action of desires and animal soul is purely mechanical. It is instinct, not reason, which is active in them.

But, as a rule, our memory registers only the fugitive and distorted impressions which the brain receives at the moment of awakening.

It is usually called the animal soul (the *Nephesh* of the Hebrew Kabbalists). 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.² The combined action of *Kāma* and the “animal soul,” however, are purely mechanical. It is instinct, not reason, which is active in them. During the sleep of the body

¹ [Published here in correct chronological sequence, though originally appearing as an “Appendix” to the *Transactions of the Blavatsky Lodge*, Part I, pp. 49-64. — Boris de Zirkoff.]

² The word dream means really “to slumber” — the latter function being called in Russian “*dremat*.” [H.P. Blavatsky]

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 [247] 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.

Human dreams do not differ much from those of the animals. But that which is entirely *terra incognita* for science is the real dreams and experiences of the immortal Ego overshadowing mortal man, which thinks and acts independently of the physical body.

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.

How do these differ?

What we often regard as dreams or idle fancies may be stray pages torn out from the life and experiences of the Inner Man, the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory.

Every night, when the Inner Man is freed from the trammels of matter, he lives a separate life within his prison of clay. But the outer man cannot be conscious of the Inner Man, for his brain and thinking apparatus are paralyzed more or less completely.

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

But if we admit the existence of a higher or permanent *Ego* in us — which Ego must not be confused with what we call the “Higher Self,”¹ 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

¹ [See “Higher Self and Higher Ego,” in our Confusing Words Series. — ED. PHIL.]

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 jailer of his prison. If [248] the jailer falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. The jailer is half asleep, and looks, nodding all the time, out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it. But what can he perceive, and what can he know of the real actions, and especially the thoughts, of his charge?

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

The thoughts of one do not impress themselves upon the other during sleep.¹

The Higher Ego does not think as its evanescent personality does. Its thoughts are vivid pictures and visions of past and future scenes, of wonderful living acts and heroic deeds, which are all present in the eternal now — 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 Kriyashakti, that mysterious power which transforms instantaneously ideas into visible forms.²

Not during sleep, at all events; for the real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his jailer — 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 *Kriyāśakti*, 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.

¹ [Cf. three exceptions to this rule:

1. “Messages sent by one soul to another are perceived as premonitions, dreams, and visions,” p. 14.
2. “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, etc.,” p. 32.
3. “Dreams sent by adepts, good or bad, by mesmerisers, or by the thoughts of very powerful minds bent on making us do their will,” p. 34.]

² [Allusion to the middle Lemurian egg-born androgynous race, who communicated by thought-transference. See “Proposition 3 - The first four Root-Races,” in our Secret Doctrine’s Third Proposition Series. — ED. PHIL.]

How, then, does Esoteric Philosophy account for the transmission of even a few fragments of those thoughts of the Ego to our physical memory which it sometimes retains?

All such are reflected on the brain of the sleeper like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes. Then the man thinks that he has dreamed all that, and feels as though *he* had lived through something, while in reality it is the *thought-actions* of the true Ego which he has dimly perceived. As he becomes fully awake, his recollections become with every minute more distorted, and mingle with the images [249] 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.

It is difficult to see how the Ego can be acting during the night things which have taken place long ago. Was it not stated that dreams are not subjective?

To the Higher Ego, who is real dreamer, its visions and aspirations are as objective to it as our acts are to us.

How can they be subjective when the dream state is itself for us, and on our plane, at any rate, a subjective one? To the dreamer (the Ego), on his own plane, the things on that plane are as objective to him as our acts are to us.

What are the senses which act in dreams?

Impressions projected into the physical man by his Higher Ego constitute what we call “conscience.”

In persons of a very materialistic mind, because the Ego is so trammelled by matter, it can hardly give all its attention to one’s actions, even though the latter may commit sins for which that Ego will have to suffer conjointly in future.

The senses of the sleeper receive occasional shocks, and are awakened into mechanical action; what he hears and sees are, as has been said, a distorted reflection of the thoughts of the Ego. The latter is highly spiritual, and is linked very closely with the higher principles, Buddhi and Ātma. 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.

This Ego, then, is the “Higher Ego”?

Yes; it is the higher Manas illuminated by Buddhi; the principle of self consciousness, the “I-am-I,” in short. It is the Karana-śarīra, the immortal man, which passes from one incarnation to another.

Is the “register” or “tablet of memory” for the true dream-state different from that of waking life? [250]

True dreams, being actions of the Higher Ego, they produce effects which are recorded on their own plane. Ordinary dreams, by and large, are the waking and hazy recollections of such actions.

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

It often happens, indeed, that we have no recollection of having dreamt at all, but later in the day the remembrance of the dream will suddenly flash upon us. Of this there are many causes. It is analogous to what sometimes happens to every one of us. Often a sensation, a smell, even a casual noise or a sound, brings instantaneously to our mind long-forgotten events, scenes and persons. Something of what was seen, done, or thought by the “night-performer,” the Ego, impressed itself at that time on the physical brain, but was not brought into the conscious, waking memory, owing to some physical condition or obstacle. This impression is registered on the brain in its appropriate cell or nerve centre, but owing to some accidental circumstance it “hangs fire,” so to say, till something gives it the needed impulse. Then the brain slips it off immediately into the conscious memory of the waking man; for as soon as the conditions required are supplied, that particular centre starts forthwith into activity, and does the work which it had to do, but was hindered at the time from completing.

How does this process take place?

Between the inner man and the physical brain there is a kind of conscious telegraphic communication going on incessantly, day and night.

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.

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

When the brain is asleep, the physical memory and imagination are also asleep, and all cognitive functions are at rest.

During sleep the physical memory and imagination are of course passive, because the dreamer is asleep: [251] 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.

What relation have the Astral Light and Ākāśa to memory?

The former is the “tablet of the memory” of the animal man, the latter of the spiritual Ego. The “dreams” of the Ego, as much as the acts of the physical man, are all recorded, since both are actions based on causes and producing results. Our “dreams” being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read “Karmic Visions” in *Lucifer*,¹ and note the description of the real Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you.

What, in reality, is the Astral Light?

Astral Light is a term very little understood.

Astral Light is the dregs of Akasha or Universal Ideation, in its metaphysical sense. Though invisible, it is yet the phosphorescent radiation of the latter, and medium between it and man’s faculties and base thoughts. It is these which pollute the Akashic Light, and make it what it is, the storehouse of all human and especially psychic iniquities.²

As the Esoteric Philosophy teaches us, the *Astral Light* is simply the dregs of *Ākāśa* 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 in this pollution, and gives it back its essence far worse than when he received it. [252]

¹ [Vol. II, No. 10, June 1888, pp. 311-22. Incorporated into Vol. IX of the present Series, pp. 318-19, in its correct chronological sequence. — *Boris de Zirkoff*.]

. . . Our “dreams,” being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read “Karmic Visions” in *Lucifer*, and note the description of the real Ego, sitting as a spectator of the life of the hero, and perhaps something will strike you.

² [For an in-depth analysis, see “Proposition 1 - Akasha vs. Astral Light,” in our Secret Doctrine’s First Proposition Series. Table excerpted overleaf. — ED. PHIL.]

Akasha and Astral Light compared and contrasted.

Akasha (Alaya)	Astral Light
Undifferentiated, Abstract Space, (noumenal) about to be occupied by Primordial Consciousness.	
Field 1 — Latent Consciousness (1 st and 2 nd Logos)	
Field 2 — Differentiated Consciousness (3 rd Logos, Mahat) ¹	
Dhyani-Chohans, collectively,	or Humanity at large.
Plato's The Good (Το Αγαθόν) The Good cannot measure anything.	Man is the measure of all things.
Represented by the Manasaputras, subjectively,	and by Fohat, objectively.
Eternal Unconsciousness i.e., Perfect, Divine Consciousness,	periodically displaying aspects of Itself. to the perception of self-conscious minds.
Ideal Divine Mind	reflected and reversed in human thoughts and aspirations.
Germ within Acorn	Acorn
"So himself was indeed	(his own) son."
Soul of the World, of Thought and Compassion.	Body of the World, of Perception and Action.
Primordial Cosmic Substance.	Aggregate of all possible perceptions (matter).
Vehicle of Divine Thought.	Storehouse of human (psychic) iniquities.
Not Thought-Substance but recorder of every thought and deed of the spiritual man,	and of the animal man.
Spiritual plane	Psychic plane
Reality	Illusion

¹ The noetic word of Mahat consists of four elements, To Agathon, Nous, Psychē, and Hylē. This quaternary, also known as the Pythagorean Tetractys, is reflected in the sensible world of Matter. The elements or *rhizomata* of the lower Tetractys are is Fire, Air, Water, and Earth. Cf. *Secret Doctrine*, II p. 599

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

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.

But do not our minds receive their illuminations direct from the higher Manas through the Lower? And is not the former the pure emanation of divine Ideation — the “Mānasaputras,” which incarnated in men?

The higher needs the lower as much as the lower needs the higher, for “gods feed on men.”

As the Dhyani-Chohans are collectively the Word or Logos in the formation of the universe, so the Manasaputras or Kumaras are emanations of Cosmic Mind and Ideation, enlightening animal man.¹

That noble and lofty Noetic Entity, that allows us to think and enjoy the boon of self-consciousness, is not our own. It belongs to Divine Entities from higher and earlier planets, whose Karma had not been exhausted when their world went into Pralaya. By quickening the human mind they purify themselves in the fire of suffering and individual experience in order to re-become the One Essence.

And so can we, Their terrestrial reflection, if by purity of thought and deed we rise to Their plane, and partake of Their divine essence.

They are. Individual *Mānasaputras* or the Kumāras 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 Dhyāni-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 Éliphas 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 a too sad reality. It becomes in, and for, man — if at all psychic — and who is not? — a tempting Demon, his “evil angel,” and the inspirer of all our worst deeds. It acts on the will of even the sleeping man, through visions impressed upon his slumbering brain (which visions must not be confused, with the “dreams”), and these germs bear their fruit when he awakes.

¹ [Our brain-consciousness or personality is mortal. It is a distorted reflection of the Manasic Self, the real Ego, on the physical plane. It is instrument for and harvesting experience for the benefit of Buddhi-Manas or the Monad, and saturating it with the aroma of consciously-acquired experience. Cf. *Blavatsky Collected Writings*, (PSYCHOLOGY, THE SCIENCE OF THE SOUL) VIII p. 339. Full text under the title “Psychology lacks entirely knowledge of the soul,” in the same series. — ED. PHIL.]

What is the part played by Will in dreams?

The will of the common man is dormant in dreams and therefore inactive.

The will of the outer man, our volition, is of course dormant and inactive during dreams; but a [253] 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.

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

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

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

Our mundane life is a “dream” to the Higher Ego, while the inner life, or what we call the “dream plane,” is the real life for it.

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

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

The physical animal man is as little responsible as a dog or a mouse. For the bodily form all is over with the death of the body. But the real SELF, that which [254] 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 Self is Universal Mind in its macrocosmic aspect.
Higher Ego or Manas is Individualised Mind in its microcosmic aspect.
Lower Manas or “self” is ray from the Higher Ego and its alter Ego.
The brain is the vehicle of Lower Manas enthroned in Kama-Rupa.**

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

Higher Ego is the sole bearer of all its alter egos on earth and their sole representative in the subjectivity of Devachan. The mystic name of the Higher Ego is Kshetrajna or “embodied Spirit,” that which informs kshetra, “the body.”

They are, and yet they are not — and that is the great mystery. The Higher Manas or EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*, the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet by the very fact that, though dual and during life the Higher is distinct from the Lower, “the Father and Son” *are one*, and because that in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions — both have to suffer, the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the antitype of that which is on this earth the type, namely, the personality. It is, for those who understand it, the old Vedic story of Viśvakarman over again, practically demonstrated. Viśvakarman, the all-seeing Father-God, who is beyond the comprehension of mortals, ends, as son of Bhuvana, the holy Spirit, by *sacrificing himself to himself*, to save the worlds. The mystic name of the “Higher Ego” is, in the Indian philosophy, *Kshetrajña*, or “embodied Spirit,” that which knows or informs *Kshetra* “the body.” Etymologize the name, and you will find in it the term *aja*, “first-born,” and also the “lamb.” All this is very suggestive, and volumes might be written upon the pregenetic and postgenetic development of type and antitype¹ — of [255] Christ-*Kshetrajña*, the “God-Man,” the First-born, symbolized as the “lamb.” *The Secret Doctrine* shows that the Mānasaputras 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 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.² But let us return to dreams.

¹ [Considering the highly metaphysical nature of the teaching involved, this word could be used here in the sense of “prototype,” and would then be spelled “antetype.” We leave it unaltered, as the meaning is somewhat uncertain. — *Boris de Zirkoff*.]

² [For an in-depth analysis, consult “Crucified between two thieves,” in our Buddhas and Initiates Series. — ED. PHIL.]

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

In the case of individuals 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.

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

But they 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.

The advanced Adept does not dream.

He just paralyzes his lower self during sleep, and becomes perfectly free. Dream are illusions and the Adept is beyond illusion.

No advanced Adept dreams. An adept is one who has obtained mastery over his four lower principles, including his body, and does not, therefore, let flesh have its own way. He simply paralyzes his lower Self during Sleep, and becomes perfectly free. A dream, as [256] 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.

Are there people who have never dreamed?

Everyone else dreams, more or less. However, unspiritual men, those who do not exercise their imaginative faculties, and those whom manual labour has exhausted their physical body, dream rarely, if ever, with any coherence.

There is no such man in the world so far as I am aware. All dream more or less; only with most, dreams vanish suddenly upon waking. This depends on the more or less receptive condition of the brain ganglia. Unspiritual men, and those who do not exercise 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.

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

The dream state is common not only to all men, but also to all animals, from the highest Mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream.

Dreams are not “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 brain during the waking hours.

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

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

This is partially explained by Physiology. It is said by Occultism to be the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and, if they would not become unfit for work, are compelled to recuperate their strength on another plane or *Upādhi*. First comes the *Svapna*, or [257] dreaming state, and this leads to that of *Sushupti*. Now it must be remembered that our senses are all dual, and act according to the plane of consciousness on which the thinking entity energises. Physical sleep affords the greatest facility for its action on the various planes; at the same time it is a necessity, in order that the senses may recuperate and obtain a new lease of life for the *Jāgrat*, or waking state, from the *Svapna* and *Sushupti*. According to *Raj Yoga*, *Turiya* is the highest state. As a man exhausted by one state of the life fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents — golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling with an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness.

But what is a dream?

If the Astral Light is collected in a cup or metal vessel by will-power, and the eyes fixed on some point in it with a strong will to see, a waking vision or “dream” is the result, if the person is at all sensitive.

That depends on the meaning of the term. You may “dream,” or, as we say, sleep visions, awake or asleep. If the Astral Light is collected in a cup or metal vessel by will-power, and the eyes fixed on some point in it with a strong will to see, a waking vision or “dream” is the result, if the person is at all sensitive. The reflections in the Astral Light are seen better with closed eyes, and, in sleep, still more distinctly. From a lucid state, vision becomes translucent; from normal organic consciousness it rises to a transcendental state of consciousness. [258]

To what causes are dreams chiefly due?

There are many kinds of dreams.

There are brain dreams and memory dreams, mechanical and conscious visions. But dreams of warning and premonition require the active co-operation of the inner Ego.

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.

What is it that dreams, then?

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.

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

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

When the material man dreams, all he sees with his eyes shut, and in or through his mind, is of course subjective. But the Inner Man, who is the spectator of the life of the dreamer, all he sees is as objective as he is himself to himself.

If it is admitted to be apparent, then of course it is subjective. The question should rather be, to whom or what are the pictures or representations in dreams either objective or subjective? To the physical man, the *dreamer*, [259] 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.

Can these different senses be distinguished?

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

It frequently happens that we are conscious and know that we are dreaming; this is strong evidence that we are multiple beings on the thought plane; so that not only is our Ego is a multiform and ever-changing entity, but he is also capable of separating himself on the mind or dream plane into two or more entities.

Now, it frequently happens that we are conscious and know that we are dreaming; this is a very good proof that man is a multiple being on the thought plane; so that not only is the Ego, or thinking man, Proteus, a multiform, ever-changing entity, but he is also, so to speak, capable of separating himself on the mind or dream plane into two or more entities; and on the plane of illusion which follows us to the threshold of Nirvāna, 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 [260] the *Kabala*, *Purānas*, Vedāntic 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.

Is that which is termed “unconscious cerebration” during sleep a mechanical process of the physical brain, or is it a conscious operation of the Ego, the result of which only is impressed on the ordinary consciousness?

It is the latter; for is it possible to remember in our conscious state what took place while our brain worked unconsciously? This is apparently a contradiction in terms.

How does it happen that persons who have never seen mountains in nature often see them distinctly in sleep and are able to note their features?

Most probably because they have seen pictures of mountains; otherwise it is somebody or something in us which has previously seen them.

What is the cause of that experience in dreams in which the dreamer seems to be ever striving after something, but never attaining it?

The cause of that experience in dreams, in which the dreamer seems to be ever striving after something but never attaining it, is not known.

It is because the physical self and its memory are shut out of the possibility of knowing what the real Ego does. The dreamer only catches faint glimpses of the doings of the Ego, whose actions produce the so-called dream in 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.

There is a great difference between sleep and death.

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, Mayavi-Rupa, or body of illusion, becomes Kama-Rupa, or animal soul, and is left to its own devices.

The lower aspects of animal man 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 during the day, and no sooner has it ceased to hear His voice and see Him, than it starts off again to the jungle and its ancient den.

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 [261] 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, *Māyāvi Rūpa*, becomes *Kāma Rūpa*, or the animal soul, and is left to its own devices. Therefore, there is as much difference between the spook and man as there is between a gross material, animal, but sober mortal, and man incapably drunk and unable to distinguish the most prominent surroundings; between a person shut up in a per-

fectly dark room and one in a room lighted, however imperfectly, by some light or other.

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

What is the condition of the Linga-śarīra, or plastic body, during dreams?

In dreams the Linga-sharira or plastic body plays no active part and, therefore, it is entirely passive — being the involuntarily half-sleepy witness of the experiences through which the higher principles are passing.

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

Under what circumstances is this wraith seen?

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.

Sometimes, in cases of illness or very strong passion on the part of the person seen or the person who sees; the possibility is mutual. A sick person, especially just before death, is very likely to see in dream, or vision, those whom he loves and is continually thinking of, and so also is a person awake, but intensely thinking of a person who is asleep at the time. [262]

Can a Magician summon such a dreaming entity and have intercourse with it?

In Black Magic it is no rare thing to evoke the “spirit” of a sleeping person.

Thus the sorcerer may learn from the apparition any secret he chooses, while the sleeper remains ignorant of what is going on.

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 *Māyāvi rūpa*; 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 śarīra* may be evoked, but this can neither speak nor give information, and there is always the possibility of the

sleeper being killed through this forced separation. Many sudden deaths in sleep have thus occurred, and the world been no wiser.

Can there be any connection between a dreamer and an entity in “Kāma-loka”?

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.

The dreamer of an entity in *Kāma 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 *ex-terraneous* spirit (not disembodied), will yet preserve sufficiently their personal will so as not to break off all connection with the higher Self.

Can a dreamer be “en rapport” with an entity in Devachan?

The only possible means of communicating with a Devachani is in deep sleep by a dream or vision, or in trance state. No Devachani can descend into our plane; it is for us, or rather our inner Self, to ascend to his.¹

The only possible means of communicating with Devachanīs is during sleep by a dream or vision, or in trance state. No Devachanī can descend into our plane; it is for us — or rather our *inner Self* — to ascend to his. [263]

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

During the stupor of a drunkard, as also during the waking drunken state, everything turns and whirls around in the brain, producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions.

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

¹ [Consult “Devachan, dream realm where pure souls are rewarded,” in the same series. — ED. PHIL.]

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

A nightmare arises from oppression and difficulty in breathing; and the latter will always create a feeling of oppression and a sensation of impending calamity.

In cases of consumption, or other emaciating diseases, dreams become pleasant because the astral soul of the patient has begun detaching from the physical body, and therefore becomes more clairvoyant in proportion. As death approaches, the body wastes away and ceases to be an impediment or barrier between the brain of the ailing man and his Higher Ego.

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

Is it a good thing to cultivate dreaming?

By cultivating the power of dreaming, clairvoyance is developed.

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

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

Only one’s clairvoyant faculty, if aided by spiritual intuition, can interpret one’s dreams. The only one who profits from a dreams interpretation book is its author.

Every dreaming Ego differs from every other, as our physical bodies do. If everything in the universe has seven keys to its symbolism on the physical plane,

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

Is there any way in which dreams may be classified?

Dreams may be divided into seven classes: prophetic, allegorical, dreams sent by others, retrospective, warning, confused, and flights of fancy.

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

- 1 Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming event foreseen.
[264]
- 2 Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.
- 3 Dreams sent by adepts, good or bad, by mesmerisers, or by the thoughts of very powerful minds bent on making us do their will.
- 4 Retrospective; dreams of events belonging to past incarnations.
- 5 Warning dreams for others who are unable to be impressed themselves.
- 6 Confused dreams, the causes of which have been discussed above.
- 7 Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble, or suchlike external cause.¹



¹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE) X pp. 246-64

Chaotic and inconsequent dreams are produced by the cerebellum, organ of instinctual animal functions.

From *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – II) X pp. 328-30.

Meeting held at 17, Lansdowne Road, London, W., on January 17th, 1889, Mr. T.B. Harbottle in the Chair. [Continuing discussion on Stanza I.]

With regard to the preceding part of the discussion, reference has been made to the cerebrum and cerebellum, and the latter described as the instinctual organ. An animal is supposed to have an instinctive mind; but the cerebellum is said to be simply the organ of vegetative life, and to control the functions of the body alone; whereas the sensual mind is the mind into which the senses open, and there can be no thought or ideation, nothing of which we predicate intellect or instinct anywhere, except in that part of the brain assigned to such functions, namely, the cerebrum.

Dreams, however, which are remembered and present a sequence of events, are due to visions of the higher Ego.

However that may be, this cerebellum is the organ of instinctual animal functions, which reflect themselves in, or produce, dreams which for the most part are chaotic and inconsequent. Dreams, however, which are remembered, and present a sequence of events, are due to the vision of the higher Ego.

Is not the cerebellum what we may call the organ of habit?

Being instinctual, it may very well be called so, I believe.

Except that habit may be referred to what we may call the present stage of existence, and instinct to a past stage.

The cerebellum alone functions during sleep, and the dreams, emanations, or instinctive feelings, which we may remember on waking, are the result of such activity.

Whatever the name may be, the cerebellum alone — as you were already told — functions during sleep, not the cerebrum; and the dreams, or emanations, or instinctive feelings, which we experience on waking, are the result of such activity.

The consecutiveness is brought about entirely by the coordinating faculty. But surely the cerebrum also acts, a proof of which is that the nearer we approach the sleep-waking state the more vivid our dreams become.

The cerebellum may be compared to a storage radiator that is heated up during the day, and radiates the heat overnight.

Quite so, *when you* are waking; but not before. We may compare this state of the cerebellum to a bar of metal, or something of the same nature, which has been heated during the day and emanates or radiates heat during the night; so the energy of the brain radiates unconsciously during the night.

Still we cannot say that the brain is incapable of registering impressions during sleep. A sleeping man can be awakened by a noise, and when awake will be frequently able to trace his dream to the impression caused by the noise. This fact seems to prove conclusively the brain's activity during sleep.

If awakened by a noise, can the dreamer trace his dream back to the impression caused by the noise?

The dream state passing into the waking state can be compared to the embers of a dying fire; if we continue the simile, and compare the play of the memory to a current of air rekindling the embers (i.e., the waking consciousness recalling to activity the cerebellum, which was fading below the threshold of consciousness), the dreamer can trace his dream to the impression caused by the noise.

A mechanical activity certainly; if under such circumstances there is the slightest perception, or the least glimpse of the dream state, memory comes into play, and the dream can be reconstructed. In the discussion on dreams, the dream state passing into the waking state was compared to the embers of a dying fire; we may very well continue the simile, and compare the play of the memory to a current of air rekindling them. That is to say that the waking consciousness recalls to activity the cerebellum, which was fading below the threshold of consciousness.

But does the cerebellum ever cease functioning?

No; but it is lost in the functions of the cerebrum.¹



¹ *Blavatsky Collected Writings*, (TRANSACTIONS OF THE BLAVATSKY LODGE – II) X pp. 328-30

Always control and guard your thoughts!

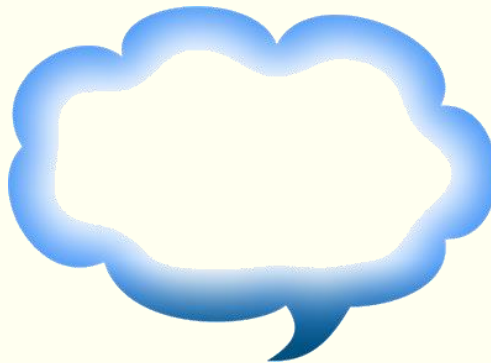
Five minutes' careless thought may undo the work of five years.

Which man of science can tell us why all mental operations, except reasoning, function while we dream with as much activity and energy as when we are awake?

Indigestion and hysteria are two goddesses to whom the modern physiologist has raised an altar, and appointed himself officiating priest.

From *Blavatsky Collected Writings*, (THE BEACON OF THE UNKNOWN) XI, p. 260. Full text in our Theosophy and Theosophists Series.

Neither the bigot nor the man of science, nor even the academician, numbered among the “Immortals,” can explain to us the smallest of the problems of existence. The metaphysician who for centuries has studied the phenomenon of being in its first principles, and who would smile pityingly while listening to the ramblings of Theosophy, would be greatly embarrassed to explain to us the philosophy or even the cause of dreams. Which of them can tell us why all the mental operations, except *reasoning*, which faculty alone finds itself suspended and paralyzed — function while we dream with as much activity and energy as when we are awake? The disciple of Herbert Spencer would send one who squarely asked him that question to the biologist. The latter, for whom digestion is the *alpha* and *omega* of every dream — as well as *hysteria*, that great Proteus of a thousand forms, which is present in all psychic phenomena — could by no means satisfy us. Indigestion and hysteria are, in fact, twin sisters, two goddesses to whom the modern physiologist has raised an altar at which he has constituted himself the officiating priest. That is his own business, so long as he does not meddle with the gods of his neighbours.¹



¹ *Blavatsky Collected Writings*, (THE BEACON OF THE UNKNOWN) XI p. 260

Purity of mind is far more important than purity of body.

If the mental vehicle is not perfectly pure, it cannot preserve recollections coming from a higher state.

You have to enclose the Square within the Triangle, i.e., you must so purify the Lower Quaternary so that it shall vibrate in unison with the Upper Triad.¹

From Blavatsky Collected Writings, (E.S. INSTRUCTION No. V) XII pp. 692-93.

To render active the inner vision the student must purify his whole nature, moral, mental and physical. Purity of Mind is of greater importance than purity of Body. If the Upādhi² be not perfectly pure, it cannot preserve recollections coming from a higher state. An act may be performed to which little or no attention is paid, and it is of comparatively small importance. But if thought of, dwelt on in the Mind, the effect is a thousand times greater. Therefore it is above all things of importance that the thoughts should be kept pure. Remember that you have, so to speak, to enclose the Square within the Triangle; in other words, you must so purify the Lower Quaternary that it shall vibrate in unison with the Upper Triad.

Desire is the mother of every habit and addiction, whether mental or physical.

Desire is born in thought, not by flesh. Thought acts on the brain, the mind being a mere agent. The moment the brain begins acting on the body organs, desire proper awakens.

Desire is the outcome of separateness. It's aim is the gratification of self at the expense of everyone else. Selfish thoughts must therefore be slain, before the fires of desire are extinguished.

And this is no easy task. The flesh, the Body, the human being in his material part, is, on this plane, the most difficult thing to subject. The highest Adept, put into a new Body, has to struggle against and subdue it, and finds its subjugation difficult. But this is from the automatism of the Body; the original impulses have come from thought. What we call the desires of the Body have their origin in thought. Thought arises before desire. The thought acts on the Brain, the Lower Manas being the

¹ For an in-depth analysis of this statement see *The True Colours of Man*, in our Major Works Series. — ED. PHIL.

² Upādhi means that through which a force acts. The word “vehicle” is sometimes used to convey the same idea. If “force” be regarded as acting, “matter” is the upādhi through which it acts. Thus the Lower Manas is the upādhi through which the Higher can work; the Linga-śarīra is the upādhi through which Prāna can work. The Sthūla-śarīra is the upādhi for all the principles acting on the physical plane.

agent; the brain acts on the bodily organs, and then desire awakens. It is not the outer stimulus that arouses the bodily organs, but the Brain, impressed by a thought. Wrong thought must therefore be slain, ere desire can be extinguished. Desire is the outcome of separateness, aiming at the satisfaction of self in Matter. Now the flesh is a thing of habit; it will repeat mechanically a good impulse or a bad one, according to the impression made on it, and will continue to repeat it. It is thus not the flesh which is the original tempter, although it may repeat automatically motions imparted to it, and so bring back temptations; in nine cases out of ten it is the Lower Manas which, by its images, leads the flesh into temptations. Then the Body automatically sets up repetitions. That is why it is not true that a man steeped in evil can, by sudden conversion, become as powerful for good as he was before for evil. His vehicle is too defiled, and he can at best but neutralize the evil, balancing up the bad Karmic causes he has set in motion, at any rate for that incarnation. You cannot take a herring-barrel and use it for attar of roses; the wood is too soaked through with the herring-drippings. When evil tendencies and impulses have been thoroughly impressed on the physical nature, they cannot at once be reversed. The molecules of the Body have been set in a Kāmic direction, and — though they have sufficient intelligence to discern between things on their own plane, *i.e.*, to avoid things harmful to themselves — they cannot understand a change of direction, the impulse to which comes from a higher plane. If they are too suddenly and too violently forced into a reverse action, disease, madness or death will result.

In sense dreams the mind is always asleep. The sensual tendencies of the dreamer are readily impressed by pictures from the Astral Light, and thus the direction of such dreams is always towards the animal plane.

We should therefore train ourselves to wake up when a sense dream occurs; and the instantaneous rejection of impure thoughts during the period of waking consciousness will tend to set up a habit of rejection, which will act automatically in sleep.

In dreams, and also when we sit down for any sort of meditation, one of the first things to happen is that elementals begin to present to our inner eyes a kaleidoscope of pictures, and the kind of picture presented will be the result of prior thoughts, and of the state we are in both mentally and physically.

This automatism of the Body — spoken of sometimes as habit — renders it possible for us to have both good and evil experiences in dreams. This is another reason why we should be careful of the impressions we make on the Body, especially as to impressions in which Kāma takes part. In sense dreams the Lower Manas is asleep; the animal consciousness, when a sensual tendency has been impressed on it by desire, is more easily impressed by Kāma with pictures from the Astral Light, and thus the tendency of such sense-dreams is always towards the animal. We should therefore train ourselves to awaken directly we begin a dream that tends in the sense direction; and the instantaneous rejection of impure thoughts during the period of waking consciousness will tend to set up a habit of rejection which will act automatically in sleep. In dreams, and also whenever we calmly sit for any sort of meditation, one of the first things to happen is that the elementals begin to present to our inner eyes

pictures of all sorts, and the kind of picture presented will be the result of the prior thoughts and also of the state we are in both mentally and physically. For if we are disturbed or harassed in any way in thought, the pictures will be more and more confused in fact, though sometimes having no appearance on the surface of being in confusion.

The student must therefore guard his thoughts, regarding them as the generators of action. *Five minutes' thought may undo the work of five years.* And although the five years' work may be run through more rapidly the second time than it was the first, yet time is lost.¹

If you could remember your dreams in deep sleep, when the spiritual consciousness is active, you would be able to remember all your past incarnations.

That exalted state of remembrance is the “Memory of the Heart”; and the capacity to impress itself on the brain, so that it becomes part of its consciousness, marks the opening of the Third Eye.

From *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII pp. 695-96. Full text in “The centre of Life and organ of Spiritual Consciousness,” in the same series. For an in-depth analysis see *The True Colours of Man*, our fifth Major Work.

For instance: the aura of the Pineal Gland vibrates during the activity of the Consciousness in the Brain, and shows the play of the seven colours. This septenary disturbance and play of light around the Pineal Gland are reflected in the Heart, or rather in the aura of the Heart, which is negative to the brain in the ordinary man. This aura then vibrates and illumines the seven brains of the Heart, as that of the Pineal Gland illumines the seven centres in the Brain. If the Heart could, in its turn, become positive and impress the Brain, the spiritual Consciousness would reach the lower Consciousness. The Spiritual Consciousness is active during deep sleep, and if the “dreams” that occur in so-called dreamless sleep could be impressed by the Heart on the Brain, your Consciousness would no longer be restricted within the bounds of your personal life. If you could remember your dreams in deep sleep, you would be able to remember all your past incarnations. This is the “memory of the Heart”; and the capacity to impress it on the Brain, so that it becomes part of its Consciousness, is the “opening of the Third Eye.” In deep sleep the Third Eye opens, but it does not remain open. Still, some impressions from the Spiritual Consciousness do reach the Brain more or less, thus making the Lower Ego responsible. And there are some of these which are received through the Brain, which do not belong to our previous personal experience. In the case of the Adept, the Brain is trained to retain these impressions.

¹ *Blavatsky Collected Writings*, (E.S. INSTRUCTION No. V) XII pp. 692-93

Man's first initiation comes in dreams.

Is it possible by a strong desire before sleep to receive from the Higher Self in dream an answer to questions respecting right thought and conduct?

First published in *The Theosophical Forum*, April 1889 through April 1895, Questions 2 through 345, in Numbers 1 to 70 (First Series). Republished in: Dara Eklund (Comp.). *Echoes of the Orient: The Writings of William Quan Judge*. 2nd ed. Pasadena: Theosophical University Press: Vol. II, 2009; QUESTION 18, pp. 260-61.¹

This question is one of deep importance to those who are in earnest. My answer to it would be “yes.” Bulwer Lytton says in *A Strange Story*,² that man's first initiation comes in dreams. In the *Book of Job* it is written:

Now a thing was secretly brought to me, and mine ear received a little thereof. In thoughts from the visions of the night, when *deep sleep falleth on men*.³

And:

For God speaketh once, yea twice, *yet man perceiveth it not*. In a dream, in a vision of the night, *when deep sleep falleth upon men*, in slumberings upon the bed.⁴

The state spoken of in *Job* is the same as that called *Sushupti* by the Hindus. Man has three principal states or conditions — waking, dreaming, and dreamless or deep slumber. In the last it is held that communion is enjoyed with the Spirit, and that the inner man returning or changing from that condition goes into a dream, short or long, from which he changes into the waking state. The influences of *Sushupti* are highly spiritual. They are common to all men. The greatest villain on the earth, as well as the most virtuous man, goes into *Sushupti* and receives benefit from it. If it were not so, wickedness would triumph in the earth through the overpowering influence of the body and its constant downward tendency. Now, if this is believed and the reality of the Higher Self admitted, it follows from what is called *the mysterious power of meditation* that a sincerely devoted man who earnestly calls upon the Higher Self for aid in right conduct will receive in the dream state that succeeds the condition of *Sushupti* the aid asked for. In other words, one can make the dream impressions received out of the highest — or *Sushupti* — state more clear and valuable than is usual with those who think nothing about it. But the questions asked and impressions desired must be high and altruistic, because the Higher Self has no concern with material things nor with any temporal affairs. This power will of course vary with each man according to his nature and the various combinations between his physical, astral, and psychical planes.



¹ [This magazine was distributed free of charge to members-at-large of the Theosophical Society in America, who were invited to “send questions, answers to questions, opinions and notes upon Theosophical subjects.” Usually they were handled by the editor, Alexander Fullerton, with the assistance of Mr. Judge. Though some of the editor's answers (signed Ans.) may have been by Judge, we include only those contributed under his own name, initials, or pen-names. — *Dara Eklund*.]

² [Full text in our Black versus White Magic Series. — ED. PHIL.]

³ [iv, 12-13]

⁴ [xxxiii, 14-15]

Suggested reading for students.



On the soul of the spiritual man lit by its own light.

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- IN DEEP SLEEP WE DREAM NO MORE AND CONFABULATE WITH THE STARS
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