

# 10 LIFE BETWEEN INCARNATIONS

## *10.1 There Is No Death*

<sup>1</sup>There is nothing that can properly be called death in the entire cosmos, which is composed of immortal monads (primordial atoms). There is no death in the sense of the destruction of the self. What ignorance calls “death” is the dissolution of the envelopes of the monads. The monads go on living in other envelopes, however. Those who love the word “death” could speak of a great number of deaths, as many as there are envelopes. The monads develop in and through envelopes in a continuously ascending series of forms of life. All forms of life in the cosmos are destroyed. A form can be destroyed but not the life in the form.

<sup>2</sup>The monad can lose its self-identity for some time. That happens when, at “rebirth”, the monad loses its continuity of consciousness. You cannot speak of the monad losing its self-identity until it has acquired one, which occurs in the human kingdom. Man can certainly lose his self-identity, which is what repeatedly happens at each incarnation. However, this self-identity exists in man’s causal envelope. And when he has become a causal self, he can study all his previous incarnations and identify himself with the self-consciousness there is in them all. He has gained permanent continuity of consciousness and, with it, an unlosable self-identity as well. “Eternal now” or “eternal present” means unlosable continuity of consciousness, since the self always lives in the present and has a constant self-identity. Thus there is no death, only new forms for the monad to inhabit.

<sup>3</sup>It is clear from the above that the common talk about the immortality of the soul or of the spirit is false to fact. The soul (the causal envelope) as well as the spirit (the manifestal envelope) dissolve when the monad moves to higher envelopes.

<sup>4</sup>That old religious mantra, “the Earth cannot give satisfaction”, may very well be used by the esoterician who can no longer be fascinated by anything in the worlds of man. His only desire is to leave off one envelope after the other to be able to attain the causal world, the world of knowledge. Even if this of course does not solve all his problems, yet the darkness of ignorance ruling in the worlds of the first triad is dispelled for ever. All a causal self needs to know is at his disposal.

<sup>5</sup>If people knew that they have “died” thousands of times and will do it many times yet, they would not worry, as they do, about their liberation from the physical organism.

<sup>6</sup>Normal death means that an envelope is discarded that has ceased to offer the self opportunities of new experience and further consciousness development. Nothing is more pitiful than witnessing the care taken to preserve a useless frame. Still people are so ignorant of life that they believe that “death is the end of it all”, whereas it is the liberator from an existence unfit for life.

<sup>7</sup>The word “death”, which has something tragic about it, is meaningless, since there is no death, and should be replaced with the “redeemer”, the “liberator” (from the physical envelopes). The rule applies that the new incarnation is always in one respect or several better than the previous one, and so liberation can always be said to be a gain.

<sup>8</sup>One of the many surprises that the student of esoterics meets is that the planetary hierarchy regards the “loss” of the physical envelopes, soon to be replaced, as non-essential to the individual. This, of course, from a general point of view. There are incarnations that for various reasons (unique opportunities to have experiences, to learn, and to work, etc.) are of the greatest importance, for the individual, too.

<sup>9</sup>We are exhorted to look forward to life in the emotional world with joyous anticipation. Then we shall not be deceived either. There more than ever the motto holds good, “be done to you as you wish” (“believe”, for imagination is creative). We can make it an exciting

adventure. Fighting against the process is a big mistake, which only increases suffering and delays our liberation.

### ***10.2 Sleep***

<sup>1</sup>Profound sleep is obtained when the emotional envelope (with the higher envelopes) leaves the organism with its etheric envelope. As a rule the emotional envelope stays in the immediate vicinity of the organism, unless the individual has acquired objective consciousness in the emotional world.

<sup>2</sup>Profound sleep is the most beneficial to these envelopes, since vital energy then is able to stream directly from the great causal envelope to the etheric envelope and “recharge” it. The intervening envelopes, the emotional envelope in particular, have an “irritating” effect on the organism (the brain and the nervous system in general), entailing an enormous waste of energy.

<sup>3</sup>Profound sleep corresponds to the “state of trance” of a medium whose emotional envelope has left both the physical envelopes. In such a state, another emotional being can take possession of the physical envelopes. Most people do not allow this. Whenever an outsider makes such an attempt, this is hindered by the rightful owner. However, this is precisely what the “medium” allows at spiritualist séances. It should be recognized that there are risks to this, if the newcomer is an individual of low development. You never know what kind of emotional beings take possession of your physical envelopes. You do not know whether you can rid yourself of them. You do not know what they will say and do. Emotional beings have no esoteric knowledge and deliver nothing but the usual fictionalism. No higher beings use trance mediums.

<sup>4</sup>Causal selves and still higher selves are meant by “higher beings”. Blavatsky explicitly stated that she would never under any circumstances use mediums. Nevertheless, the various organs of the spiritualists published reports to the effect that she had used several mediums. Judging from the statements cited the esoterician realizes at once that she cannot have been involved. The control is unreliable; that is one of the risks. International statistics (according to D. K.) shows that a large percentage of mediums have been harmed both physically and “morally”. There are more risks than the ones spiritualists know of. The planetary hierarchy dissuades us from the pertaining experiments, which harm the organism in the long run.

<sup>5</sup>When in profound sleep the individual has left the organism with its etheric envelope, he normally is not conscious in the emotional world, but leads a half-dreamlike life near his physical envelopes. If he is to be objectively conscious it is required that he is “roused” by someone who knows how to do this. The contact he can have with his friends in the emotional world without being “roused” yields very little, more or less like a conversation between two people half asleep in the physical.

<sup>6</sup>There are two outlets for the emotional envelope: the navel centre, also used by the spiritualists; and the crown centre, used by those who are able to put themselves into what Patanjali, not the yoga philosophers, called samadhi.

<sup>7</sup>The navel centre, which in the normal individual is rotating at a considerable speed, has a diameter of about 12 centimetres; and the wheel of the crown centre, rotating slowly, a diameter of about 21 centimetres.

### ***10.3 The Process of Dying***

<sup>1</sup>Sleep and death are two different processes. In the process of dying, the emotional envelope does not leave the etheric envelope until the latter has been released from the organism and all the connecting links between the centres of the etheric envelope and the nervous system of the organism have been severed, which can take as long as 24 hours.

<sup>2</sup>Only when the connection between the etheric envelope and the organism has been finally severed can the emotional envelope be finally released from the etheric envelope as well.

<sup>3</sup>Thus it is erroneous to believe, as the ignorant do, that the “soul leaves the body with the last breath”. Until the etheric envelope has been detached, the individual is aware of what is going on in his presence, even if he cannot react perceptibly upon it. That is why esotericians keep silence at the death-bed.

<sup>4</sup>The unconscious state at death is one of the many phenomena in the life of the organism that we should not call rational. Before the body has cooled, memory pictures of the individual’s entire life glide like a panorama through his brain consciousness. Subsequently he is capable only of perceiving what is going on around him, but quite incapable of activity of his own.

<sup>5</sup>In the case of suicides this process goes on until the symptoms of decomposition appear. In other cases of sudden death (accidents, etc.), when the body has been deformed, the brain crushed, etc., and thus normal separation is not possible, Augoeides steps in, releasing the envelopes. In the case of suicide, the individual has “taken his fate into his own hands” and in so doing loses the right to receive help from Augoeides.

<sup>6</sup>Suicides do not remain by their organisms (as many people say). They live in the emotional world. But they are held in the moods that dominated them at their “transition” during all the time “normally” corresponding to their physical life time, something that only the authorities of incarnation are able to judge.

<sup>7</sup>The etheric envelope belongs to the organism, not the other way round. It dissolves along with the organism (KofR 3.5.11). When the organism is cremated or “exploded”, the emotional envelope is released from the etheric envelope.

<sup>8</sup>Certain occultists are of the erroneous opinion that the emotional envelope keeps the etheric envelope. This would imply that man after death were still living in the physical world. The etheric envelope belongs to the organism, a fact that must be emphasized. The fact that “higher beings” are able to physicalize is due to their ability to form a temporary etheric envelope by using the triad physical atom. That is another matter, however.

<sup>9</sup>Within one hundred years, it will be possible to photograph the process of dying, to observe how the etheric envelope is released from the organism, and the emotional envelope from the etheric envelope. The condition of this is a series of scientific innovations involving the sensitivity of the film as well as a combination of electricity and photography enabling researchers to film material forms in the four lower emotional molecular kinds (48:4-7).

<sup>10</sup>What his release from the organism means for man is the analogy with what “atomic fission”, a misnomer, means for the monad in the mineral kingdom: release from its lowest kind of prison. Man is moved to the emotional world; and the mineral monad, from the etheric (49:4) to the superetheric (49:3) molecular kind.

<sup>11</sup>After the individual has left off his physical envelopes, he lives on as if he were still in the physical world, generally not understanding the fact that what he is seeing is only the emotional matter of physical matter and the emotional envelopes of his friends. Eventually it dawns upon him that he is in another world and in other conditions. Often his life turns into a half-dreaming state where he takes no interest in the surrounding world. Often he makes attempts at orientation. Like is attracted to like. Automatically he will find the friends whom he loved and who passed on before him.

<sup>12</sup>“Of the dead, speak no evil” was a wise Roman motto. Our feelings reach them in the emotional world; and our thoughts reach them in the mental world. Like all consciousness expressions they have effects (resulting in good or bad sowing to be reaped).

#### *10.4 Life Between Incarnations*

<sup>1</sup>The period between incarnations may vary considerably depending on the individual's stage of development, the department of his causal envelope (not more than five, usually four departments are simultaneously active in the physical world), the different phases of the zodiacal epochs (barbarism, civilization, culture), individual factors, so that reliable prediction is impossible. In most cases, members of groups reincarnate simultaneously, so that these individuals are able to meet each other according to the law of destiny and the law of reaping.

<sup>2</sup>“Life between incarnations is a period of rest in which man does not learn anything new.” (KofR 1.34.25)

<sup>3</sup>In the physical world, mankind at its present stage of development lives in a mental chaos; in the emotional world, in an emotional chaos; and in the mental world, an illusory life.

<sup>4</sup>We can work upon our experience in both the emotional and the mental worlds, and in that respect we can learn something new. We can have experience in the emotional world by consorting with other people, and in that respect we always learn something new. We do not change by passing over, however, but we are at least as injudicious as we were in the physical world, often even more so.

<sup>5</sup>Neither in the emotional nor in the mental world does man learn anything truly new. He lives in his memories from physical life, and if he has learnt to analyse his experience, he goes on doing so in the mental world. Only at the end of his sojourn in the human kingdom has he developed so far that he has any use of those analyses. It should be emphasized that the time between incarnations is intended as a period of rest, not as a stage of development. For most people it is a meaningless life, as are their physical lives.

<sup>6</sup>Besides, it may be said that those who are existential idiots in the physical worlds (an overwhelming majority, 85 per cent) remain so to an even higher degree, if possible, in the emotional and mental worlds. Many people believe that the “afterlife” will give us “more light”, but that is mere an imaginative creed of the common ignorance of life.

<sup>7</sup>We have not yet received any information whether all the mental molecules (mental atoms) that the individual has succeeded in supplying to his brain cells during incarnation are always released in the so-called process of dying and return to the mental envelope. This question presents itself when one observes that many people in the emotional world appear less rational than they were when living in the physical world.

<sup>8</sup>The exploration of those worlds is absolutely impossible for the normal individual. He is not in a position even to perceive the fourth dimension in the emotional world or the fifth dimension in the mental world. In those worlds he uses the three-dimensional vision he acquired in the physical world and comprehends nothing of what is going on around him.

<sup>9</sup>Anyone who has in physical life assimilated esoteric knowledge and has in earnest started working at his development and acquisition of good qualities is of course able to go on doing so even between incarnations.

<sup>10</sup>To people possessed of esoteric knowledge, life in the emotional life and, even more, life in the mental world appears as a true emancipation from the restrictions of physical consciousness. They have opportunities of ascertaining the correctness of what they have learnt. They are able to move freely in quite another manner, also in respect of consciousness. If they have opportunities of meeting other esotericians or even disciples of the planetary hierarchy, they can derive great profit from such intercourse in the emotional world. It is pointed out that what is said here is true of those who acquired knowledge when they lived in the physical world. Where disciples are concerned, even life in the mental world can appear entirely different to them than it does to others, since they are roused to objective consciousness of their environment.

### ***10.5 Life Between Incarnations in the Emotional World***

<sup>1</sup>Life between incarnations can be divided into three different periods: life in the emotional world, life in the mental world, and the sleeping state in the causal envelope in the causal world after all the envelopes of incarnation are dissolved.

<sup>2</sup>We leave off envelope upon envelope. Consciousness in lower envelopes cannot ascertain the existence of higher envelopes, and that is why skeptics in the emotional world (recognizing that they were mistaken when denying that there is a life after the physical) stubbornly maintain that the mere fact of an after-life does not prove the continuance of higher life. They must doubt whatever they cannot ascertain themselves. Probably, this skepticism is the outcome of the fact that mankind has in all ages been stuffed with nothing but fictions. In the end, many people refuse to accept anything of which they are not entirely convinced.

<sup>3</sup>After the individual has been liberated from his physical envelopes, he lives on in the emotional world until his emotional envelope dissolves. The life of the emotional envelope is of different duration depending on the individual's level of development and his interests. The statistical investigations made by causal selves apparently have not been sufficiently extensive to enable them to fix a highest possible age. The lowest age is none at all and is to be found in the man who in his physical life was not able to direct his attention to anything physical or emotional. The emotional envelope of such a person dissolves immediately. The average age has been given as 25 years, and the highest one ascertained as about 100 years. At any event, there are exceptional cases involving higher ages.

<sup>4</sup>Our planet's emotional globe, surrounding and penetrating the physical globe, has a radius of approximately 200 000 kilometres. It consists of six different spheres, corresponding to the different kinds of emotional matter. These are of two principal kinds: primary involutory matter and secondary involutory matter. The latter kind of matter is formed on the slightest impulse of consciousness and is largely in a state of constant re-forming.

<sup>5</sup>The lower three regions (48:5-7) are coextensive with the physical matter of the planet, and the pertaining material forms are emotional counterparts of the physical ones, so that the newcomer to these regions may believe that he is still living in the physical world

<sup>6</sup>In the higher regions (48:2-4), material forms are created by the imagination of those dwelling in the emotional world.

<sup>7</sup>The individual who has recently left the physical world lives in the lower regions to begin with. His objective emotional consciousness seldom extends beyond one molecular kind at a time. According as the different molecular kinds of his emotional envelope dissolve (beginning with the lowest kind), he is automatically moved to ever higher regions. How long he will dwell in the different regions will be determined by the emotional molecular kinds activated by the individual through the emotional life he had in the physical world. The majority of people spend their longest time in regions 48:3-5, seldom below 48:5, and seldom above 48:3.

<sup>8</sup>Life in the lowest regions is as tumultuous as life in the physical world. Hatred between people finds the same sadistic expressions such as hatred, spiteful remarks, and aggression.

<sup>9</sup>The emotional world is the world of feelings, and feelings intensified a thousandfold, so that you understand why the ancients talked about the lowest regions as hell. Hatred is the only means of expression there. Anyone who refuses to give his attention to these manifestations of hatred, however, will acquire the quality of "invulnerability" (particularly valuable since the desire to take revenge and persecute is weakened in the process).

<sup>10</sup>In the higher regions of the emotional world, you will find everything mankind has fantasized about at all times. You will experience it with a sense of intensive reality impossible to doubt. Everything is there: heaven with all its content, all people you have learnt about in history are there in lifelike replicas speaking whatever you know or have read

about them, all manner of exalted beings. And it is all mere illusion, but impossible to see through.

<sup>11</sup>Life in the emotional world is the life of illusions affording no possibility of contact with reality. It is impossible to ascertain facts or do any kind of research there. Whatever you know is what you believe you know. Those who gained esoteric knowledge in their physical lives will probably try to teach it to the ignorant. But people refuse to learn, as usual. They are content with the fictions they have once acquired. On the other hand, it seems easier to make people in the higher regions strive to acquire some percentage of the qualities of affection and compassion, so that in new incarnations they will be able to demonstrate those.

<sup>12</sup>It is necessary to particularly emphasize that the emotional world is no world of knowledge, that no knowledge can be obtained from that world, that all so-called knowledge derived from it is some sort of illusion.

<sup>13</sup>In the emotional world, there are many aspirants to discipleship who are eager to help and to teach. They set up groups which newcomers can join. Many people who were teachers of esoterics in their physical lives lecture to those who want to listen to their message.

<sup>14</sup>Generally speaking, the aspirant's language determines which group he will join, since language is still the means of communication. The more languages you can speak, the more groups you will be able to contact.

<sup>15</sup>There are still relatively few individuals, however, who upon their emancipation from their physical envelopes are able to do some useful work in the emotional and mental worlds: informing, orienting, inspiring people, and doing them good in other ways. Most people are too ignorant of the conditions of such service, and they are disoriented themselves.

<sup>16</sup>By and large, the life of consciousness the individual leads there is determined by what interests he cultivated in his physical life.

<sup>17</sup>Those who in their physical lives took interest in physical things only are of course entirely disoriented in the emotional world. Since their emotional and mental life was concentrated on physical matters and events, they will largely lead a dream life, being unable to understand what is going on around them. Those who have got some prior knowledge of life in the emotional world find it comparatively easy to orient themselves upon arriving there. Of course, those people will lead the richest lives there who cultivated ideal interests, led lives rich in ideas in the physical world.

<sup>18</sup>The broad mass of people, whose thinking dealt with physical matters only, lead a consciousness life in the emotional world that is rather a condition "between sleep and wakefulness", and are unable to orient themselves. There is no consciousness development for them, unless they can go on learning from those who have more knowledge. Members of the planetary hierarchy advise their disciples to try and help those disoriented people who desire to understand. The disciples are enjoined to direct their attention to mental problems and in so doing to avoid increasing their life span in the emotional world and adding emotional matter to their envelopes by emotional vibrations strengthening these.

<sup>19</sup>This applies to disciples and those who have reached beyond the emotional stage. They derive no profit from anything in the world of illusions, which they regrettably have often believed and been misled.

<sup>20</sup>Suffering in the emotional world is due to unbridled imagination: the keeping of attention on unsatisfied physical desires, imagined terrors created by fear, dependence on the opinions of other people with the ensuing vulnerability. Man can liberate himself from all these things using his purposive will, by refusing to pay attention to them. To sum up: Suffering is due to "wrong identification".

<sup>21</sup>People's fear of the "afterlife" is the triumph of satanism, reinforced by the fictions that theologians have manufactured to retain their "power over souls". There is nothing to fear. All

emotional suffering depends on the individual's own illusions and the vibrations they produce in his emotional envelope.

<sup>22</sup>In the emotional world, you can sow good or bad sowings for future incarnations by your consciousness expressions. However, the reaping effect of old sowing manifests itself in physical life only. Therefore, you do not "reap" in the emotional and mental worlds.

<sup>23</sup>The law of attraction has the effect that the individual is attracted to people of similar mentality and emotionality, and so the spirit of collectivity usually strengthens the prejudice they have brought along. "Those who don't think and feel like us mustn't play in our court."

<sup>24</sup>The planetary hierarchy refuses to have anything to do with the emotional world, as if that world quite simply did not exist. This is due to the fact that the emotional world with its elemental matter (involutionary matter) is formed by life-ignorant emotional consciousness and because of that is not regarded as reality but as filled with figments of imagination only.

<sup>25</sup>Those disciples who have left the physical world and live in the emotional world should help the disoriented. Like all phenomena in the worlds of man, also those occurring in the emotional world are under observation by the planetary hierarchy, in this case by 44-self H., who has disciples in that world who are able to study the attempts at orientation made by spiritualists and occultists. That is quite another story, however, of which I do not know more than this, since I am not in contact with H. or any disciple of his. The fact that the emotional world is of interest to the deva hierarchy and the different law authorities is quite another matter as well. The planetary hierarchy guides consciousness development, nothing else.

<sup>26</sup>When mankind has acquired a knowledge of reality and has reached the mental stage, the forms there are in the emotional world dissolve, and that world will then manifest unformed matter only.

### ***10.6 Life Between Incarnations in the Mental World***

<sup>1</sup>The individual's emotional envelope having dissolved, the monad consciousness continues in the mental envelope, leading an absolutely subjective life and being incapable of objective consciousness in the mental world. It is all experienced with a sense of intensive reality, and therefore it never occurs to the individual even for a moment that it is all a figment of the imagination. We have a faint conception of this sometimes in our dreams. Contact with other individuals is absolutely out of the question; this does not matter, however, since he peoples his own universe with all and everyone whom his mental consciousness wishes to evoke. He deems himself omniscient and omnipotent, and everything to depend on his desire. And all of it sheer bliss.

<sup>2</sup>When the individual has once exhausted the resources of activity there are in his mental ideas, he falls into dreamless sleep, and his mental envelope dissolves, whereupon he rests in his causal envelope until the time for rebirth is up.

<sup>3</sup>Subjective life in the mental world is a life of imagination only. If, during his earthly existence, the individual has taken an interest in things mental (ideas, etc.), he will be able to elaborate them as far as the content of ideas enables him to do so. The majority of people lead a mere imaginative life, in which they believe they are in the physical world and have all their physical desires turned into objective reality. So-called intellectual life, life in the realm of ideas, is impossible for most people.

<sup>4</sup>Anyone who in his physical existence led a rich mental life and assimilated the collected ideas of mankind has to his disposal an unlimited time to elaborate them in a work of analysis and construction that is seemingly inexhaustible.

<sup>5</sup>Most people have scarcely any ideas at all or just preposterous notions of all kinds. If man's sojourn in the mental world is thought to be some sort of higher life, then this is true only of those who have attained the mental stage.

<sup>6</sup>The broad mass of people, who have never taken an interest in ideas, lead intellectual lives that are correspondingly limited. They experience their religious fallacies of god and heavenly hosts, walk streets of gold and sing the “praise of god in all eternity”. Everybody has the opportunity of living the mental reality of his fictions.

<sup>7</sup>In the mental world, ideas are concretized into mental forms, which anyone who is thinking related ideas can contact in his physical brain and so receive mental molecules that enhance his understanding of the pertaining realities. An interaction may come about, so that his own vibrations can supply the thought form with new mental molecules and, in the process, reinforce this form even more. These forms can expand to considerable sizes, producing increasingly more powerful effects. The ingrained fictions of the race, the nation, etc., or of religious, philosophical, etc. systems lead their own lives in that world, and the current fictions are hard to eradicate because of this influence. It is not easy for the individual to evade their mental power.

### ***10.7 Life Between Incarnations in the Causal World***

<sup>1</sup>Upon the dissolution of their envelopes of incarnation, most people sleep in their causal envelopes, pending rebirth. The approximately 15 per cent of men who through their consciousness activity in the highest emotional and mental matters have expanded their causal envelopes (supplied it with causal matter) and have acquired subjective causal consciousness to some degree are capable of subjective consciousness in their causal envelopes for some time, until they (the monads) have solved the causal problems that are within their range of understanding. There are problems to be solved in all worlds.

<sup>2</sup>To be a perfected causal self, the individual must have acquired full subjective and objective self-consciousness in all the kinds of matter of the causal envelope.

<sup>3</sup>Causal life is always a life of immense richness, since causal ideas (the causal “vibrations” that were once produced in causal matter by all individuals having causal consciousness, including all members of the planetary hierarchy) are accessible to causal consciousness.

<sup>4</sup>As a causal self, the individual knows what he wants to know, because he sees what he wants to see within the worlds of man belonging to the planet (independent of space and past time).

<sup>5</sup>In the causal world, you can study the causes of past events and to a certain extent the factors that are next in succession to becoming causes.

### ***10.8 Terminology in Occult Literature***

<sup>1</sup>Everything said of the conditions between incarnations in theological and spiritualist literature can be rejected out of hand as untrue. The usual injudiciousness, ignorance, presumption, faith in the truth of self-made imagination have for centuries produced sheer balderdash. It must once again be laid down that only initiates of esoteric knowledge orders have possessed a knowledge of the true facts. And they have kept silent. What has been ascribed to them (has been alleged as said by them) is lie as well.

<sup>2</sup>The esoteric literature that fell into the hands of the uninitiated was thoroughly symbolical. But what did theological fantasists do with these symbols? They picked up an expression. And at once they all believed they knew its meaning. That is what happens when authorities do not suspect their ignorance and are not judicious enough to see it.

<sup>3</sup>Esoterically, “death” meant the loss of self-identity on account of loss of continuity of consciousness. Since this continuity was lost at the dissolution of the envelopes of incarnation and the self did not possess causal consciousness, the individual could not know anything of his previous lives.

<sup>4</sup>Like all symbolical expressions, the word “death” has several different meanings. It can refer to the dissolution of envelopes or triads. It can refer to the annihilation of various ideologies and fictions.

<sup>5</sup>The gnosticians talked about two deaths: the first and second death. By the first death they meant the dissolution of the envelopes of incarnation and the transition of the monad to the second triad. By the second death they meant either the dissolution of the causal envelope or the monad’s acquisition of or transition to the essential envelope or the monad’s centring in the third triad along with a possible dissolution of the second triad.

<sup>6</sup>“Judgment day”, too, was used in different contexts. It could mean rebirth, when the individual has to reap what he has sown. It could also refer to the removal of both the “black monads” and the “laggards” to another solar system.

<sup>7</sup>“Resurrection” can mean either reincarnation or the transition of the monad from a lower to a higher triad.

<sup>8</sup>It should be mentioned in this connection that the spiritualists’ talk of “spirits in the astral world” refers to human beings who live on in their emotional envelopes. Those “spirits” are so far from being “omniscient” that they are less judicious than they were in the physical. They are by no means “immortal”.

<sup>9</sup>Many occultists think that the “soul” (the second triad) is immortal, whereas the “spirit” (the third triad) is immortal. No envelopes are permanent, however.

#### ***Endnotes by the Translator***

To 3.12 “Of the dead, speak no evil.” The Latin saying, “De mortuis nil nisi bene”, is actually a translation from the Greek of Cheilon, a Spartan and one of the “seven wise men of Greece” (sixth century BCE).

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