

Running Commentary Following Gertrude's Death

Part 39 of 53

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I received word last Tuesday that Doroethy and the twins will be able to come here a week from next Friday. This enables me to continue here, as Seth must leave sometime very early in October. Doroethy stated in her letter that she would be able to stay until the 22nd of January. There is a question whether I can supply the food for three persons instead of one extra one without invading principal. I don't think I can, but I can stand the invading until that time.

Last November, I had the rare privilege and opportunity to ask the Brother who is the principal one guiding the work at this time, a number of questions. Among these, I asked as follows: can conceptual capacity and memory be carried through the death process and be maintained between incarnations? If so, is there any special effort required? And the answer was as follows:

Conceptual capacity and memory is not carried through the death process. However, recollection and remembrance will take place, in essence, when the ego chooses to reincarnate. Only recently this entire process was given through our agent, Erma, and it is for the first time recorded. Dr. Fred taped the lecture and when again you and Erma meet, you may hear all of it; as yet it will not be printed. It is the total process from death to rebirth and much more extensive than anything in print.

I was not entirely surprised that conceptuality was said not to be taken over to the other side. I found that some time ago in studying the matter, I had come to a similar conclusion. My reasoning was this way: if conceptuality, as I believe it is, is derived from the incarnation of something of the *Manasaputra*, as said in *The Secret Doctrine*, in the latter part of the Third Root-Race, it is easy to see that this is the mental principle that is other than merely animal mind, and, therefore, is that which differentiates, in large measure, mental man from the animal world. But I saw the possibility that as this was not simply a development out of the innate nature of the proto-human entity, which has often been called an ape-like creature, that it might revert to its original source. So I was not surprised at the answer. Nonetheless, I was greatly disappointed to find my idea confirmed, for if we do not have either memory of this life or the conceptual capacity which makes mathematical, scientific, and philosophic thinking possible, then we are greatly crippled on the other side unless there is something added to us that we do not have here. We could not continue with a scientific-like observation of the domain in which we are, and without memory of the life here we could not make comparisons between that state and this state, and draw such conclusions as might be valid. In other words, the opportunity would not exist for authentic research. And that, for me at least, takes away a great deal of the attractiveness of the transition. Of course, there may be a

way of consciousness that manifests at that time which is rare here and may be even completely lacking here. But if we were to have only the sensuous consciousness which we here have in common with the animals, we would be in a limited position. I am told, but from other sources, that the communication on the other side is telepathic. It is not sensuous in the sense of being auditory as our communication is here. That makes an important difference.

There is another question. I asked the question: are interrelationships established during incarnation maintainable during the discarnate period? And the answer is:

Interrelationships established during incarnation *may* be maintainable during the discarnate period for a brief period providing one of the relationships is an adept of the seventh degree or higher. After 72 days, however, such is not maintained. It may seem so, but is not. We speak, of course, of the true *manasic* principle—not an elementary.¹

This, of course, is highly disappointing. It seems to imply that the experience after death is that of a kind of solipsism in which the individual, unknown to himself, projects the environment which he experiences and that objective relationship with other individuals does not happen, in the case, at any rate, of the non-adept. Individuals that one valued may *appear* to be there as a projection, but it seems that the world we experience over there is a projection and, therefore, a solipsism. I find this disappointing also.

In February of this year, I entered the hospital because of intestinal hemorrhage. The ultimate determination was that the proper treatment would be a resection operation. But the judgment was that at my age this would be more risky than to attempt to handle the problem without the operation. But after I left the hospital, I again returned to it in about ten days. I have no recollection of what led me to come back down. It happened after I had retired. They diagnosed the condition as pneumonia, and I was placed in the department of special care. The doctors subsequently said I also had heart congestion, and I heard the report from Rao Garabedian that all of the personnel there thought I would pass in; however, I did not. But connected with this was a psychical state of confusion. I was not totally confused as something in me knew that I was in a confused state. I found this condition very obnoxious, and I struggled for clarity. And in this struggle, with will-force I succeeded in producing a degree of clarity. But the clarity did not seem to hold. I had to work on it repeatedly.

During the period of convalescence, I read some of the literature in their entrance room, and I found that by reading intellectually demanding magazines, like the *Scientific American*, and *The Atlantic Monthly*, that this facilitated the becoming clear.

¹ H. P. Blavatsky, *The Theosophical Glossary* (London: The Theosophical Publishing Society, 1892), 192:

Properly, the disembodied *souls* of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality; but at the present stage of learning it has been thought best to apply the term to the spooks or phantoms of disembodied persons, in general, to those whose temporary habitation is the Kama Loka.

Nonetheless, when I finally was discharged from the hospital, I had received from the mail a normal check. But I found I didn't know the process of putting it into the bank. I did not know the brand of cigarettes which I smoked. And this was generally the case throughout the field of most of my interests. Yet, this was selective. I knew the road route that reached from Lone Pine to our residence; so that there were some items in the mind that were reasonably clear, but mixed with a considerable degree of confusion. By willed effort, however, I was able to bring back memory of the various steps required in the normal living process such as my relationships to government, in the matter of paying taxes; my relationship to the financial institution of the bank; my relationship to the shopping centers where we acquired food and other necessities; also the steps necessary with respect to the automobile; and the processes around the yard at the house. These I recovered, so that that which was necessary for continued living was available to me; yet there is a question as to how much has passed out of my mind; how much of the confusion remains. I seem to have to work on it. There are certain names that I know thoroughly well, like the counties north of here, and so forth; yet there'll be lapses in which it will require considerable time for me to recover those names. This is a very strange experience. I found that in reading over again the biography of Dr. Carl G. Jung that many items that I had found important and had placed in memory had been lost; and I had to recover them again. This is an experience new to me. Its meaning is not wholly clear. It seems to be a psychical condition not related to physical conditions that might be controlled by medicine. I put it down for what it may be worth, what it may mean, but it makes life definitely more difficult. I do not recall having had experience like this before I had the attack of pneumonia.