

**Mahatma K.H. Mahatma Letters to A.P. Sinnett, Letter 24b - 5 (Autumn, 1882)**

(on Panoramic Vision)

Every just disembodied *four-fold* entity — whether it died a natural or violent death, from suicide or accident, mentally sane or insane, young or old, good, bad, or indifferent — loses at the instant of death all recollection, it is mentally — *annihilated*; it sleeps in its akasic sleep in the Kama-loka. This state lasts from a few hours, (rarely less) days, weeks, months — sometimes to several years. All this according to the entity, to its mental status at the moment of death, to the character of its death, etc.

That remembrance will return slowly and gradually toward the end of the gestation (to the entity or Ego), still more slowly but far more imperfectly and *incompletely* to the *shell*, and *fully* to the Ego at the moment of its entrance into the Devachan. And now the latter being a state determined and brought by its past life, the Ego does not fall headlong but sinks into it gradually and by easy stages. With the first dawn of that state appears that life (or rather *is once more lived over* by the Ego) from its first day of consciousness to its last. From the most important down to the most trifling event, all are marshalled before the spiritual eye of the Ego; only, unlike the events of real life, those of them remain only that are chosen by the new *liver* (pardon the word) clinging to certain scenes and actors, these remain *permanently* — while all the others fade away to disappear for ever, or to return to their creator — *the shell*.

Now try to understand this highly important, because so highly just and retributive law, in its effects. Out of the resurrected Past *nothing* remains but what the Ego has felt spiritually — that was evolved by and through, and lived over by his spiritual faculties — they be *love* or *hatred*. All that I am now trying to describe is in truth — indescribable. As no two men, not even two photographs of the same person, nor yet two leaves resemble line for line each other, so no two states in Deva-Chan are like. Unless he be an adept, who can realize such a state in his *periodical* Deva-chan — how can one be expected to form a correct picture of the same?