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Contributors

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Man's Life in Three Worlds

By

Annie Besant

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**MAN'S
LIFE IN THREE WORLDS**

A BOOKLET FOR BEGINNERS

BY

ANNIE BESANT, D. L.

1923

THE THEOSOPHICAL PRESS
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PUBLISHER'S PREFACE

A new school of thought is arising to challenge long-accepted views of life. Its keynote may be said to be "evolutionary creation." It is an exposition of the phenomena that surround us in terms that are both scientific and idealistic. It offers an explanation of life, of the origin of our fragment of the universe, of hidden and mysterious natural laws, of the nature and destiny of man, that appeals with moving force to the logical mind. This school of thought is at the same time both iconoclastic and constructive, for it is sweeping away old dogmas that are no longer tenable in the light of rapidly developing modern science, while it is building a substantial structure of facts beneath the age-long dream of immortality.

The literature that is growing out of ideas which are so revolutionary in the intellectual realm and yet are so welcome to a world groping through the fogs of materialism, is receiving a warm welcome in other lands and it should be better known here.

T. P.

Chicago, 1923.

FOREWORD

This booklet is meant for would-be students of the Divine Wisdom, who want an easy statement of one of its chief teachings, the unfolding of the Spirit who is man in his environment of the three worlds in which human evolution goes on.

It was written in the form of articles in the Weekly Supplement of *New India*, the Madras Daily which I edit. It has also appeared in *The Adyar Bulletin*, a Theosophical monthly. It is now issued as a booklet, a more permanent and convenient form.

ANNIE BESANT

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CHAPTER I

THE MAN AND HIS CLOTHING

In this booklet, I propose to trace man's life through the three worlds in which the average man carries on his evolution, from birth, through "death"—which is merely birth into the second world—and "death" once more, which is birth into the third world, and the dying out of that third world, *Svarga* or Heaven, and birth again into our physical world. These words, birth and death, signify only the gateways through which the Man passes from one world into another; "he is not born nor doth he die"; he is a living Man all the time. But when he leaves a world, the inhabitants thereof say: "He is dead"; and on the other side of the gateway, the inhabitants of that world say: "He is born." He is the same Man, traveling from world to world, learning the lessons of each and spending by far the longest part of each complete period occupied in passing through the three worlds—the "period" meaning the whole time

from one birth into the physical world to his reentry into the physical world by another birth—in the pure happiness of the heavenly places. He is like a bird, living in the beauty of a delightful wood, who, when he grows hungry, leaves his happy home, darts through the air to a neighboring lake, plunges into it for food, rises again into the air and wings his way homewards to his woodland retreat, carrying with him his food which he there consumes. So does the Man, living normally in the heaven world, consume the food he has brought there, and then, when again hungry, plunges down through the air into the lake we call the physical world, where he gathers his food, experience, and carries it back to his home to consume and assimilate it at leisure, that he may grow to his full stature of Man made Perfect.

To understand the fashion of his life in the three worlds, we must understand also his composition, must know what a Man is in his nature and in his clothing, else shall we always be afraid where no cause is for fear, and bewildered where clearness is preeminently necessary.

WHAT IS MAN?

Man is a Spiritual Intelligence, a fragment of Divinity clothed in matter. "A portion of Mine own self becoming an Immortal Spirit in the world of living beings, draweth around himself the senses of which mind is the sixth, veiled in matter." Such is the comprehensive description of Man given in the *Bhagavad-Gita*. It shows, as the essential nature of man, a Divine Fragment, an Immortal Spirit, and it notes also his outer aggregations, his clothing, his sheaths, or bodies—whatever name you prefer for his temporary, changing part, as contrasted with his eternal nature, drawn from God Himself. To realize what man is, it is at this continuing life that we must look, for it is the Man who is ever unfolding the Divinity that he is, and moulding his changing bodies to express his ever increasing capacities. As the future tree is potential within the seed; as the seed planted in the earth draws therefrom its nourishment; as it is fed by sunlight and rain and air, and gradually the latent tree becomes patent; as the seed sends out rootlet and stem and leaves and the seedling grows into the sapling, and the sapling into the tree, and the tree becomes

larger with each season, reaching the stature of the original tree which had dropped the seed; as the leaves change, but the tree abides; as each season clothes it with new leaves, but the main tree increases with each season, drawing nourishment through the leaves for its own increasing, and putting forth new leaves as the old ones die and fall off: so is it with the Divine Seed, that is Man, planted in the womb of Matter by the Eternal Father; the seed, thus planted in matter, draws from matter its nourishment; it is fed by the sunshine of joy, and the rain of sorrow, and the circumambient air of circumstance; with each season, which we call a life-period, it puts forth its crop of leaves where-through it gathers experience, and the leaves drop off as they send in their life's winning to nourish the tree; and the tree grows on and on, taking the likeness of its Parent, until it becomes like unto Him, and passes away from manhood into Super-Humanity, to live in wider fields a life ever growing fuller, richer and more divine. What, then, is Man? He is a Divine Fragment, the Divinity latent becoming patent—the ever-recurring wonder which the Christian religion relates as the

story of the Christ, in which God becomes Man; the son of man is truly the Son of God. Hinduism tells of the sacrifice of *Purusha*, God who sacrifices Himself to be Man, the men of His World. And the process of this becoming, the means of this unfolding, the secret of evolution—this is called Transmigration, if we think of the Spiritual Intelligence passing from form to form, or Reincarnation, if we think of the mortal bodies taken afresh in each Life-period.

MAN'S THREE ASPECTS

Thinking of man as a Spiritual Intelligence, we see him as a Consciousness, a Being who is aware of himself and of others. His primary assertion is: "I am." He can in imagination strip himself of everything save himself; he cannot annihilate the "I" though he can contract into this mere "I-ness," this Consciousness that he is, though he can expand to contain a universe, the "I" is still the center of all.

When the "I" considers his own being, strives to analyze himself, then he finds that he exists as a being who wills, who feels, who thinks; if this being becomes aware of anything that is not himself, of a "Not I," then

with regard to that which is outside him, he knows it, he feels attraction or repulsion towards it, he acts upon it. Put in more abstract terms, he realizes himself as Consciousness, with the three qualities of Will, Feeling, Thought, which show themselves in reverse order as Intellect, Wisdom and Power, in contact with the outer as Knowledge, Emotion, and Activity. The English terms are not quite satisfactory, but they must serve, as signifying what is known to the Hindu as *Jnanam*, *Ichchha*, *Krya*, the limited manifestation of *Sachchidananda*, the threefold cord of Destiny. These are Man's three aspects, three faces, three qualities, by which he can realize himself and contact the world. His consciousness exists in these, as these, and by these he contacts all that is not himself.

THE MAN'S CLOTHING

The Divine Fragment which has become "an Immortal Spirit in the world of living beings, draweth around himself the senses of which mind is the sixth, veiled in matter." In order to become an Immortal Spirit in the world of living beings, he must clothe himself in matter, and we may learn from the *Puranas* that this matter exists in our "five-

fold universe"—as its name implies—in five kinds: etheric, airy, fiery, watery or liquid, and earthy or solid. In the Divine Worlds two more subtler kinds of etheric matter exist, but we are not concerned with these now. The densest form of each of these five kinds of matter is found in our physical world as our earth, water, fire, air and ether, the latter not yet being recognized as threefold. We sum up all these as composing *our* "earth," or our world, the world of our everyday consciousness. The other four worlds interpenetrate and envelop this, and are represented in the *Puranas* as "oceans." Figures and symbols apart, they are worlds severally composed of the other kinds of matter, each kind with its various densities, just as all the forms of physical matter are earth-forms, or *Prithivi*—the earthy form of *Prithivi*, the watery form of *Prithivi*, the fiery, airy, and etheric forms of *Prithivi*. In the old days people called each "kind" of matter an "element," a convenient term, because all the densities of the element were distinguished by its special characteristic, as water, milk, oil, turpentine, alcohol, are of different densities, but all are liquids, with the special characteristic of

spreading themselves out in all directions if unconfined in a vessel, and adapting themselves to the shape of the vessel if confined. Modern chemistry has appropriated the term "element" to something else, so we have lost it, though so convenient as distinguishing different kinds, or types, of matter, possessing certain characteristics. Chemistry deals only with our earth, and appropriates all the old names to its own use, and then calmly says that the ancients were wrong in using the words as they did, forgetting that it is the younger, and has given a new sense to an old word. The ancients knew that there were more worlds than one, and used words to suit their larger knowledge; and as they were first in the field they can hardly be blamed for dividing kinds of matter according to their special characteristic and calling each kind an "element."

MAN'S INSEPARATE SHEATHS

However, that which is important to us is the fact that there are two Divine Worlds above our fivefold universe and below these are the five: The world of Ether (*Akasha*) the world of air (*Vayu*), the world of Fire (*Agni*), the world of water (*Apas*), the world

of earth (*Prithivi*). The three aspects of Man's Consciousness, Power, Wisdom, and Intellect, are correlated with the matter composing the worlds of Ether, Air and the higher Fire; through sheaths, or skins, of these kinds of matter he lives in and contacts these worlds. These sheaths grow, expand, become more complicated during his evolution as he unfolds himself and brings forth his qualities; but they are permanent through the long series of his reincarnations; these are verily part of the Man, inseparable from him as the skin from his body. They are his *vahan*, his vehicle of manifestation as an Immortal Spirit; without them he cannot manifest.

MAN'S SEPARABLE BODIES

When the Man is to live in and contact the Three Worlds in which turns the wheel of Births and Deaths, it is necessary that he should be clothed with bodies separable from himself, as the physical body is clothed outside its inseparable skin with separable clothes. These limit his powers as an Immortal Spirit, while enabling him to gain the experience by which he must grow, bringing him into contact with the lower worlds. Now the world of Fire is divided in twain, the higher Fire and

the lower—the higher giving the sheath to the intellect, the lower giving the body for gaining knowledge, the concrete mind; hence this is called the Mental Body. The World of Water—called also variously the Astral World, the World of Emotion, the World of Desire (*Kamaloka*)—gives the material which clothes the Emotions, the matter through which they work, are attracted or repelled by outside objects—the Emotional Body. The World of Earth, the physical world, gives the material through which manifests the Activity Aspect of Consciousness; it is the Body of Action. It is only with these three that we are here concerned: the Mental Body, in contact with the World of Thought; the Emotional Body, in contact with the World of Emotion and Desire; the Body of action, in contact with the World of Activity, the physical World.

It is noteworthy that this physical Body, the Body of action, is arranged to give organs of manifestation for mental and emotional activity, as well as for physical acts. The physical basis is always in the nervous systems; thus the mind acts through the grey matter of the brain, and also gathers sensa-

tions in relation to objects as material for thought through the five senses with their centers in the brain and the cerebrospinal nerves distributed to them and to the skin: "the mind is the sixth" sense, synthesizing the sensations of the five. The emotions and desires act on the glandular system through the nerves of the sympathetic system. Action results through the nerves distributed to the muscles. Thus the physical basis is the organ of manifestation for Knowledge, Emotion and Activity, the manifestations in the three worlds of Intellect, Wisdom and Power.

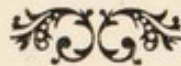
THE FATE OF THE CLOTHING

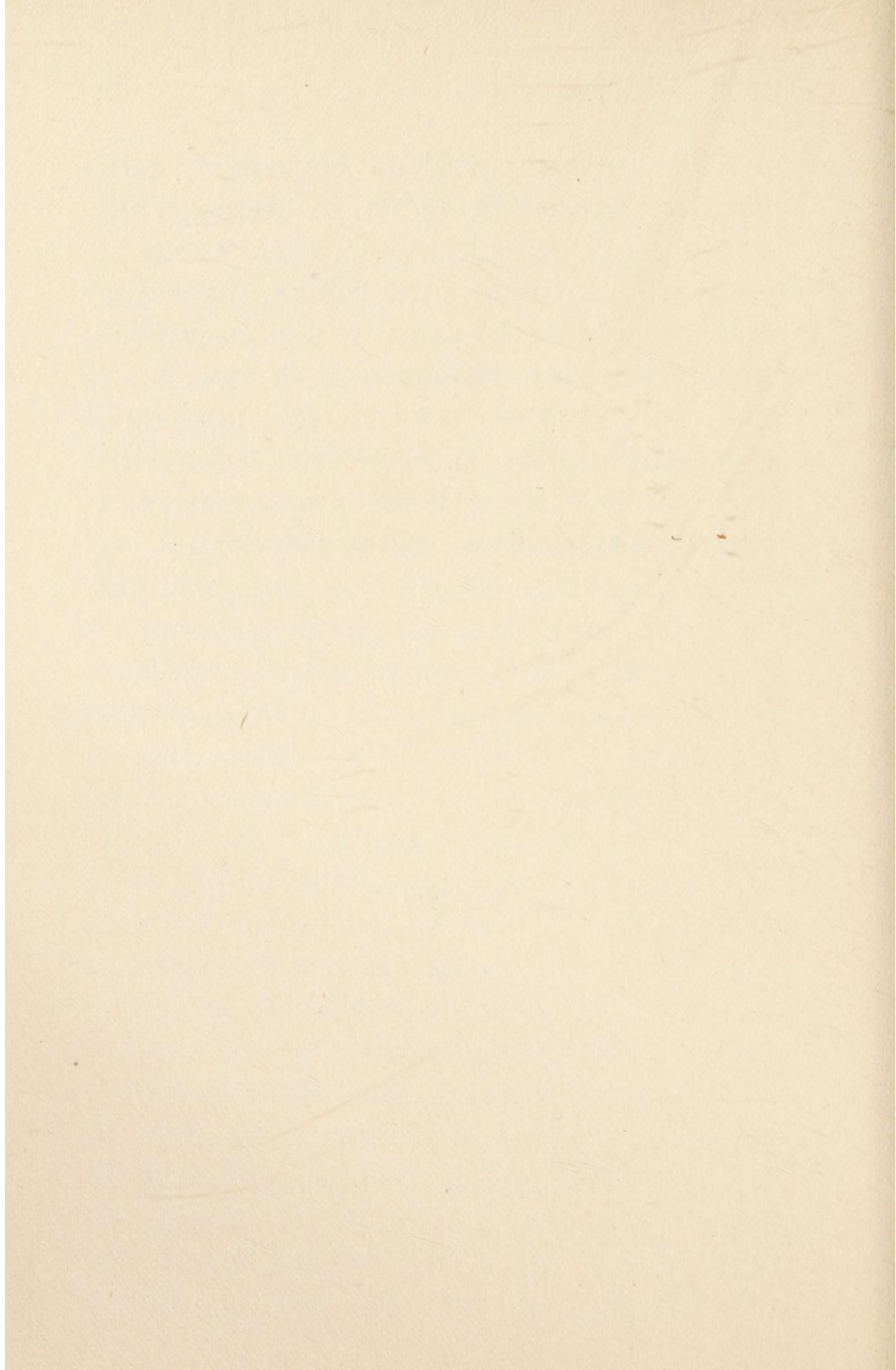
The fate of the clothing is to be used, to be worn out, and finally to be thrown away by the Man. He uses his mental clothing through *the whole of a life-period in the three worlds* from the beginning of one descent into the physical world to the leaving of the heaven-world for his next descent. This part of his clothing clothes him right through the life-period; it is the first garment he puts on, and the last he puts off, and he wears it all the time. Next in order comes his emotional clothing; he puts it on in passing down through the World of Emotion, and drops all the coars-

er part of it when he dies out of that world into the mental or heaven world. Lastly, comes his Body of Action, the physical beginning with conception, and he drops this finally at physical death, when he enters the Emotion World on the way back to the Heaven World.

Thus we have the Man in his three skins of matter, clothed in three garments of matter; the first set inseparate from the Immortal Spirit during the cycle of reincarnations, or transmigrations; the second separable, being born and dying, and going back after death into the general reservoirs of matter in their several worlds, to be worked up again into other aggregations of matter, mineral, vegetable, animal, human. Man has only a life-lease of his bodies, and even during his life-lease of each, the particles of the matter which compose it are always in a state of flux—whence infectious diseases and infectious health; also infectious panics and infectious heroisms, infectious superstitions and infectious noble thoughts. Particles of his three bodies are continually passing out of one person into another, and each of us is responsible for the health-giving or disease-giving particles that we are ever spraying

out. The matter particles congruous with high thoughts, with noble emotions, with pure and clean physique, are scattered around us, making an atmosphere of mental, moral and physical health, while those congruous with base thoughts, with low emotions, with impure and filthy physique, create an atmosphere disease-filled, laden with poison-germs of ill. There are mental and moral disease bacilli as well as physical.





CHAPTER II

EMBODIED CONSCIOUSNESS

CONSCIOUSNESS IN THE BODIES

When we study Consciousness from the center as it streams through the sheaths and the bodies, we are struck with its indivisibility: it is one stream, one current passing through different kinds of matter and causing different effects, as a current of electricity may pass through a length of different wires and manifest as light or heat according to the resistance it meets with, though itself the same. Or as it may give out light within bulbs of different colors, and thus seem to be red or green light, while always the same white glow.

As this Consciousness is looked on from the circumference, as it appears to an observer of its phenomena from outside, it has been divided into three states by psychologists, Eastern and Western: the common everyday consciousness, aware of and contacting the physical world, is named the *Jagrata*, or "wak-

ing" consciousness. The consciousness existing during natural sleep, or trance induced by physical methods, unaware of the physical world but aware of and contacting the emotional world, is named the *Svapna* or "dream" consciousness. The consciousness of deep sleep, or trance induced by *raja-yoga* practice, unaware of the physical and emotional worlds but aware of and contacting the mental world is *Sushupti*, or "deep sleep" consciousness.

Consciousness is most keenly aware of the world to which its attention is directed; for most people, during the day, to the physical world. But quite apart from any deliberate practice of *yoga*, the consciousness of an artist or of a thinker may be so intensely concentrated on some exquisite emotional or mental picture as to become unaware of the physical world, unconscious in the physical body, in a "day dream," "absorbed in thought"—as people say.

Moreover, many Western psychologists now admit, as Eastern psychologists have always held, that human consciousness is a far greater thing than that which works through the physical brain, and the "Subconscious" is freely spoken of, and is considered to explain

certain otherwise inexplicable phenomena, in which thought results are produced without the activity of consciousness through the brain. When we come to deal with these, we shall find that the word "Subconscious" is not enough; there is the "Subconscious" and the "Superconscious," the one relating to a past which the "waking consciousness" has left behind it, the other to the future, which touches the brain but in flashes, and normally does not work through it. By the study of these phenomena of dream and trance conditions, of automatic writing and allied manifestations, psychologists in the West are realizing that consciousness transcends the physical body, and that its workings use the brain as an organ but are not produced by it, as some thought in the last century. In the East consciousness has always been recognized as existing apart from the physical body, though using that in the physical world as its instrument; here, Man, the Immortal Spirit, is always "the dweller in the body," the tenant of a house which is not his sole abode, and the science of *Yoga* has for one of its objects the becoming aware of the worlds subtler than the physical, in which the man is living

all the time, so that he may achieve a continuous awareness of the workings of consciousness in his different bodies, and that he may concentrate his attention on any one of the worlds in which he is living, with an unbroken memory embracing them all.

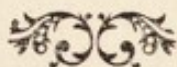
THE EMBODYING OF CONSCIOUSNESS

In tracing a circle one must begin at some point in it, and return thither after completing the circumference. The particular starting-point is a matter of convenience. The circle of the life-period in the three worlds may be started from any point in it. It is usual to begin with birth and therefore to start with the physical body, this having the advantage of being a solid, tangible thing, well known to the reader. But it has the disadvantage of taking the Man's clothes in the reverse order to that in which he really puts them on, so that the inner clothing is apt to be thought of as though his activity therein began at death, instead of being a continuity *throughout his life in the physical body and after death*. Death is thus made to assume too great an importance, and it appears as a distinct break in the man's life, as an entry into an unfamiliar and untrodden region, in-

stead of into a country already well known. In order to avoid this, it seems to me to be better to take a somewhat new departure, and to study the Man's clothing in the order in which he puts it on, that is, at the beginning of a new life-period. I therefore spoke in the first chapter of a "life-period" as "from the beginning of one descent into the physical world to the leaving of the heaven world for his next descent." The life-period is the circle in the three worlds, and it does not really matter at what point we start in the tracing of the circumference; I am beginning with the putting on of the first of a new suit of clothes, because that starting-point, though novel, seems to have certain advantages in clarity.

A very observant reader may challenge the use of the word "circle," because in a circle the circumference is completed when the starting-point is reached, and man's life is thereby made the running round a circle over and over again, a proceeding which seems to be unnecessary and tedious. The challenge is just. Man's life is not a series of circles but a spiral: the curve does not reenter itself, but is ascending, and when the spot at which the apparent circle began is again reached, the

man is above it, not on it. The starting-point of the next life-period is on a higher level than that of the starting-point of the preceding life; each recurring birthday—to change the figure—finds more of him than there was on the preceding birthday: the “life-period” is as a year; the order of the months remains but the body, the emotions, the mind of the person is different with each succeeding year, although certain stages of succession may be recognized stages of growth and of change.



CHAPTER III

THE PUTTING ON OF THE CLOTHING

With this explanation of the reason for the change from the starting-point usually adopted, let us consider the man at the end of a life-period, when he has assimilated all the experience which he brought into the heavenly world from his latest physical life. His mental body is worn-out, and he has no further use for it; the Immortal Spirit, the Man, draws into himself all the increased capacities created out of mental, emotional and active experiences gathered in the lower worlds, storing up these as powers, and weaving them into his own equipment; for a shorter or longer period, according to the stage of consciousness that he has reached, he works them over; then he turns his attention outwards, and attracts from the general mind-stuff of the world of thought, through a nucleus of the lower mental matter which he has retained as a link, mind-stuff which is of the qualities suited to his increased powers. This radiant,

shimmering matter he weaves into a new mental body, a mental body better than that which he has worn out and cast aside, suitable for the expression of the greater powers which he has evolved during this long life in the heavenly places; he fashions the organs of the new body for the carrying on of the functions of the mental life throughout the coming incarnation. For he will be living in this first garment during the whole life-period on which he is now entering; day and night, year in, year out, he must live in this, and through this alone can he express himself in the lower worlds. It seriously limits his self-expression, be it remarked. In the first place, it is a new body, shaped out of matter drawn from the mental world, from its solids, liquids, fire and air. It has not been with him through his former experiences, and therefore has no memory of them. It is a fresh creation by his artist powers as an Immortal Spirit; if he is well evolved, he will be able to impress upon it something of his own memories, something of his own loftier powers, which, flashing into the physical brain, we call genius. He is the Superconsciousness, in the highest sense of the term, as we shall see later. Meanwhile

we are looking at him as the creator of his lower bodies, his clothing in the lower worlds. I should add that until he is himself well-evolved, he is guided in the use of his creative power by the *Devas*, the Angels, of his own world, the higher *lokas*, the higher heavens. As it is written in the *Brhadaranyakopanishat* (VI, ii, 9): "The *Devas* offer faith to this fire. From this offering King Soma springs forth." The faith is the nucleus of mental matter retained by the Man; King Soma is the new mind-body, or mental body. The further descent, as we shall see, is traced in the *Upanishats*.

This mental body is thus the first piece of clothing endowed by the Man, when he begins his descent from heaven to earth. It will be seen that there is really no "descent." The worlds interpenetrate each other, and "Heaven lies about us in our infancy," and all the time; only our later clothing shuts it out, and our consciousness cannot contact it through the denser matter used by it in its "waking" and "dream" states. It is as though we were walking in the sunlight, but put over our eyes a thick cloth.

SHUTTING OFF POWERS

The mental body shuts off some of the powers of consciousness working in the higher body; consciousness is, to some extent, blinded and deafened. It cannot see the road behind it, along which it has traveled; that is shut out by the new body. Imagine that we had eyes all around the head, seeing before and behind, to right and to left; slipping into the mental body, it would, as an opaque veil, shut off three of the avenues of vision, and leave only the frontal avenues open. Or it may be compared to going down a tower staircase pierced with windows; at each turn of the spiral some of the further-off view disappears. The powers of consciousness need organs made out of the matter of any world in order that they may function in that world. Each successive body is a fresh limitation, or an increased dimming of our vision.

THE BODY OF DESIRE

I use here the general word "desire," though desire ranges over a wide number of objects, which attract or repel it. Consciousness seeks to enjoy pleasure, to avoid pain, and is attracted to objects which yield it the first, is repelled by objects which yield it the second.

“Pleasure” may rise to the highest ecstasy of devotion, of love, of sacrifice, or sink to the lowest depths of bestial lust, or indeed of sub-bestial lust, for pleasure in the infliction of pain is rarely, if at all, found in the animal kingdom. As man can rise higher than the brute, so can he sink below it. Where the desire for pleasure seeks an object which yields it, then must the consciousness have a sense-center for feeling and a sense-organ for activity. The sense-centers are found in the body of desire, the sense-organs in the body of action, the physical body. The more subtle desires into which the mind largely enters are called emotions, and the matter of the sense-centers is found in the finer materials, the ethers of the world of desire (or emotion), the astral world. In the organization of the sense-center mental matter is also found, correlated with the emotion-matter, just as physical ether interpenetrates the solids and liquids of our physical body. The denser kinds of the matter of this world are utilized for the expression of the lower kinds of desire.

When the Man with his helping *Deva*, or Angel, has reached a certain point in the building of his new mental body, he vivifies

the fragment of astral matter which he has kept within himself, inactive, quiescent, during the long stay in *Svarga*, or *Devachan*, or Heaven. (The fragment of astral matter which is thus vivified is technically called the "permanent atom.") This is spoken of as being offered to *Parjanya*, or the *Deva* of Rain or water. Water, or the waters, is a symbol of the matter of the astral world in all religions, and is therefore used here as a symbol of the astral body, the second garment that the man puts on. This is especially the body of the "dream-consciousness," the *Svapna*, in natural sleep, and the Man retains this body from the time he puts it on, until he passes out of the second world into the third, the heavenly, after "death." He creates it so as to work harmoniously with the mental body already partly formed. The matter of these successive bodies must be congruous, as they have to work together, as the heavier and thinner strings of a violin; they must be in the same key. Where there is even a temporary dislocation much distress is experienced.

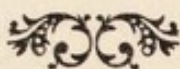
The second garment, again, shuts off from the consciousness working in it many of its powers, which find in its matter none subtle

enough for their mental workings. Emotions, passions, appetites, have here their habitats, and their powerful vibrations affect the physical body, producing many marked phenomena to be dealt with later.

THE PHYSICAL BODY

In the building of this body the Man has no part. The physical permanent atom is vivified, and appears to connect itself with some physical substance, mineral, vegetable or animal—*i. e.*, the earth—and to pass as food into the body of the chosen father. From him it passes to the chosen mother, and with conception the building of the physical body begins. It is built by a *Deva*, charged with the duty, after a pattern from the Lords of *Karma* entrusted to him as a mould by which the physical matter is to be shaped into a form for the working out of the ripe *Karma* in the lifetime of that body. Herein are to be fashioned the sense-organs connected with the sense-centers in the body of desire. Herein the brain as the organ of the sixth sense, or mind, connected with the mental body. This is the body with the shortest life, for it is disposed of at physical death. Moreover it is like a coat, put on and off continually. For

the man, clad in his astral and mental bodies, leaves it every night as he falls asleep, and though he keeps with it a magnetic link, yet he wanders far and wide in the second world, sees there his friends, helps the sorrowful, and does many an act of love and mercy—or alas! of hatred and cruelty, if he be a man under the control of his passions— while the physical body lies inert, wrapt in sleep. He may learn to leave it at will, and to make the brain more sensitive to impacts from the non-physical world, for this body need not be a prison, it may be a dwelling-place only, of which he, the Man, holds the key. It is the only one of his bodies that the average man is constantly taking off and on, though he does not realize it in his waking life.



CHAPTER IV

THE MAN CLOTHED

We have now our Man, completely clothed in baby bodies, ready for the gathering of new experience in the physical world. He is himself the Immortal Spiritual Intelligence, sometimes called the Monad, sometimes the triple *Atma*, because the Divine Fragment—like *Ishvara* of Whom it is the seed—is, as we have seen (Chapter I) a Trinity in Unity, a unit of Consciousness with three interior, inseparable modes, or qualities. These in *Ishvara* are *Sachchidananda*, when taken in order of manifestation, translatable as Being, Awareness, Bliss, or, exoterically, *Brahma*, *Vishnu*, *Shiva*. The triplicity is inherent in the Monad, and we may think of the qualities as Existence, Self-Realization, (leading to) Bliss. This Eternal Monad, or triple *Atma*, that he may unfold these seeds of Life within himself, appropriates an atom of *Akasha*, in which his life manifests as Power (or Will); an atom of *Vayu*, in which his life manifests

as Wisdom; an atom of *Agni* (the higher fire), manifesting as Intellect. There he stands, revealed in his own nature, the Immortal Spiritual Intelligence, the "Inner Ruler Immortal." The triple *Atma* has become *Atma-Buddhi-Manas* — Will-Wisdom-Intellect—to unfold by experience gathered through denser and mortal bodies in the three worlds, drawing up into himself the transmuted experience as nutriment for his sheaths—as the *Upanishat* teaches, the *Devas* feed on men—the *atmic* atom expanding and contracting at will, a partless sheath; the *buddhic* atom drawing to itself other atoms, welded into closest union, and forming thus a sheath glorious and radiant beyond description; the *manasic* atom, acting in similar fashion, forms a more web-like sheath, that of the Intellect. Thus Man passes from life-period to life-period, unborn and undying; this is he who "devoid of all the senses, shines forth with the qualities of all the senses," "without feet and hands, he moves, he grasps; without eye, he sees; without ear, he hears." He is "the glorious Ruler" (*Svetashvataropanishat*, iii, 17, 19, 20).

He is also "the consumer of food" (*Brhadaranyakopanishat*, IV, iv, 24), the food of ex-

perience. To this end he puts forth his life into the lower world of *Agni*, the lower fire, and appropriates a molecule of the airy fire-form therein, and then from this airy fire-form and the fire, water, and earth fire-forms (see Chapter I) and with the help of a *Deva*, he shapes the new mental body (*ibid.*, latter part), To express all the mental capacities wrought out of mental experiences in *Devachan*; it is a body full of *germs* of capacities, to be developed in the coming earth-life, under all the elevating and dwarfing experiences which he will have to meet from his environment of persons and things; through this body the Intellect, in the causal body—so called because the reservoir of all experiences—will strive to work in the gathering of new knowledge, and the utilization of old. He works through the Wisdom sheath to form the emotion body, and the purest molecules of the emotion body are correlated with the watery parts of the mental body, for the union of love and knowledge develops Wisdom in due course. Here again the emotional and passional qualities are germinal, and again they will be stimulated or dwarfed by the experiences he meets in his environment. As

to the physical body, as said, the Man must accept what is shaped by the *Deva* for such part of his *karma* as is ripe and allocated to the coming physical life, as the organ of physical manifestation of activities. The physical body may be a very heavy disadvantage, or it may be a harmonious instrument; his actions in past lives shape his environment, as his thoughts shape his character, and his emotions and passions his temperament. Thus is the "pilgrim soul," "the dweller in the body," started on his way for the earth-period of his journey, when he returns to this world by the gateway of birth.

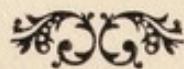
THE ANTE-NATAL PERIOD

The bodies have been considerably influenced in their growth during the ante-natal period, and the environment of the mother influences, for good or evil, the mental, emotional and physical future of the child. Hence the enormous importance of healthy surroundings in the three worlds in which the mother and the unborn babe are living all the time. Loving, pure, noble, tender thoughts in the minds of persons surrounding mother and child will nourish similar germs in the new body of the latter, and the mother's own

thoughts are specially important in this regard, as her mental influence is constant. On the other hand, harsh, cruel, unclean thoughts in the minds of the persons surrounding mother and child, will nourish any germs of their own kind which are in the new mental body of the latter, whereas their absence will withhold undesirable material of that sort. Similar is the case with emotions and passions, the latter being especially mischievous; fear, lust, anger, should be kept far away from the sensitive, growing astral body. Beauty, harmony, delicate and rich colors, refinement of environment, are vitally important to the developing physical body; pure food and drink for the mother, pure air, light, and healthy surroundings, are equally necessary. Nor must the relation between the emotional and physical bodies be forgotten, for strong emotions and passions, causing violent vibrations of the astral body, may act on the physical body, causing deformities, or less serious "birth-marks." Terror felt by the mother may cause both astral and physical injury to the babe.

It will readily be seen how few among the poor of our towns can be "well-born" under

present conditions, and the widespread beauty of the Greeks may be largely accounted for by the care with which the mothers of the unborn were surrounded. It is not enough to take thought for the child after birth: the ante-natal period largely conditions its future, and the mental and moral environment is more pregnant with future good or ill than even the physical. The Hindu ante-natal *samskaras* are the recognition, by that most occult and scientific religion, of the importance of striking the right keynote at periods of development. Obedience to the laws of Nature—which are expressions of the Divine Life—here, as everywhere else, are necessary to health. For the most part men do not know them, and they ignore them from ignorance or thoughtlessness far more than from deliberate wish to disregard. “Nature is conquered by obedience,” and her best gifts are at the disposal of those who obey: she becomes their willing servant, and pours out all her treasures at their feet.



CHAPTER V

CHILD BODIES

Our Man, in his baby clothes, has bodies very susceptible to superphysical influences, and for the first few years of his life in the lower worlds, he can make many impressions upon them, especially during the first seven years, on the astral and physical. He is not, in the average child, so closely in touch with them from within until the seventh year, and the observed fact that the reasoning powers of the mind are scarcely apparent before that age, has led to the view that they should not be directly appealed to in education until the seventh year. The man, in fact, during that time, is still putting on his clothes, and even the small part of his total consciousness which is to be embodied is not fully in possession until that age. Great changes are going on in the physical brain; certain large cells, which are to be used as the physical basis, or organ, for the faculty of ratiocination, are sending

out dendra, rootlets; and these form a network anastomosing as they touch each other's ends, thus connecting these cells together and forming channels of free intercellular communication. The growth of these is stimulated by the child learning to connect his own sensation with objects outside himself, and memorizing the connections. The baby feels a craving, the body is clamoring for food; the mother satisfies the craving by nursing him; after many experiences, he connects the appearance of a woman with the cessation of the craving, the disappearance of the discomfort, and later he connects with that disappearance the appearance of a particular woman, the mother, whom he then "recognizes" and prefers to others. A baby's world is made up of appearances and disappearances equally incomprehensible to him; very literally, they "come and go, impermanent." He cannot go after them, but, after many experiences, he finds that he can make them come into his very limited cosmos by crying—another relation established between himself and the queer outer world. Having been through similar experiences in many previous lives, the Man uses his baby body with some skill, and

helps it to make his first relationships fairly quickly; but babies differ very much in what mothers and nurses call "taking notice," this depending much on the age of the Man, and, the kind of body assigned to him as suitable to his "ripe *karma*." The establishment of these relationships, of the connection between the consciousness working in the baby body and the objects with which it is surrounded, is the basis of all thought; a sensation and the recognizing of the external object connected with the sensation, either as preceding it or as following it, might be called the alphabet of thought.

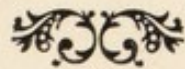
The practical outcome of this, in the education of the child, is that he should be encouraged to observe; that his attention should be called to the relations between his sensations and outside objects; that his memory should be cultivated. During these years, those of "infancy," his senses are at their acutest, and advantage should be taken of this to develop them. But he should not be encouraged to reason, in the more technical sense of the term, for his brain is not yet ready for the strain, and, by ignorant teachers, this unreadiness to draw a general con-

clusion from allied observations is generally put down to inattention, or to stupidity. It is neither, but is only physical immaturity.

ASTRAL AND PHYSICAL BODIES

The astral body of the child is extremely susceptible, and passes on its impressions to the sensitive physical brain centers of the senses. Hence the young child frequently does not distinguish between physical and astral forms; many a child talks to, plays with, an astral playmate, and does not distinguish it from his physical playfellows. If his elders are sensible, he will talk to them freely of his astral friends; but if they stupidly tell him, "There is no one there," or "You are talking nonsense," or, still worse, "You are telling a lie, and that is very naughty," the child will be at first bewildered and then uncertain and reticent. Wordsworth truly said that "heaven lies about us in our infancy," not metaphorically but literally. As the tissues of the bodies become less impressionable, the shadows of the "prison-house begin to close upon the growing boy," until the real Man, enveloped in his "coat of flesh," so far as the incarnated part of his consciousness is concerned, is shut

out, *in the physical body*, from the subtler worlds, and their phenomena “fade into the light”—the darkness rather—“of common day,” the day of the “waking consciousness.” This, to the Man in the physical body, becomes the only real thing, *while he is in that body*. But it must be always remembered that the Man is not so stupid as this outside the physical body, and most of him is outside it all the time.





CHAPTER VI

ADULT BODIES

PHYSICAL BODY AND CONNECTED PHENOMENA

The physical body is, of course, composed of the seven forms of earthy matter, mentioned in the paragraph, "The Man's Clothing," in Chapter I—earth, water, fire, air and three forms of ether, not yet recognized by science; to distinguish them from each other, as is necessary in studying chemical elements clairvoyantly, we call them subetheric, etheric, and superetheric, but as we do not need to go into those minutiae here, we can club them together as "etheric." In our physical body, then, we have as components earthy, watery, fiery, airy and etheric forms of matter; the five forms are also recognized by ordinary science, but it would name them solid, liquid, gaseous, radiant matter, and ether.

We have already seen that it is preeminently the Body of activity, and that by appropriate organs differentiated in it, Will, Wisdom

and Intellect are able to manifest on our physical globe. On these we need not dwell, as they are fully dealt with in many scientific books, but we must consider its finer portion made up of airy matter and the three ethers.

THE ETHERIC DOUBLE

This is not yet recognized by science, although the latter is approaching it; our physical body is divisible into two parts, capable of separating from each other: the dense physical body, composed of the three denser forms of matter—earthy, watery and fiery, or solid, liquid and gaseous matter—while the etheric physical body is composed of airy matter and the three ethers, and is therefore commonly spoken of as “the etheric double”—“etheric” as denoting its composition, “double” as being the exact replica of its dense counterpart, being in fact the perfect filmy matrix into which the denser particles of matter are built. Just as a cloth can be put into water, and the water will interpenetrate it, as does also the air, so that we have the solid threads of the cloth, the water and the air interpenetrating them and the interspaces; so is it with our bodies, the solid matter limiting

the outline and the other forms of matter interpenetrating each other within it.

That ether interpenetrates every part of the body, as it interpenetrates all things, is, of course, undoubted. Its presence is shown by the movements of magnetic currents within the body, as well as in other ways. Moreover a London doctor has succeeded, by an ingenious apparatus, in rendering visible a misty appearance surrounding the body, extending slightly beyond it. Clairvoyants describe it as a cloud enveloping and interpenetrating the dense visible body, a fact indicated, though not verified beyond scientific doubt, by the doctor's method. Its existence and its separability from its dense counterpart, the ordinary physical body, alone can explain a number of phenomena yet obscure to the man of Western science.

SWOON, SLEEP, TRANCE

In swoon, the connecting link is not broken, and the etheric double, magnetically linked with its dense counterpart, cannot go far away from it. Driven out by a drug, it reenters as the influence of the drug weakens, and re-establishes itself in its place, the reentry be-

ing often marked by sickness, crying, or other symptom of physical disturbance. In trance, in a normal healthy person, it is not driven out; the astral body is set free, with the higher bodies, clothing the Man himself, and the physical remains undisturbed. So also in sleep; the astral body leaves the physical, but the etheric double remains in its place, and all the vital functions therefore go on normally and healthily. But in persons in whom the connection between the two compartments of the physical body is abnormally weak, the inducing of the trance condition may, and generally does, separate the physical comrades and drives out the etheric double. We have then what is called "mediumship." The etheric double remains at hand, for the link is not broken, and it affords a vehicle which can be taken possession of by a disembodied entity living in the astral world, to re-establish his connection with the physical. Without this, he cannot manifest in the physical world, unless he be a trained occultist.

DEATH

The whole etheric body tears itself completely away from the dense only at death;

with its absence the constituents of the dense body are no longer held together as an organization, and they gradually disintegrate, resuming their independence. As the etheric double slowly draws itself out of its dense counterpart, the latter becomes cold, first at the extremities and then the heat gradually retreats from the whole frame; the moment of "death" is when the last link is broken and the etheric double with the higher bodies is clairvoyantly seen to be floating free above the corpse lying on the bed. It gradually disintegrates, *pari passu* with its dense comrade, and sets the higher bodies free. Hence, the burning of the corpse is the best way of disposing of it, for the etheric double then swiftly disintegrates, and cannot be used by any meddlesome entity.

ITS USE

In this etheric double move all the vital currents, of magnetism, heat, etc. It is linked with the astral body, receives its vibrations, and transmits them to the denser materials which it interpenetrates. In normal healthy people, it does not separate from the dense physical body during earthly life unless driv-

en out by anesthetics; the dense body, thus separated from it, is unconscious and does not feel injuries inflicted on it; although the nervous system is there uninjured, pain is not felt, for the nerves are transmitters only, and are not themselves sentient.

ITS ABUSE

There are persons in whom the two compartments of the physical body are not closely linked up, so that a large part of the etheric double oozes out of its dense counterpart on small provocation, leaving its visible comrade semiconscious or wholly unconscious. Under these circumstances enough of the ethers remain in the dense body to serve as media for the vital currents, although these are but feeble under such conditions; the breathing is very shallow, the circulation very depressed but they are not wholly suspended. When, during physical life, it is thus separated from the dense counterpart, it is easily utilized by an astral being, human or other, and can even be rendered visible, the entity building into it particles from the surrounding atmosphere, or from the body of the medium. Eglinton, for instance, diminished visibly in size dur-

ing the much densified materializations common at his seances, a process, of course, very injurious to health.

The physical manifestations at seances are due to this abuse of the etheric double of the medium. It can be used to move objects, to play musical instruments, to touch the sitters, etc. It can be moulded to any form, being very plastic to the thought-currents of those present, whether in or out of physical bodies.

In automatic writing, the etheric double is used, but only in the arm or hand of the medium. In fact it may be used in many different ways, all undesirable. For, normally, astral entities cannot intrude into the physical world, and the making of bridges is dangerous.

ETHERIC SIGHT

Further evolution will enlarge our physical consciousness, bringing within the range of the senses that which at present is physically "superconscious" to most.

Within the realm of the physical superconsciousness come all the phenomena belonging to the etheric region of the physical

not yet brought within the waking consciousness. The perceptive power of consciousness can, at present, only work through the five senses, as "waking consciousness," and their scope is limited. Consider sight: we see solids and liquids and colored gases, but not ordinary air; science tells us of invisible rays beyond the violet of the spectrum, and of invisible rays below the red; that means that out of the huge numbers of vibrations in the ether, the eye can utilize seven sets, and is irresponsive to all the rest.

Were its limits of vibration changed, our whole world of sight would change; if the eye worked under the impact of certain electrical rays, the opaque would become transparent, the transparent opaque; we should see through walls, but not through glass windows. So also with the ear, and other sense organs. That which to us is darkness is light to the ant; we cannot trace a friend by his scent, as can the dog; there are "sounds" above and below our hearing. Out of a universe of countless vibrations, we can respond to but a tiny number, but the number increases with our evolution.

"Etheric sight" is possessed by many animals, and by many human beings of small

mental power or living under peculiar climatic conditions; it disappears with civilization, and can be developed ahead of ordinary evolution by deliberate effort, being the next stage ahead of physical evolution. This brings within view multitudes of "Nature-spirits," belonging to the etheric regions of our physical world; the constitution of physical objects up to the sight of the ultimate physical atom; the class of "ghosts" who are human beings not freed from the etheric double, the *Pretas* of the Hindu; the etheric double, interpenetrating the dense body and extending beyond it; in short, everything in the physical world, including the composition of the various objects found in it.

Let me take a few examples: an occultist draws a physically visible object towards him from a place beyond his reach; etheric sight will notice an etheric prolongation of his arm that pulls it towards him, or a current of magnetism pulling or pushing it (the current is generated by thought, but that is not visible to etheric sight); or an etheric Nature-spirit—elemental—fetching it; these are the usual ways.

In healing by magnetism, etheric sight sees the magnetic current directed to the place of

trouble, and watches the effect. In diagnosing disease, etheric sight observes the seat of the disease and describes the state of the tissues. It sees the gnomes (the hosts of Kubera), undines, fire-elementals and sylphs. In spiritualistic seances it sees the coming out of the double of the entranced medium and the phenomena brought about by it and by physical elementals. It sees the materials drawn from the medium and any sensitives present, and the building of materialized forms. Sir William Crookes, I may here note, made his famous investigation into materializations, seeing the entranced medium away from the materialized form by inventing a light the vibrations of which were weak and which did not therefore shatter the materialization. A materialized form can no more bear ordinary light than the chemical salts used in photography can bear it. No fraud is concealed by the black cloth over the camera of the photographer or by his "dark room"; exclusion of light is necessary, because light disintegrates the necessary chemical compounds, and the allegation that darkness is needed in spiritualistic seances merely to conceal fraud is childish and ignorant. An ordinary ghost—

an etheric double slightly materialized—promptly disappears before a light, because he cannot hold his materialization together under the impact of light rays. If a child is nervous in the dark, a light should always be kept in the rooms, though few children are nervous unless they have been frightened.

DREAMS

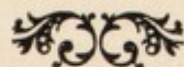
Dreams connected with the physical body are of two kinds. They arise in the dense part thereof as nothing more than incoherent, senseless, successions of casual brain vibrations, caused by too much or too little blood supply to the brain, or by poisoned blood, or overheated blood, stimulating some of the brain tissues and so causing the reproduction of unrelated memories. These need not delay us, though they may be indications of bad bodily conditions.

More interesting are coherent dreams due to the etheric double, in which a physical impression is taken up and dramatized into a story; this was discovered by experiments. Water sprinkled on the face has given rise to a dream of a storm, with proper accompaniments of thunder and lightning; pressure on

the back of the neck has been dramatized into a murder, followed by a trial, and an execution. Many of these experiments have been related by Du Prel, in his *Philosophy of Mysticism*. From these resulted the conclusion that the measure of time for the dream-consciousness was different from that for the waking consciousness, and hence that the matter connected with it was much less dense than the matter of the brain. The physical touch awakened the sleeper, so his long dream, of the events of weeks, occupied but the fraction of a second of physical time. This method of dealing with the dream consciousness, was however, unsatisfactory, for it was very uncertain, though when successful, instructive on some points. The complexity of the dream for instance, was found to vary with the mental storage and capacity of the dreamer. Speaking generally, etheric dreams are grotesque, or mosaics of past events, or dramas woven out of some outside happening, or pressure external or internal. Out of the pressure of the diaphragm on the heart due to flatulence, may be evolved a drama of a desperate struggle against a ruffian trying to suffocate the dreamer. Indigestion causes many such

painful dreams. The man is away, and the brain, dense and etheric, plays about with fragments of impressions made thereon, fantastically mingling them. The automatism of matter reproduces past movements, and reason being absent, the most incongruous movements come into relation with each other. Etheric creatures send their vibrations into it, and add to the jumble. Etheric dreams may be disregarded, except as indications of pathological conditions, a purpose they sometimes serve.

Neither of these types, however, belong to the true "dream consciousness," for in both of them the Man is away; in sleep, as said above, the astral body leaves the physical, and the Man, clothed in all his bodies except the physical, is free from his prison-house, with the astral as his densest body, that is, he is in the astral world, having left the physical world behind him.





CHAPTER VII

ADULT BODIES

ASTRAL BODY AND CONNECTED PHENOMENA

We must now consider the astral, or desire body during physical life, and the phenomena connected therewith. These are divisible into the phenomena belonging to the astral body, but manifested through the physical, and those belonging to the astral body when it is set free from the physical.

All day long, you, my reader, are living in your astral body, and your feelings and emotions all have their seat therein. But they react on your physical body: joy makes your heart beat faster, fear partly inhibits its beating; the examination of even your perspiration shows that its chemical constituents vary with your emotions, passions and appetites. Violent emotion may cause swooning, or even death. A lesser degree may cause "hysterics," senseless laughing and crying. These things not only affect your body, but they affect other people. As an angry look from the

physical body causes an imitation in the uncontrolled body of another to whom it is directed, so with the passion in the consciousness of the astral body; the passion causes violent vibrations in the astral matter correlated with that embodied consciousness; those vibrations are transmitted to the astral bodies near, and set up "sympathetic vibrations" in them; these in turn, affect the physical bodies connected with them. Hence hysteria, panic, enthusiasm rush through a crowd without any reason behind them. They are "catching." Hence the moral precept to return good for evil: equal and opposite vibrations extinguish each other, while like vibrations increase the vibratory movement. The Man is thus living in the astral body, the emotion body, all the time. But in sleep, as just said, he slips the physical body off, and is free of the denser part of his prison house. Under these circumstances, he knows a great deal more, and can do a great deal more. Sometimes he remembers his experiences, and after he is "awake" he calls them "dreams."

REAL DREAMS

There may be "dreams" of meeting friends, of visiting foreign countries, that are real as-

tral-world experiences. These will be better understood when we deal with trance. Sometimes we come to decisions, or solve problems during sleep, and find them in our mind on waking, though not connected with any remembered experience in dream of receiving advice or information.

The ordinary, average man, passing into the astral world at sleep, is not normally conscious of the astral phenomena around him. But his consciousness can act more freely on any mental or emotional problem within itself, not being hampered by the heavier physical matter; hence the reaching of solutions and decisions more easily. Also, he can by an act of the will ere going to sleep, go to any person whom he desires to see in that world, his will acting as motive power; and both being in the astral body, they can communicate freely; whether he can impress what has passed on the physical brain when he reenters the body will depend on the strength of his will, and the sensitiveness of the brain; if he does, he will say he has "dreamed" of meeting so-and-so. If a person wishes to cultivate such memory, he should have paper and

pencil beside his bed, and accustom himself to write down what he thinks of ere well awake. A memory which is vivid at the moment of waking has often quite disappeared a minute or two afterwards. A man in the astral world may receive teaching which will gradually filter through to the mind without any memory of the circumstances under which it was given.

Let us consider the case of a man who has learned how to leave his physical body at will, and who does not lose consciousness on "going to sleep."

THE MAN WHO IS "AWAKE"

When a man has reached maturity, and is ready for the later stages of human evolution, his mental and astral bodies having become well organized, he gradually becomes aware of the existence, first of the astral and then of the mental world. This has become increasingly objective to him in what he has regarded as dream, an actual communication between himself and relatives and friends on the other side of death. He and they are alike living in their astral bodies, he still retaining the physical into which he slips on "awaking

from sleep," and they having permanently left theirs. To them he is completely "objective," and the communication is fuller and freer than in earth-life; to him, it is real while his physical body sleeps, but is dream in his waking consciousness.

Generally, such a man is definitely "awakened" in the astral world by some one who sees that he can be of use there, and who guides him in his earlier activities.

The man, leaving his physical body by the exercise of his own will, leaves it in full consciousness and is therefore fully aware of his surroundings. He is merely using as his vehicle his astral, instead of his physical, body. He can, and does, study the phenomena of the astral world as, in his physical body, he studies those of the physical world; he may be deceived, led away by appearances, tricked by other persons, may commit errors of observation and of judgment there, as here. His own thoughts pass out, and he sees them as forms outside himself, apparently as beings other than himself, and he may be misled by his own mistaken ideas, which, coming back to him as from another, confirm his own errors. Hence the need of a helper, experi-

enced in astral phenomena, to explain to him how to observe, how to study, as does a tutor down here with a pupil beginning a new science.

He then becomes aware of the astral world and of its immense variety of conditions and of living things, as, in past ages, he became aware of the physical. He finds there all kinds and types of human beings with the astral body as their outermost covering; the abnormal types of human beings, the victims of accident, suicides, and the dangerous, brutal types called "elementaries," executed and other brutal criminals, confirmed drunkards and profligates, whose astral bodies are composed of the coarsest forms of astral matter, the so-called "earthbound spirits," seeking to tempt men on earth to the commission of crimes; all kinds of animals in their astral and mostly very unorganized mental bodies; many grades of nature-spirits, or *kamadevas*, or elementals, charged with the supervision and evolution of the animal and vegetable kingdoms, and with the working of natural laws; *devas* concerned with human affairs, using the astral matter for their densest clothing; superhuman men, sometimes possessing physical bod-

ies, sometimes not—one cannot mention all the varied types of beings. Elements of added confusion for the neophyte are due to the changes of form with thought, to the continual creations of thought-forms taking up astral matter, and to the building of landscapes, material heavenly worlds such as are believed in by ignorant people in different religions, and other forms, by thought. The person, when first awake, is apt to be deceived by his own thoughts appearing outside himself and thus seeming to confirm any mistakes into which he has fallen. There is much useful work to be done in the astral world as people become used to it and can act freely as in the physical—teaching, explaining matters to new arrivals, looking after, helping and inspiring people in the physical world, protecting people from accidents, etc.

The astral world is more varied than the physical, but is equally under natural laws; observations true of one part are not true of another, any more than observations made within the arctic zone would be true of the tropical, or descriptions of South American forests would be applicable to English woods. But a man who is “awake” in the astral world,

that is, who is able to use his astral body as a working vehicle of his consciousness, is as able to observe, record and memorize the phenomena of the astral world as any of us can observe, record and memorize the phenomena of the physical world. He does not speak nor write of it from hearsay, as any of us might speak or write of a country which we have read about, but as a traveler speaks or writes of a country which he has himself visited. Hence the tone of natural observation which pervades books of travel in the astral and mental worlds, written by theosophical travelers in them, trained by their teachers to observe, compare and test—a tone which often irritates the non-Theosophist. The reader should, however, read them as books of travel, not as revelations. As he himself goes into the astral world whenever he goes to sleep, and may occasionally, though not “awake” there, catch glimpses of it and bring them back as “dreams,” the books may help him to understand the glimpses; as he must go into the astral world after his death, he acts wisely in reading them, as he might read books of travels in a country he is going to visit. He need not believe them, but, when he finds

himself in the astral world after death, if he recognizes those things he will remember having read about them while he was in the physical body, and he will feel less bewildered, less of a stranger. He should remember that his belief or his nonbelief cannot affect facts; if some of the facts are truly represented in theosophical books, he will be all the better for their not being new to him; if the records are false or colored, he will be none the worse.

CONTINUOUS CONSCIOUSNESS

There is one other matter to be mentioned regarding the man who is "awake" in the astral world: he may or may not make his consciousness continuous, so that he remembers when he again puts on his physical body, what he has seen and done without it. To do this accurately, his physical brain must be trained, certain changes must be made in it. A melody which ranges over three octaves cannot be played on an instrument which has only a compass of two. As the brain has latent the capacity to produce the third octave, that latent capacity may be brought out into activity; but if too much effort is made to bring the astral melody through, before the strings

for the third octave are ready, discords will be produced, false notes played, and the normal strings will be overstrained, resulting in distorted impressions, nervous irritability and hysteria. Hence the necessity for the discipline of Yoga.

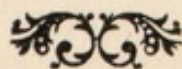
At a higher stage of evolution, the waking consciousness includes the astral world, and it is not necessary to be asleep or entranced in order to be fully conscious of astral as well as of physical surroundings. At a still higher stage, the Man becomes similarly aware of the mental world and learns to function freely therein, and to become of greatly enlarged usefulness. This world also, in time, comes within his waking consciousness, and he lives consciously in all the three worlds together, attending to one or another at will.

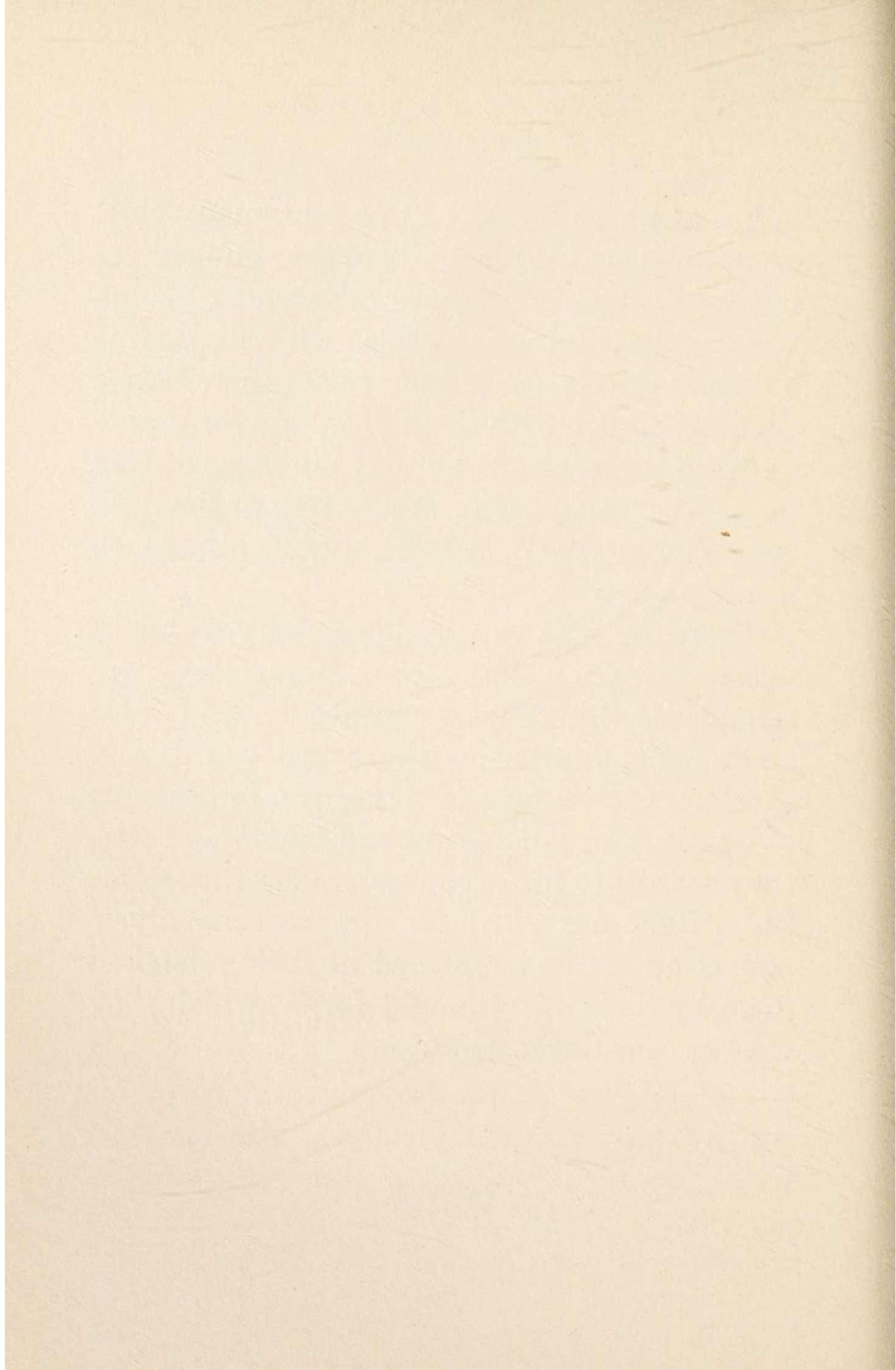
CLAIRVOYANCE AND CLAIRAUDIENCE

The Man, properly prepared and trained who brings his knowledge, carefully gained by study of the astral world, through to his physical brain, will be normally clairvoyant and clairaudient. Both worlds, the physical and the astral, will be normally within his field of vision, and he can focus his sight on

either at pleasure. As I have said, many children, owing to the plasticity of the young physical and astral bodies, are conscious of some phenomena of both worlds, without distinguishing them clearly from each other. Hence the importance with them of taking for granted their observations, so that the sense of fear may not arise in them. If any fear of the dark should show itself, a light should always be left in the room.

There are also natural-born clairvoyants of many stages of clarity; these, if untrained, are apt to see things very confusedly, and their sight being limited to the astral world, and therefore being unable to see the indications of qualities in the mental and *buddhic* bodies, they are apt to judge character very mistakenly. They are also, for the reasons given above, apt to be confirmed in their mistaken ideas by their own thought-forms, which they take as celestial teachers.





CHAPTER VIII
ADULT BODIES

ASTRAL BODY AND CONNECTED PHENOMENA
(*Continued*)

TRANCE

Trance is a sleep-state, artificially produced, whether by the deliberate leaving of the physical body by the man, by the exercise of his own will, or by the driving him out of the physical body, by mesmeric, hypnotic, or other means. It differs from anesthesia, in which the body is also rendered unconscious—the unconsciousness being produced by chloroform, ether, laughing-gas, or other drug—in a way that will be explained later, when we are considering mediumship. It differs from ordinary sleep, in that the physical body and the Man are magnetically linked together during sleep, and the link is magnetically active, so that the body can recall its owner in case of need. When a person suddenly wakes up in a

state of terror, the heart beating wildly, the body wet with perspiration, it means that some unpleasant entity has approached the sleeping body, has perhaps tried to influence or utilize it, and that the consciousness left in the body has sent a message to its owner, calling on him for help and protection. He rushes back and enters the body, and the terror passes. In ordinary sleep, again, the owner can be called back by touching or shaking the body, by a loud noise or sudden glare of light, the owner being thus recalled. In trance, the magnetic link is inhibited, and the body cannot be roused, *i.e.*, the owner cannot be recalled. One of the dangers of the hypnotic, or mesmeric trance, induced by a person ignorant of superphysical conditions, is that the hypnotizer or mesmerist has deprived the body of the instinctive power to call for help, if any danger supervenes, while he does not himself protect it, by enclosing it in a shell of positive magnetism. If some one who has lately lost his physical body by death and is very anxious to return to the earth, comes across an unprotected body, emptied of its owner and deprived of its normal means of communication with him, he may take pos-

session of the vacant house and establish himself therein. The modern psychologist calls this occurrence a case of "double-consciousness"; the ancients called it "possession." Whatever it may be called, it is undesirable. It is bad for the intruder, and distressing to the rightful owner of the body and to his friends and relatives, who either find the person they knew completely changed in mind and emotions and memories, or—if the change has happened when he was away from home and he does not return—have to suffer the sudden disappearance of one dear to them with all the uncertainty and anxiety thus caused. Such changes occur mostly in epileptic and cataleptic fits, and the sufferer is regarded as changed, and as having "lost his memory" in consequence of the fit. Anyone interested in the subject may find many cases recorded under the general heading of "double consciousness."

We shall now turn to the cases of ordinary people, thrown into the trance condition by external methods. The object of this is, of course, to catch the person in the sleep condition of consciousness, and to question him while in that condition. The first step for the

Western psychologist, as already stated in Chapter VI, was to try to induce a dream, to wake the dreamer, and to ask him what he remembered. The second was to catch him in the sleep condition, and to question him without awakening him. He was thrown into a trance, so that an electric light flashed into his eye, a pistol fired close to his ear, a needle thrust into his flesh, did not awaken him. The heart slowed down; the respiration grew shallow; the blood circulated slowly and was laden with unoxygenated products, and coma ensued. Under such conditions, it was found that the "sleeper" would answer questions put to him, and the results were astonishing.

The first experiments along these lines—the real catching of the Man who had left his physical body lying on a bed or long chair in deep trance, and who was wide awake outside it, was conscious, that is, in the astral, or second, world, using his Body of Emotion as his vehicle for activity there, the body in which he is living all the time, even when the physical body is superposed on it and intermingled with it—were made by mesmerists during the nineteenth century, and, during its latter part, largely by hypnotists. The two methods

are entirely different, though they both set the man free from his physical body, and it is well that the student should recognize the difference.

MESMERISM

Mesmerism took its name from Mesmer, a physician who, before the French Revolution of the eighteenth century, discovered that he could put people to sleep by his personal influence exerted for that purpose, aided by arrangements which appealed to the imagination. His methods were condemned by a commission of eminent French scientists appointed to enquire into them, and Mesmerism was thus banned by orthodox science. None the less it continued to be practiced, and to be regarded as charlatanry, despite the remarkable results obtained by it in the curing of disease, and the production of local anesthesia during operations, without loss of consciousness.

The visible process in Mesmerism is to associate the will with the will of the operator, with the object of producing sleep. Both desire that the patient shall go to sleep; the operator fixes his gaze on the eyes of the patient

who looks into his own, and he then usually gently smooths the forehead of the patient, "making passes" as it is called, and saying softly with intention: "Sleep, Sleep." The patient goes to sleep, and passes into trance.

The invisible process is the sending out of a force akin to magnetism, that is, a vital energy controllable by thought, and normally accompanying the action of thought on the physical brain. A galvanometer shows that the process of thinking is accompanied by magnetic currents in the ether interpenetrating the brain. These can be sent outwards in any desired direction, and, in the case under consideration, the wave motion set up in the ether in the brain of the operator passes along through the surrounding ether to the ether in the brain of the patient, where the waves affect the denser matter and thus tend to produce sleep. It is because of this action that it is important that the thought of the patient should be harmonious with the thought of the operator; if it be discordant, opposing waves are set up, they clash within the patient's brain, producing physical distress, consequent headache, and other unpleasant results, especially if both persons have strong

wills. A strong will in the patient, accordant with that of the operator, is very helpful in producing trance, but if discordant, Mesmerism is dangerous to physical health.

Another thing to be remembered is that the establishment of this relationship between operator and patient establishes also a magnetic rapport which may injure the latter, unless the operator be a person whose thoughts, feelings and physical body are clean and pure. A disease in the operator may infect the patient, and *vice versa*, unless the operator knows how to protect himself; undesirable appetites, passions, desires, emotions, may be transmitted to the patient; objectionable thoughts may flash along by this wireless telegraphy. Moreover, a control may be set up over him, which he may feel, or may suffer unconsciously; an operator of high character will, of course, break the magnetic connection when his work is done, but how often do we see advertisements in the daily papers offering to teach the use of this power, in order that the expert may gain this illegitimate influence over his fellow men in order to be successful in business, etc.

Let me give an instance. Many years ago a young girl came to me, who had been discharged from hospital for an incurable eye disease—atrophy of the optic nerve. Her then present living and approaching marriage depended on a cure. I found that certain cells in the optic nerve had partially shrivelled, and that her vitality was very low. It was a case in which a supply of vitality might possibly cure. I explained the conditions, and she asked me to try, and was ultimately cured. During her course of daily visits, I was called out of London, and as I had not her address, I sent her a mental message not to call on the day of my absence. She told me on her next visit, that she had started but felt an uncontrollable impulse to turn back home, and did so. Such an “uncontrollable impulse” might be used for very undesirable ends. Another danger showed itself with this oversensitive girl. On the first day, though I was careful, I used a little too much force; in the train, going away, she found suddenly that she could read a paper held by the passenger next her, and some hours later, her arms and legs were slightly convulsed. Understanding what had happened, I easily set things right; and I only

mention this as a warning to ignorant persons not to play with this power. Everyone using Mesmerism for curative purposes should know human anatomy and physiology, and should also have studied psychology. Physical injuries may result from its ignorant use. (I may add, to avoid unnecessary correspondence, that I have been too hard-worked for years to practice any mesmeric healing, and that I cannot answer any letters on this subject, nor any questions thereupon.)

HYPNOTISM

The hypnotic trance is brought about by mechanical means which temporarily paralyze the sense-organs. A Dr. Braid—I think about 1830—after visiting a mesmeric exhibition, tried some experiments, and found that a person fell into a trance by gazing at a bright object, placed above the eyes in a position which caused the eyes to be affected by internal strabismus (popularly, to squint in-words). The explanation is that a brilliant light, the waves of which beat on the retina with the eyes in this strained position, produces excessive fatigue of the nerve-ends, and ultimately makes them insensitive for a time.

Later this method was improved, and largely adopted by medical men and psychologists to obtain trance conditions. The production of nervous fatigue by a revolving mirror, flashing down into the eyes of the patient the waves from an electric light, was the favorite device used in the Salpetriere Hospital for the famous experiments there carried out, but the method persisted in is distinctly unhealthy, and tends to produce hysteria and even paralysis.

THE THIRD WAY

The third way of leaving the physical body entranced and acting in the astral world apart from it, is by the practice of yoga, learning how to concentrate thought. The advantage of this is that the Man, thus freed from his physical bondage, can learn to remember, after returning to the body, all that he has done and experienced out of it. In the artificially induced trance, the patient, while perfectly conscious in the astral world, and able to answer questions and convey information through the inert physical body, does not, as a rule, remember, when again in the body, anything which had passed in either world during the trance.

CHAPTER IX

ADULT BODIES

THE MENTAL BODY AND CONNECTED PHENOMENA

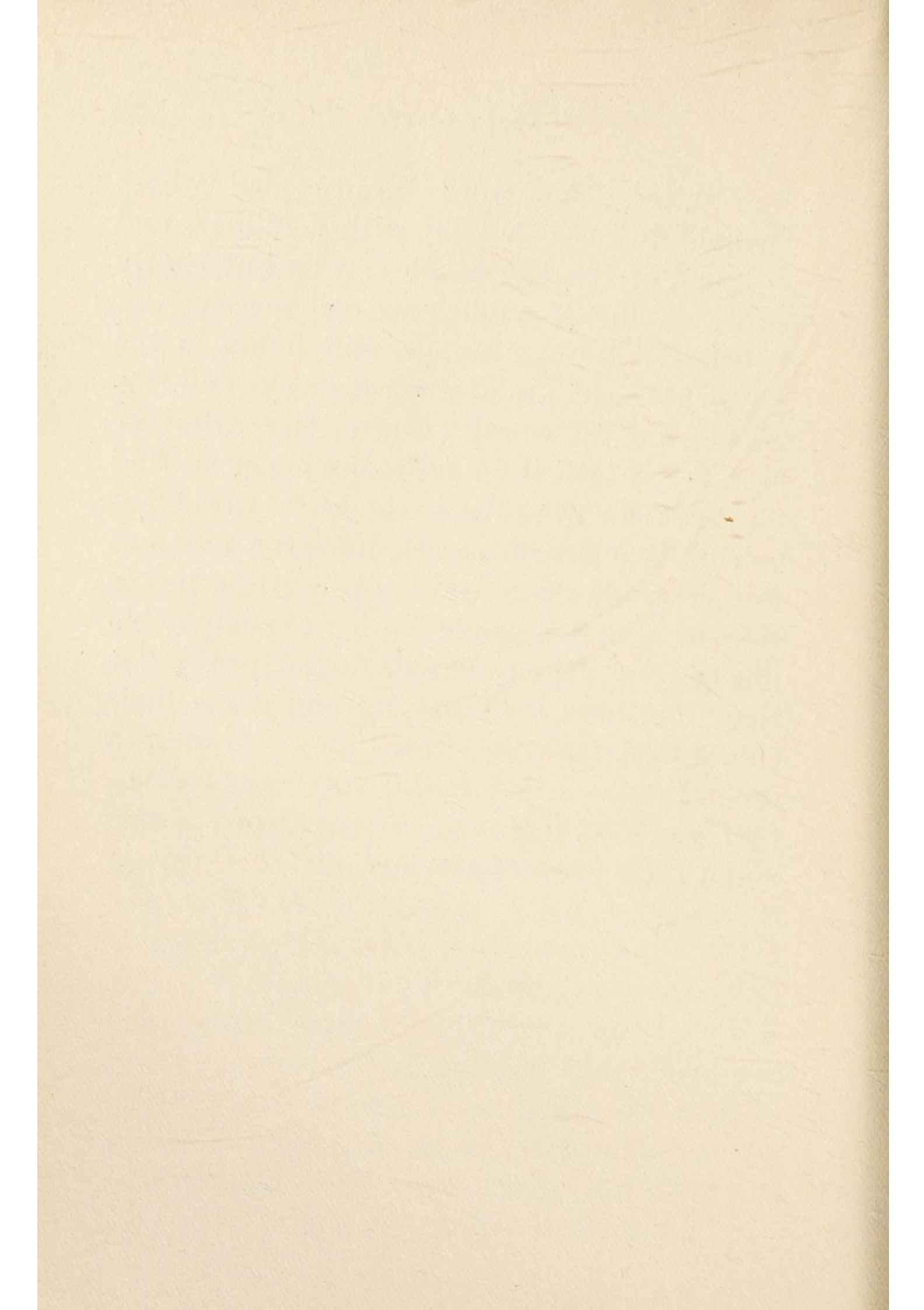
The mental body is fairly developed in the average intelligent man, but its work as an instrument of consciousness is that of a transmitter to the physical brain, not of an observer of the phenomena of the mental world in which it lives. The consciousness of the man is affected by the impacts of thoughts from without, but he receives them without recognizing their origin; his attention is self-centered; he is occupied in receiving impressions from the lower worlds, and synthesizing them into perceptions, and then synthesizing these into conceptions, ideas. He supplies the memories of past perceptions which form so large a part of his recognition of outside physical objects; he classifies, reasons, forms conclusions and presents them for choice to his Will. We may think of consciousness as a receiver of impressions, a transmitter of these to the

mental world where they are digested and assimilated by the mind-consciousness, a transmitter of the results of this process to the brain, whence go forth the impressions which affect the outer world. The mental processes go on in the thought-world, and the brain is but the instrument on which the player produces his music. The music may be marred by defects in the instrument, but the music is from the player, however imperfect the instrument may be. In this, as in all else, the physical body is a limitation, only through it can the Man work in the physical world, and sorely does it limit his powers.

The phenomena of the mental world cannot be brought under observation so readily as those of the desire world. The *Devas* belonging to it are the Fire-Angels, splendid, flashing creatures, of mighty force, working by thought-power on the lower worlds. What is called telepathy, or thought-transference, may be sent out directly from mind to mind, but is often worked through the brain, the pineal gland serving as generator and receiver. The mental world is remarkable for the extraordinary vividness, purity and clarity of its colors, and the mobility and plasticity of

its matter. No words are needed where thought touches thought with a fullness and richness of content which can be but poorly expressed in the symbols we call speech.

But few human beings, still living in the physical world, are at present awake and free in the mental world. Even those who are able to go into it in full consciousness, find most of their work lies in the astral world. Inspiring thought-forms are, however, sent out to receptive brains, waves of uplifting power therefrom urge a whole Nation to some noble line of action, the *Devas*, or Angels, of the Nations find here their habitat and guide their charges on their appointed way. Here also great Prophets and *Rishis* teach their disciples, and send them back strengthened to carry on their work of service.



CHAPTER X

THE WAKING CONSCIOUSNESS

We are now in a position to understand how the life of man is carried on day by day in the everyday world, when he is spoken of as "awake." He is living actively in three bodies—those of thought, emotion and activity—or, if you prefer another way of putting it, in a body composed of three distinct kinds of matter: physical, emotional (astral), and mental, or earthy, watery and fiery. This is what we have called his clothing, "he" being the Man himself. A person's ordinary body might have three kinds of clothing on it—a coat or shawl of wool, a linen shirt, and a cotton *dhoti*. These would be removable from the body, without changing the person inside them; and so with our Man; he can slip out of his clothing and remain himself. But he can only be conscious of and affect each of the three worlds in which he is living all the time he is in "waking consciousness" through that part of his matter-cloth-

ing which is of the same kind as the matter of the world affected. In this waking consciousness "he is only aware of part of the physical world."

We can now sort out the various kinds of happenings with which we are familiar more or less, and see them as natural, even when they are only rarely met with in our everyday experience.

The "waking consciousness" is that which we all know in this "everyday experience"; we think, we desire, we act. We do not all know that in these familiar experiences we are using three different kinds of matter, mental, emotional, physical, any more than many people know that they are using three different kinds of materials and organs in their physical bodies when they are thinking, desiring and acting. There is food before you, you are hungry and you take it. What is the process through which you have gone? Seeing the food and feeling hungry, you recognize the food, remembering that it satisfies hunger; that recognition and remembrance are mental, and they take place in the brain; the mental matter there, part of the interpenetrating mental body, vibrates, and uses the astral

matter as a bridge to set the etheric and nervous matter of the brain vibrating, and you recognize the food and remember its pleasant results on a former occasion; that remembrance stirs up desire, and you "want" the food; that desire belongs to the astral matter in your clothing, or to your astral body, and that through the etheric part of the physical body sets the sympathetic nervous system and the glands vibrating, and your mouth waters; the desire stirs up activity, working through the muscles, and you stretch out your hand, take the food, and put it into the mouth.

Now it is not in the least necessary that you should follow out these changes and the working of the organs in your body; but if you want to *understand*, then you must have the patience to study and follow them, and then you will be able to answer questions instead of asking them. Why does a young baby slobber and cry when it is hungry and sees its mother or its bottle of food? Because the baby's consciousness recognizes food and remembers the pleasure it gave—the consciousness *thinks* through the baby's brain; the baby slobbers and cries—the consciousness *desires* through the baby's glands

in mouth and eyes. If it is very young, it makes only vague movements of arms and legs; the consciousness has not yet gained control enough over the muscles to guide them and grasp; when the baby is older and more experienced it will stretch its arms out and try to grasp the food; later still, it will crawl or walk to it. All this is easy enough to understand if anyone cares to take a little trouble. This elementary working of consciousness through its new baby clothing is repeated over and over again and becomes largely automatic, and also more complicated as the clothing grows and becomes more responsive to consciousness; but the succession is always the same. At the very beginning there is only desire, a vague feeling of want, followed by satisfaction; it is the reflection of a cosmic beginning. "Desire first awoke in the Eternal." But very soon is the normal succession established—thought, desire, act; and each works on its appropriate physical organ—brain, glands, muscles, the vibrations having been initiated in their appropriate kind of matter, mental, emotional (astral), physical. As we learn more, we shall probably find out more exact details as regards

the special kinds of matter, within the broad name of physical, astral and mental, connected with the details of the workings of consciousness; we already know, for instance, that light, electricity, *etc.*, are modes of motion in physical ether, that galvanic electricity is connected with brain activity in thought, and that must bring about chemical changes in the denser matter composing brain-cells. But the broad outline above given is sufficient for our immediate purpose of understanding the general working of the "waking consciousness," *i.e.*, the consciousness working in the physical body.

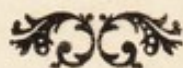
It will be seen that this "waking consciousness" is aware only of some of the results of its workings in dense physical matter—solid, liquid, gaseous. Its area is indeed, very small, and modern psychology recognizes a surrounding area as "the subconscious," which appears in action but not in precedent thought or desire, so far as the waking consciousness is concerned. Theosophy distinguishes in this "subconsciousness" two elements: the "subconscious" and the "superconscious." The "subconscious" includes all instincts and actions which are the results of past conscious

happenings, and which have dropped below the threshold of the waking consciousness, as being useless and inappropriate under present conditions. Such may be illustrated by the turning round of a wild animal in the jungle to flatten out in tall grass a bed for comfortable sleeping—a deliberate action motivated by thought and desire; a dog revolves similarly on a carpet before he settles to sleep, a perfectly senseless proceeding, where there is nothing to flatten out. A horse pricks his ears, pointing them forward better to catch sound from the front, or moving them casually to locate the direction of a sound; a man does not normally move the lobes of his ears. But the subconscious can be brought again into waking consciousness; attention (thought) and will (desire) directed by a human being to the moving of the lobes of his ears, enable the waking consciousness to strengthen and regain control over the now obsolescent muscle which moved them. So also can be regained the power of suppressing breathing, and the beating of the heart—a waste of thought and will-power, it seems to me. Subconscious also is the “memory of the cells,” exercised in building and rebuilding, in repair-

ing injuries, etc. This, again, can be controlled by will-power to effect swift curing of lesions. "Miracles" of healing are, in many cases, effected in this way, by stimulating physical energies into swift and abnormal activity. Submerged memories, desires, and activities of the past are by us allocated to the "subconscious." By "superconscious" we mean the vast area of human consciousness to be brought into the waking consciousness gradually, as man evolves.

An important point arises here; unstable equilibrium in the matter of the brain is of two kinds: there is the instability of irritation, excitement, hysteria, which leads to degeneration, *i.e.*, is on the way to madness. There is the instability due to evolution, where the life is straining at its form and pressing on it, a condition precedent to growth; that is genius. Hence the somewhat ignorant phrase: "Great wits to madness near allied." They are often confused, but are as the poles asunder: one on the downward path, that will lead the human being back into the animal, the subconscious; the other, the high-water mark of human capacity, the crest of the wave of evolution, striving up to the super-

conscious, and blazing the path along which the race will follow.



CHAPTER XI

EVOLUTION

We have seen how the Man produces what people call his "waking consciousness," that which he, from *his* standpoint, as he unfolds his powers and correlates them with his material bodies, feels to be the most limited prison of his consciousness into which he descends. In Chapter III, I described the successive shuttings-in of his consciousness, and he can only become aware of each world he enters, as he shapes and slowly perfects the body composed of its matter. The mental body is for many births an unorganized cloud, and he can express very little through it; his consciousness is blind, deaf, dumb, bounded, as regards the world of thought. The astral body is a mass of warring materials, fit to express animal appetites and passions, turbulent, surging, thrusting the physical body into violent actions. The consciousness of the Man is mastered by its animal astral, controll-

ing a human form. The physical body is the Man's earliest school in his human evolution, and this has to be made the first, and for many ages the chief, expression of his consciousness. It is very limited in its contact with the physical world, as we saw in Chapter VI, but it is definite, has organs for distinguishing differences and likenesses within its limited range, and has, as we know, immense possibilities of evolution.

BODIES AS BRIDGES

For many ages, the mental and desire bodies are used by the Man merely as bridges whereby he may reach the physical world, and not as means of coming into contact with the worlds to which they respectively belong by their composition. The Man's consciousness streams into and through his mental and desiring encasements, and thus affects the physical, the vibrations of matter which accompany the changes of consciousness in each being transmitted from one to another; it must be remembered that the three kinds of matter interpenetrate each other as do the solids, liquids, and gases in the physical body, and thus motion in one causes motion in the oth-

ers. Impacts from the physical world cause vibrations in the matter of the physical body, and these, transmitted through the other two bodies, arouse the attention of the Man, affecting his consciousness and making him aware of something outside; his sense-organs have been perfected in his physical body by ages of evolution, and his perceptive power uses these to ascertain the cause of the commotion; his first efforts of thought relate the commotion in his own bodies to the cause of it in the physical world. The commotion in the desire body is either pleasurable or painful, causing a wish for the repetition or the reverse; the physical body is moved towards or away from the commotion-causing object. Thus begins the education of the Man through awareness of the physical world. This education is quickened by highly evolved men, evolved in earlier worlds, who tell him of an order into which he is born and to which he must conform himself, if he would avoid pain; he finds by experience that their statements are true, that he enjoys or suffers as they say, and thus he gathers experience. While his awareness of an outer world is confined to the physical world, on which his attention is fixed,

the constant transmission of the vibratory waves through the physical and astral to the mental body, and the responsive vibrations from the mental through the astral to the physical, organize the mind body and the desire body, so that they are undergoing evolution all the time, and are being prepared to become aware of their own worlds later on. Further, they are greatly developed by their post-mortem experiences. Only that which, thus coming down through the mental and astral bodies, declares itself in the physical brain, is called the "waking consciousness."

POST-MORTEM EXPERIENCES

At death, as we have seen, the Man, wearing his subtler bodies, draws himself out of the dense physical. Soon afterwards, he sheds the etheric double, retaining the rest of his bodies. The dense and etheric physical body disintegrates, and he is thus freed from a garment which has become useless for further evolution. The memory of all that has happened in it is, so to say, packed away in his continuing consciousness as a Man, and is recoverable by him when he turns his attention to it *in his permanent material clothing,*

but not through his impermanent bodies. By this admirable arrangement is utilized all the experience he has gained, while he is, to use Goethe's expression, "bathed clean" for each new mortal life, and begins it untrammelled by any remorseful memories of a troubled past; all that is valuable in past experiences having been turned into capacities, character and temperament, reborn into improved mental, emotional and physical bodies, suited for further evolution; the actual happenings being available to his higher consciousness at any time, and to become available to the whole of him when he has reached mature Manhood in the course of his human evolution.

THE ASTRAL WORLD

After death, the Man's now outer encasement is the astral, the body of appetites and passions—later of emotions also—and his attention is necessarily turned to the impacts from the astral world and he becomes aware of it, though only dimly; his attention being more taken up with the surging turmoil of desires in the astral body itself, desires which he cannot gratify, having lost his physical

body, through which he had been able to reach the objects which gratified the desires. He thus learns, in time, that the yielding to desires which cause misery to others, rebounds on himself in suffering. This is the seed of one element in a future "conscience." He also enjoys the gratification of other desires, suitable to his stage of evolution. His stay in the astral world lengthens as his desires in his latest earth-life improve in quality, and he enjoys paradises of a material kind. The astral body falls off in due course, and he lives with his mental body as his outer encasement in the heaven world.

THE HEAVEN WORLD

The heaven world is in the mental world, but forms only a portion of it, the dwellers therein being specially guarded from aught that could interfere with or mar the perfection of their happiness, or the ceaseless weaving of all useful experience into faculty. The "heavens" described by clairvoyants, or by those immersed in trance, are but the material heavens found in the astral world, composed of the thought-forms of those who dwell in them, reproductions of the heavens of va-

rious religions as described in their Scriptures. They have nothing in common with the true heavens of the mental world. There every unselfish emotion, noble aspiration, generous thought, high imagining of the closed earthly life, is transmuted into faculty and power for use in a succeeding life, and the richer the mental experiences gathered, the richer will be the faculties developed. There all unselfish love finds its fruition, in a nearness and completeness of communion which earth can never know.

In heaven the Man's stay is short or long according to the earth-life he has led—short if his mental and unselfish emotional equipment be poor, long if it be rich; whichever it is, he works out *to the full* everything he takes with him, even in germ, and finally transmits to the permanent reservoir all memories, all seeds of qualities, mental and emotional, which make for further progress. It will readily be seen that evolution becomes more and more rapid as mind and emotions improve and that each life in the astral and mental worlds after death transmits a richer harvest to the next life upon earth.

The average civilized man is now capable of very great improvement in his heavenly life, and sows therein the seeds of a rich harvest. He has his swifter evolution largely in his own hands, seeing that out of his mental and emotional life here, he constructs the materials for a richer or poorer life in his third world and thus creates greater or smaller possibilities for his next life on this earth.

It must not be forgotten that while he works out in the second, the intermediate, astral world, the results of his undesirable passions and emotions, and suffers in proportion to their intensity, any evils caused to others in his earth-life have to be worked out in relation to them in another earth-life—in so far as they have not been worked out in the intermediate world—whether by wrongs suffered at their hands, or by good services rendered to them; the first, unless forgiven, carry on the debt, reversed; the second extinguish it, for “hatred ceaseth not by hatred at any time; hatred ceaseth by love.”

PEACE TO ALL BEINGS





