

The Human Aura and Astral Worlds

Both books in one volume.

By
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The Human Aura

Chapter I: What is the Human Aura?

The above question is frequently asked the student of occultism by someone who has heard the term but who is unfamiliar with its meaning. Simple as the question may seem, it is by no means easy to answer it plainly and clearly in a few words unless the hearer already has a general acquaintance with the subject of occult science. Let us commence at the beginning and consider the question from the point of view of the person who has just heard the term for the first time.

The dictionaries define the word aura as: "Any subtle, invisible emanation or exhalation." The English authorities, as a rule, attribute the origin of the word to a Latin term meaning "air," but the Hindu authorities insist that it had its origin in the Sanskrit root *at*, meaning the spoke of a wheel, the significance being perceived when we remember the fact that the human aura radiates from the body of the individual in a manner similar to the radiation of the spokes of a wheel

from the hub thereof. The Sanskrit origin of the term is the one preferred by occultists, although it will be seen that the idea of an aerial emanation, indicated by the Latin root, is not foreign to the real significance of the term.

Be the real origin of the term what it may, the idea of the human aura is one upon which all occultists are in full agreement and harmony, and the mention of which is found in all works upon the general subject of occultism. So we shall begin by a consideration of the main conception thereof, as held by all advanced occultists, ancient and modern, omitting little points of theoretical variance between the different schools.

Briefly, then, the human aura may be described as a fine, ethereal radiation or emanation surrounding each and every living human being. It extends from two to three feet, in all directions, from the body. It assumes an oval shape -- a great egg-shaped nebula surrounding the body on all sides for a distance of two or three feet. This aura is sometimes referred to, in ordinary terms, as the "psychic atmosphere" of a person, or as his "magnetic atmosphere."

This atmosphere or aura is apparent to a large percentage of persons in the sense of the psychic awareness generally called "feeling," though the term is not a clear one. The majority of persons are more or less aware of that subtle something about the personality of others which can be sensed or felt in a clear though unusual way when the other persons are near by, even though they may be out of the range of the vision. Being outside of the ordinary range of the five senses, we are apt to feel that there is something queer or uncanny about these feelings of projected personality. But every person, deep in his heart, knows them to be realities and admits their effect upon his impressions regarding the persons from whom they emanate. Even small children, infants even, perceive this influence and respond to it in the matter of likes and dislikes.

But human testimony regarding the existence and character of the human aura does not stop with the reports of the psychic senses to which we have just referred. There are many individuals of the race -- a far greater percentage than is generally imagined -- who have the gift of psychic sight more or less developed. Many

persons have quite a well-developed power of this kind, who do not mention it to their acquaintances for fear of ridicule, or of being thought "queer." In addition to these persons, there are here and there to be found well-developed, clear-sighted or truly clairvoyant persons whose powers of psychic perception are as highly developed as are the ordinary senses of the average individual. And the reports of these persons, far apart in time and space though they may be, have always agreed on the main points of psychic phenomena, particularly in regards to the human aura.

To the highly developed clairvoyant vision, every human being is seen as surrounded by the egg-shaped aura of two or three feet in depth, more dense and thick in the portion nearest the body, and then gradually becoming more tenuous, thin and indistinct as the distance from the body is increased. By the psychic perception, the aura is seen as a luminous cloud -- a phosphorescent flame -- deep and dense around the centre and then gradually shading into indistinctness toward the edges. As a matter of fact, as all developed occultists know, the aura really extends very much farther than even the

best clairvoyant vision can perceive it, and its psychic influence is perceptible at quite a distance in many cases. In this respect it is like any flame on the physical plane -- it gradually fades into indistinctness, its rays persisting far beyond the reach of the vision, as may be proved by means of chemical apparatus, etc.

To the highly developed clairvoyant vision, the human aura is seen to be composed of all the colours of the spectrum, the combinations of colours differing in various persons, and constantly shifting in the case of every person. These colours reflect the mental (particularly the emotional) states of the person in whose aura they are manifested. Each mental state has its own particular combination formed from the few elementary colours which represent the elementary mental conditions. As the mind is ever shifting and changing its states, it follows that there will ever be a corresponding series of shifting changes in the colours of the human aura.

The shades and colours of the aura present an ever changing kaleidoscopic spectacle of wonderful beauty and most interesting character.

The trained occultist is able to read the character of any person, as well as the nature of his passing thoughts and feelings, by simply studying the shifting colours of his aura. To the developed occultist, the mind and character become as an open book, to be studied carefully and intelligently.

Even the student of occultism who has not been able to develop the clairvoyant vision to such a high degree is soon able to develop the sense of psychic perception whereby he is able to at least "feel" the vibrations of the aura, though he may not see the colours, and thus be able to interpret the mental states which have caused them. The principle is, of course, the same, as the colours are but the outward appearance of the vibrations themselves, just as the ordinary colours on the physical plane are merely the outward manifestation of vibration of matter.

But it must not be supposed that the human aura is always perceived in the appearance of a luminous cloud of ever-changing colour. When we say that such is its characteristic appearance, we mean it in the same sense that we describe the ocean as a calm, deep body of greenish waters.

We know, however, that at times the ocean presents no such appearance, but instead is seen as rising in great mountainous waves, white capped and threatening the tiny vessels of men with its power. Or again we may define the word flame in the sense of a steady bright stream of burning gas, whereas we know only too well that the word also indicates the great hot tongues of fiery force that stream out from the windows of a burning building and lick to destruction all with which it comes in contact.

So it is with the human aura. At times it may be seen as a beautiful, calm, luminous atmosphere, presenting the appearance of a great opal under the rays of the sun. Again, it blazes like the flames of a great furnace, shooting forth great tongues of fire in this direction and that, rising and falling in great waves of emotional excitement or passion, or perhaps whirling like a great fiery maelstrom toward its centre, or swirling in an outward movement away from its centre. Again, it may be seen as projecting from its depths smaller bodies or centres of mental vibration, which like sparks from a furnace detach themselves from the parent flame and travel far away in other directions -- these are the

projected thought forms of which all occultists are fond of speaking and which make plain many strange psychic occurrences.

So, it will be seen, the human aura is a very important and interesting phase of the personality of every individual. The psychic phase of man is as much the man himself as is the physical phase- -the complete man being made up of the two phases. Man invisible is as much the real man as is man visible. As the finer forms of nature are always the most powerful, so is the psychic man more potent than the physical man.

In this book, I speak of the human aura and its colours as being perceived by astral or clairvoyant vision, for this is the way in which it is perceived and studied by the occultist. The occult teaching is that, in the evolution of the race, this astral vision will eventually become the common property of every human being- -it so exists even now, and needs only development to perfect it.

But modern physical science is today [1911] offering corroborative proof (though the same is not needed by the occultist who has the astral vision) to the general public, of the existence of

the human aura. In Europe especially, a number of scientists have written on the subject of the aura, and have described the result of the experiments in which the aura has been perceived, and even photographed, by means of fluorescent screens, such as are used in taking X-ray photographs, etc. Leading authorities in England, France, and still more recently, in Germany, have reported the discovery (!) of a nebulous, hazy, radioactive energy or substance around the body of human beings. In short, they now claim that every human being is radioactive, and that the auric radiation may be registered and perceived by means of a screen composed of certain fluorescent material interposed between the eye of the observer and the person observed.

This aura, so discovered (!) by the scientists, is called by them the "human atmosphere" and is classified by them as similar to the radiation's of other radioactive substances, radium, for instance. They have failed to discover colour in this atmosphere, however, and know nothing, apparently, of the relation between auric colours and mental and emotional states, which are so familiar to every advanced occultist. I mention

this fact merely as a matter of general interest and information to the student, and not as indicating, even in the slightest degree, any idea on my part that the old occult teaching and the observed phenomena accompanying the same regarding the human aura require any proof or backing up on the part of material scientists. On the contrary, I feel that material science should feel flattered by the backing up by occult science of the new discovery (!) of the "human atmosphere." A little later on, material science may also discover (!) the auric colours and announce the same to the wondering world as a new truth.

Chapter II: The Prana-Aura

Many writers on the subject of the human aura content themselves with a description of the colours of the mental or emotional aura, and omit almost any reference whatsoever to the basic substance or power of the aura. This is like the play of Hamlet with the character of Hamlet omitted, for, unless we understand something concerning the fundamental substance of which the aura is composed, we cannot expect to arrive at a clear understanding of the phenomena which arise from and by reason of the existence of this fundamental substance. We might as well expect a student to understand the principles of colour without having been made acquainted with the principles of light.

The fundamental substance of which the human aura is composed is none other than that wonderful principle of nature of which one reads so much in all occult writings, which has been called by many names, but which is perhaps best known under the Sanskrit term prana, but which may be thought of as vital essence, life power, etc.

It is not necessary in this book to go into the general consideration of the nature and character of prana. It is sufficient for us to consider it in its manifestation of vital force, life essence, etc. In its broadest sense, prana really is the principle of energy in nature, but in its relation to living forms it is the vital force which lies at the very basis of manifested Life. It exists in all forms of living things, from the most minute microscopic form up to living creatures on higher planes, as much higher than man as man is higher than the simple microscopic life forms. It permeates them all and renders possible all life activity and functioning.

Prana is not the mind or the soul, but is rather the force or energy through which the soul manifests activity, and the mind manifests thought. It is the steam that runs the physical and mental machinery of life. It is the substance of the human aura, and the colours of mental states are manifested in that substance, just as the colours of chemical bodies are manifested in the substance of water. But prana is not material substance- -being the underlying substance of energy or force in nature.

While it is true, as we have seen, that all auras are composed of the substance of prana, it is likewise true that there is a simple and elementary form of auric substance to which occultists have given the simple name of the prana-aura in order to distinguish it from the more complex forms and phases of the human aura. The simplicity of the character of the prana-aura causes it to be more readily sensed or perceived than is possible in the case of the more complex phases or forms of the aura. For whereas it is only the more sensitive organisms that can distinguish the finer vibrations of the mental and emotional aura, and only the clairvoyant sight which can discern its presence by its colours, almost any person, by a little careful experimenting, may become aware of the presence of the prana-aura, not only in the way of "feeling" it, but in many cases of actually seeing it with the ordinary vision rightly directed.

That which is known as the prana-aura is of course the most simple form or phase of the human aura. It is the form or phase which is more closely bound up with the physical body, and is less concerned with the mental states. This fact has caused some writers to speak of it as the

"health aura," or "physical aura," both of which terms are fittingly applied as we shall see, although we prefer the simpler term we have used here, the prana-aura. For the prana-aura does show the state of the health of the individual radiating it, and it also really contains physical power and magnetism which may be and is imparted to others.

The basic prana-aura is practically colourless; that is to say, it is about the colour of the clearest water or a very clear diamond. By the clairvoyant vision it is seen to be streaked or marked by very minute, bristle-like lines radiating outward from the physical body of the individual in a manner very like "the quills upon the fretful porcupine," as Shakespeare puts it. In the case of excellent physical health, these bristle-like streaks are stiff and brittle-looking, whereas, check punctuation of whereas if the general health of the person be deficient these bristle-like radiation's seem to be more or less tangled, twisted or curly, and in some cases present a drooping appearance, and in extreme cases present the appearance of soft, limp fur.

It may interest the student to know that minute particles of this prana-aura, or vital magnetism, is sloughed off the body in connection with physical exhalations such as scent, etc., and remain in existence for some time after the person has passed from the particular place at which they were cast off. In fact, as all occultists know, it is these particles of the prana-aura which serve to give vitality to the "scent" of living creatures, which enables dogs and other animals to trace up the track of the person or animal for a long time after the person has passed. It is not alone the physical odour, which must be very slight as you will see upon a moment's consideration. It is really the presence of the particles of the prana-aura which enables the dog to distinguish the traces of one person among that of thousands of others, and the feat is as much psychical as physical.

Another peculiarity of the prana-aura is that it is filled with a multitude of extremely minute sparkling particles, resembling fiery electric sparks, which are in constant motion. These sparks, which are visible to persons of only slightly developed psychic power, impart a vibratory motion to the prana-aura which under

certain conditions is plainly visible to the average person. This vibratory movement is akin to the movement of heated air arising from a hot stove, or from the heated earth on a midsummer day.

If the student will close his eyes partially until he peers out from narrowed lids, and then will closely observe some very healthy person sitting in a dim light, he may perceive this undulating, pulsing vibration extending an inch or two from the surface of the body. It requires some little knack to recognise these vibrations, but a little practice will often give one the key; and after the first recognition, the matter becomes easy.

Again, in the case of persons of active brains, one may perceive this pulsating prana-aura around the head of the person, particularly when he is engaged in concentrated active thought. A little practice will enable almost anyone to perceive faintly the dim outlines of the prana-aura around his own fingers and hand by placing his hand against a black background, in a dim light, and then gazing at it with narrowed eyelids, squinting if necessary. Under these circumstances, after a little practice, one will be apt to perceive a tiny

outlined aura, or radiation, or halo of pale yellowish light surrounding the hand.

By extending the fingers fan shape you will perceive that each finger is showing its own little outlined prana-aura. The stronger the vital force, the plainer will be the perception of the phenomenon. Often the prana-aura, in these experiments, will appear like the semiluminous radiance surrounding a candle flame or gas light. Under the best conditions, the radiation will assume an almost phosphorescent appearance. Remember, this is simply a matter of trained ordinary sight, not clairvoyant vision

This prana-aura is identical with human magnetism, which is employed in ordinary magnetic healing. That is to say it is the outer manifestation of the wonderful pranic force. It is felt when you shake hands or otherwise come in close physical contact with a strongly magnetic person. On the other hand it is what the weakly, human vampire-like persons unconsciously, or consciously, try to draw off from strong persons, if the latter allow them so to do from want of knowledge of self protection. Who has not met persons of this kind, who seem to sap one's very

life force away from him? Remember, then, that the prana-aura is the aura or radiation of life force, or vital power, which is the steam of your living activity, physical and mental. It is the pouring out of the vital "steam" which is running your vital machinery. Its presence indicates life-its absence lifelessness.

Chapter III: The Astral Colours

The term astral, so frequently employed by all occultists, is difficult to explain or define except to those who have pursued a regular course of study in occult science. For the purpose of the present consideration, it is enough to say that over and above the ordinary physical sense plane there is another and more subtle plane, known as the astral plane. Every human being possesses the innate and inherent faculty of sensing the things of this astral plane, by means of an extension or enlargement of the powers of the ordinary senses, so to speak. But in the majority of persons in the present stage of development, these astral senses are lying dormant, and only here and there do we find individuals who are able to sense on the astral plane, although in the course of evolution the entire race will be able to do so, of course. The colours of the human aura, which arise from the various mental and emotional states, belong to the phenomena of the astral plane and hence bear the name of "the astral colours." Belonging to the astral plane, and not to the ordinary physical plane, they are perceived only by the senses functioning on the astral plane, and are invisible to the ordinary

physical plane sight. But to those who have developed the astral sight, or clairvoyance, these colours are as real as are the ordinary colours to the average person, and their phenomena have been as carefully recorded by occult science as have the physical plane colours by physical science. The fact that to the ordinary physical senses they are invisible does not render them any the less check real. Remember, in this connection, that to the blind man our physical colours do not exist. And, for that matter, the ordinary colours do not exist to "colour-blind" persons. The ordinary physical plane person is simply "colour blind" to the astral colours- -that's all.

On the astral plane each shade of mental or emotional state has its corresponding astral colour, the latter manifesting when the form appears. It follows then, of course, that when once the occultist has the key to this colour correspondence, and thus is able to perceive the astral colours by means of his astral vision, he also is able to read the mental and emotional states of any person within the range of his vision, as easily as you are now reading the printed words of this book.

Before proceeding to a consideration of the list of astral colours in the human aura, I wish to call your attention to a slight variation in the case of the prana-aura. I have stated that the prana-aura is colourless, like a diamond or clear water. This is true in the average case, but in the case of a person of very strong physical vitality or virility, the prana-aura takes on, at times, a faint warm pink tinge, which is really a reflection from the red astral colour, the meaning of which colour you shall now learn. astral no italics

Like their physical plane counterparts, all the astral colours are formed from three primary colours, namely: (1) red; (2) blue; and (3) yellow. From these three primary colours, all other colours are formed. Following the primary colours, we find what are known as the secondary colours, namely: (1) green, derived from a combination of yellow and blue; (2) orange, formed from a combination of yellow and red; and (3) purple, formed from a combination of red and blue. Further combinations produce the other colours, as for instance, green and purple form olive; orange and purple form russet; green and orange form citrine.

Black is called an absence of colour, while white is really a harmonious blending of all colours, strange as this may appear to one who has not studied the subject. The blending of the primary colours in varied proportions produce what is known as the "hues" of colour. Adding white to the hues, we obtain "tints," while mixing black produces "shades." Strictly speaking, black and white are known as "neutral" colours.

Now for the meaning of the astral colours- -that is, the explanation of the mental or emotional state represented by each. I ask that the student familiarise himself with the meaning of the primary colours and their combinations. A clear understanding of the key of the astral colours is often an aid in the development of astral sight.

KEY TO THE ASTRAL COLOURS

Red.

Red represents the physical phase of mentality. That is to say, it stands for that part of the mental activities which are concerned with physical life. It is manifested by the vitality of the body, and in other hues, tints and shades, is

manifested by passions, anger, physical cravings, etc. I shall describe the various forms of red manifestation a little later on.

Blue.

Blue represents the religious, or spiritual, phase of mentality. That is to say, it stands for that part of the mental activities which are concerned with high ideals, altruism, devotion, reverence, veneration, etc. It is manifested, in its various hues, tints and shades, by all forms of religious feeling and emotion, high and low, as we shall see as we proceed.

Yellow.

Yellow represents the intellectual phase of mentality. That is to say, it stands for that part of the mental activities which are concerned with reasoning, analysis, judgement, logical processes, induction, deduction, synthesis, etc. In its various hues, tints and shades, it is manifested by the various forms of intellectual activity, high and low, as we shall see as we proceed.

White.

White stands for what occultists know as Pure Spirit, which is a very different thing from the

religious emotion of "spirituality," and which really is the essence of the All that really is. Pure Spirit is the positive pole of Being. We shall see the part played by it in the astral colours, as we proceed.

Black.

Black stands for the negative pole of Being- -the very negation of Pure Spirit, and opposing it in every way. We shall see the part played by it in the astral colours as we proceed.

The various combinations of the three astral primary colours are formed in connection with black and white as well as by the blending of the three themselves. These combinations, of course, result from the shades of mental and emotional activity manifested by the individuality, of which they are the reflection and the key.

The combinations and blending of the astral colours, however, are numberless, and present an almost infinite variety. Not only is the blending caused by the mixing of the colours themselves, in connection with black and white, but in many cases the body of one colour is found to be streaked, striped, dotted or clouded by other colours. At times there is perceived the mixture

of two antagonistic colour streams fighting against each other before blending. Again we see the effect of one colour neutralising another.

In some cases great black clouds obscure the bright colours beneath and then darken the fierce glow of colour, just as is often witnessed in the case of a physical conflagration. Again, we find great flashes of bright yellow or red flaring across the field of the aura, showing agitation or the conflict of intellect and passion.

The average student who has not developed the astral vision is inclined to imagine that the astral colours in the human aura present the appearance of an egg shaped rainbow or spectrum, or something of that sort. But this is a great mistake. In the first place, the astral colours are seldom at rest, for all mental and emotional activity is the result of vibration, change and rhythmic motion. Consequently, the colours of the aura present a kaleidoscopic appearance of constant change of colour, shape and grouping- -a great electrical display, so to speak, constantly shifting, changing and blending.

Great tongues of flame like emanations project themselves beyond the border of the aura under strong feeling or excitement, and great vibratory whirls and swirls are manifested. The sight is most fascinating, although somewhat terrifying at first. Nature is wise in bestowing the gift of astral vision only gradually and by almost imperceptible stages of advance. There are many unpleasant, as well as pleasant, sights on the astral plane.

A person filled with the emotion of pure love fills his aura with the most beautiful tints and shades of high rosy colour, and to behold the same is a pleasure fully appreciated by the occultist. A church filled with persons of a high devotional ideality is also a beautiful place, by reason of the mingling of auric violet-blue vibrations of those therein assembled. The atmosphere of a prison is most depressing and presents a most unpleasant appearance to one possessing the astral vision. Likewise, the astral atmosphere of an abode of vice and passion becomes really physically nauseating to the occultist of high ideals and taste. Such scenes on the astral plane are avoided by all true occultists, except when the call of duty leads them to visit them to give aid and help.

There are two distinct features connected with the auric colouring of every person. The first is the colouring resulting from the more habitual thoughts and feelings of the person from his character, in fact; while the second is the colouring resulting from the particular feelings or thoughts manifested by him at that particular moment or time.

The colour of the feeling of the moment soon disappears and fades away, while the more habitual feeling, bound up with his character, causes its corresponding colour to abide more permanently and thus to give a decided hue to his general auric colour appearance.

The trained occultist is, therefore, able to ascertain not only the passing thoughts and feelings of a person, but also to determine infallibly his general character, tendencies, past character and actions, and general nature simply from a careful examination and study of the auric colours of the person in question.

As all occultists well know, every place, dwelling, business place, church, courtroom- -every village,

city, country, nation- -has its own collective aura, known as "astral atmosphere," which is simply but a combined reflection of the individual auras of the human units of which its body of inhabitants is made up. These atmospheric vibrations are plainly felt by many persons, and we are instinctively attracted or repelled by reason thereof. But to the developed occultists, these places manifest the auric colours in the combinations arising from the nature of the mentalities of the persons dwelling in them.

Each place has its collective aura, just as each person has his individual aura. The astral plane presents a wonderful scene of colour by reason of this and similar causes. The harmony of the colour scheme in some cases is marvellously beautiful, while the horrible aspect of scenes resemble a nightmare vision of the worst kind.

It is easy to understand why some of the ancients who stumbled into glimpses of the astral plane, while in dream state or trance, reported the vision of terrible hells of unquenchable fire, fiery lakes of smoking brimstone, etc., for such ideas would naturally come to the mind of the uninformed person who had peered into the astral

plane in such cases. And in the same way, the visions of heaven reported by the saints and others of high spirituality are explainable on the theory that these persons had sensed some of the beautiful scenes of the higher astral planes, filled with the combined auric tints and hues of souls of high development. The principle of auric colours holds good on all the many planes of being and existence- -high as well as low.

I merely hint at a great occult truth in making the above statements. The thoughtful will be able to read between my lines. I have given you a little key which will unlock the door of many mysteries, if you will but use it intelligently.

Chapter IV: Thought Forms

That interesting phase of occult phenomena known as thought forms is so closely related to the general subject of the human aura that a mention of one must naturally lead to the thought of the other. Thought forms are built up of the very material composing the aura, and manifest all of the general characteristics thereof, even to the auric colours. An understanding of the facts of the human aura is necessary for a correct understanding of the nature of the thought forms composed of the same substance.

A thought form is a peculiar manifestation of mental activity on the astral plane. It is more than a powerful disturbance in the body of the human aura, although this is the place of its embodiment or birth in the objective world. It is formed in the following manner. A person manifests a strong desire, feeling or idea which is naturally filled with the dynamic force of his will. This sets up a series of strong vibrations in the body of the aura which gradually resolve themselves into a strong whirling centre of thought force involved in a mass of strongly

cohesive auric substance and strongly charged with the power of the prana of the person.

In some cases these thought forms survive in the auric body for some little time and then gradually fade away. In other cases they survive and maintain an almost independent existence for some time and exert a strong influence upon other persons coming in the presence of the person. Again, these thought forms may be so strongly charged with prana and so imbued with the mental force of the person that they will actually be thrown off and away from the aura itself and travel in space until they exhaust their initial energy- -in the meantime exerting an influence upon the psychic aura of other persons.

A thought form is more than merely a strongly manifested thought- -it really is such a thought but surrounded by a body of ethereal substance, charged with prana and even carrying with it the vibration of the life energy of its creator. It is a child of the mind of its creator and acquires a portion of his life-essence, so to speak, which abides with it for a longer or shorter time after its birth. In extreme instances it becomes practically

a semi-living elemental force of necessarily comparatively short life.

To those who find it difficult to understand how a thought form can persist after separation from the presence of the thinker, I would say that the phenomenon is similar to that of light travelling in space, long after the star which originated it has been destroyed. Or, again, it is like the vibrations of heat remaining in a room after the lamp or stove causing it has been removed, or the fire in the grate having died out, or like the sound waves of the drumbeat persisting after the beat itself has ceased. It is all a matter of the persistence of vibrations.

Thought forms differ greatly one from the other in the matter of shape and general appearance. The most common and simple form is that of an undulating wave or series of tiny waves resembling the circles caused by the dropping of a pebble into a still pond. Another form is that of a tiny rotating bit of cloud-like substance, sometimes whirling towards a central point, like a whirlpool, and sometimes swirling away from the central point like the familiar "pinwheel" fireworks toy. Another form is akin the ring of smoke

projected from the coughing locomotive, or the rounded lips of the cigar smoker, the movement in this kind being a form of spiral rotation. Other thought forms have the appearance of swiftly rotating balls of cloudy substance, often glowing with a faint phosphorescence.

Sometimes the thought form will appear as a great slender jet, like steam ejected from the spout of a teakettle, which is sometimes broken up into a series of short, puffed out jets, each following the jet preceding it and travelling in a straight line. Sometimes the thought form shoots forth like a streak of dim light, almost resembling a beam of light flashed from a mirror. Occasionally, it will twist its way along like a long, slender corkscrew, or auger, boring into space.

In cases of thought forms sent forth by explosive emotion, the thought form will actually take the form of a bomb, which literally explodes when it reaches the presence of the person toward whom it is aimed. Every person has experienced this feeling of a thought bomb having been exploded in his near vicinity, having been directed by a vigorous personality. This form is frequently

found in the thought forms sent out by a strong, earnest, vigorous orator.

There are strong thought forms which seem to strive to push back the other person, so correctly do they represent the idea and feeling back of their manifestation. Others seem to strive to wind around the other person and to try to literally drag him toward the first person, this form often accompanying strong appeal, persuasion, coaxing, etc., when accompanied by strong desire. A particularly vigorous form of this kind of thought form takes on the appearance of a nebulous octopus with long, winding, clinging tentacles, striving to wrap around the other person and to draw him toward the centre.

The force of the feeling behind the manifestation of the thought form will often travel a long distance from the sender- -in fact, in cases of great power of concentration, space seems to be no barrier to its passage. In striking instances of thought transference, etc., it will be found that thought forms play an important part.

The variety of shapes of thought forms is almost endless. Each combination of thought and feeling

creates its own form, and each individual seems to have his own peculiarities in this respect. The forms I have above described, however, will serve as typical cases to illustrate the more common classes of appearances. The list, however, might be indefinitely expanded from the experience of any experienced occultist and is not intended to be full by any means. All varieties of geometrical forms are found among the thought forms, some of them being of remarkable beauty.

In considering the subject of projected thought forms, moreover, it must be remembered that they partake of and manifest the same colours as does the aura itself, for they are composed of the same material and are charged with the same energy. But note this difference, that whereas the aura is energised from the constant battery of the organism of the individual, the thought form, on the contrary, has at its service only the energy with which it was charged when it was thrown off-being a storage battery, as it were, which in time expends all of its power and then is powerless.

Every thought form bears the same colour that it would possess if it had been retained in the body of the aura itself. But as a rule, the colours are

plainer and less blended with others- -this because each thought form is the representation of a single definite feeling or thought, or group of same, instead of being a body of widely differing mental vibrations. Thus, the thought form of anger will show its black and red with its characteristic flashes. The thought form of passion will show forth its appropriate auric colours and general characteristics. The thought form of high ideal love will show its beautiful form and harmonious tinting, like a wonderful celestial flower from the garden of some far-off paradise.

Many thought forms never leave the outer limits of the aura, while others are projected to great distances. Some sputter out as they travel and are disintegrated, while others continue to glow like a piece of heated iron for many hours. Others persist for a long time, with a faint phosphorescent glow. A careful study of what has been said regarding the characteristics of the various feelings and emotions as manifested in the auric body will give the student a very fair general idea of what may be the appearance of any particular variety of thought form, for a general principle runs through the entire series of auric phenomena. An understanding of the

fundamental principles will lead to an understanding of any of the particular varieties of the manifestation thereof.

Finally, remember this: a thought form is practically a bit of the detached aura of a person, charged with a degree of his prana and energised with a degree of his life energy. So, in a limited sense, it really is a projected portion of his personality.

Chapter V: Psychic Influence of Colours

In all of nature's wonderful processes we find many evidences of that great principle of action and reaction, which, like the forward and backward swing of the pendulum, changes cause into effect, and effect into cause, in a never ending series. We find this principle in effect in the psychic relation of mental states and colours. That is to say that just as we find that certain mental and emotional states manifest in vibrations causing particular auric astral colours, so do we find that the presence of certain colours on the physical plane will have a decided psychic effect upon the mental and emotional states of individuals subject to their influence. And as might be expected by the thoughtful student, the particular astral colours manifested in the aura by the presence of some particular mental or emotional state exactly correspond with the particular physical colours which influence that particular mental or emotional state.

Illustrating the statements in the preceding paragraph, I would say that the continued presence of red will be apt to set up emotional

vibrations of anger, passion, physical love, etc., or in a different tint, the higher physical emotions. Blue of the right tint will tend to cause feelings of spirituality, religious emotion, etc. Green is conducive to feelings of relaxation, repose, quiet, etc. Black produces the feeling of gloom and grief. And so on, each colour tends to produce emotional vibrations similar to those which manifest that particular colour in the astral aura of the person. It is a case of "give and take" along the entire scale of colour and emotions, according to the great natural laws.

While the explanation of these facts is not known to the average person, nevertheless nearly everyone recognises the subtle effect of colour and avoids certain colours, while seeking certain others. There is not a single living human being but who has experienced the sense of rest, calm, repose and calm inflow of strength when in a room decorated in quiet shades of green. Nature herself has given this particular shade to the grass and leaves of trees and plants, so that the soothing effect of the country scene is produced. The aura of a person experiencing these feelings and yielding to them will manifest precisely the tint or shade of green which is shown on the

grass and leaves around him, so true is this natural law of action and reaction.

The effect of scarlet upon animals, the bull for instance, is well known- -to use the familiar term, it causes one to "see red." The sight of the colour of blood is apt to arouse feelings of rage, or disgust, by reason of the same law. The sight of the beautiful clear blue sky tends to arouse feelings of reverence, awe or spirituality. One can never think of this shade of blue arousing rage; or red arousing feelings of spirituality.

It is a well-known fact that in insane asylums, the use of red in decorations must be avoided, while the proper shades of blue or green are favoured. On the other hand, the use of a proper red in certain cases will tend to arouse vitality and physical strength in a patient. It is not by mere chance that the life-giving blood is a bright, rich red colour when it leaves the heart.

When one "feels blue" he does not have the impression of a bright or soft blue -- but he really is almost conscious of the presence of a dull bluish grey. And the presence of such a colour in one's surroundings tends to cause a feeling of

depression. Everyone knows the "grey day" in the fall or spring.

Again, who does not know the feeling of mental exaltation coming from the sight of a day filled with golden sunshine or from a golden sunset. We find proofs of this law of nature on all sides, every day of our lives. It is an interesting subject which will repay the student for the expenditure of a little time and thought upon it.

Speaking of the general class characteristics of the three primary groups of colours, all occultists, as well as many physiologists and psychologists, are agreed on the following fundamental propositions, viz.: that (1) red is exciting to the mind and emotions; (2) yellow is inspiring and elevating and intellectually stimulating; and (3) blue is cool, soothing and calming. It is also universally conceded that the right shades of green (combining the qualities of blue and yellow in appropriate proportions) is the ideal colour of rest and recuperation, followed by a stimulation and new ambition. The reason for this may be seen when you consider the respective qualities of blue and yellow, which compose this colour.

It is interesting to note that the science of medicine is now seriously considering the use of colours in the treatment of disease, and the best medical authorities investigating the subject are verifying the teachings of the old occultists regarding the influence of colours on mental states and physical conditions.

Dr. Edwin Babbitt, a pioneer in this line in the Western world, gave the general principles in a nutshell when he laid down the following rule: "There is a triennial series of graduations in the peculiar potencies of colours, the centre and climax of electrical action, which cools the nerves, being in violet; the climax of electrical action, which is soothing to the vascular system, being in blue; the climax of luminosity being in yellow; and the climax of thermism, or heat, being in red. This is not an imaginary division of qualities, but a real one, the flame-like red colour having a principle of warmth in itself; the blue and violet, a principle of cold and electricity. Thus we have many styles of chromatic action, including progression of hues, of lights and shades, of fineness and coarseness, of electrical power, luminous power, thermal power, etc."

Read the above statement of Dr. Babbitt and then compare it with the occult teaching regarding the astral colours, and you will perceive the real basis of the science which the good doctor sought to establish and in which cause he did such excellent pioneer work. The result of his work is now being elaborated by modern physicians in the great schools of medicine, particularly on the Continent, in Europe -- England and America being somewhat behind the times in this work.

The advanced occultist also finds much satisfaction in the interest on the part of physicians and jurists in the matter of the influence of colour upon the mental, moral and physical welfare of the public. The effect of colour upon morality is being noticed by workers for human welfare occupying important offices.

The American journals report the case of a judge in a large Western city in that country who insisted upon his courtroom being decorated in light, cheerful tints, instead of in the old, gloomy, depressing shades formerly employed. This judge wisely remarked that brightness led to right thinking, and darkness to crooked thinking; also that his court, being an uplift court, must have

walls to correspond, and that it was enough to turn any man into a criminal to be compelled to sit in a dark, dismal courtroom day after day.

This good judge, who must have had some acquaintance with the occult teachings, is quoted as concluding as follows: "White, cream, light yellow and orange are the colours which are the sanest. I might add light green, for that is the predominant colour in nature; black, brown and deep red are incentives to crime -- a man in anger sees red." Surely a remarkable utterance from the bench!

The effect of colour schemes upon the moral and mental welfare of persons is being recognised in the direction of providing brighter colour schemes in schools, hospitals, reformatories, prisons, etc. The reports naturally show the correctness of the underlying theory. The colour of a tiny flower has its effect upon even the most hardened prisoner, while the minds of children in school are quickened by a touch of brightness here and there in the room. It needs no argument to prove the beneficial effect of the right kind of colours in the sickroom or hospital ward.

The prevailing theories and practice regarding the employment of colour in therapeutics and human welfare work are in the main correct. But I urge the study of the occult significance of colour, as mentioned in this book in connection with the human aura and its astral colours, as a sound basis for an intelligent, thorough understanding of the real psychic principles underlying the physical application of the methods referred to. Go to the centre of the subject and then work outward -- that is the true rule of the occultist which might well be followed by the non occult general public.

Chapter VI: Auric Magnetism

The phenomenon of human magnetism is too well recognised by the general public to require argument at this time. Let the scientists dispute about it as much as they please, down in the heart of nearly all of the plain people of the race is the conviction that there is such a thing. The occultists, of course, are quite familiar with the wonderful manifestations of this great natural force, and with its effect upon the minds and bodies of members of the race, and can afford to smile at the attempts of some of the narrow minds in the colleges to pooh-pooh the matter.

But the average person is not familiar with the relation of this human magnetism to the human aura. I think that the student should familiarise himself with this fundamental relation in order to reason correctly on the subject of human magnetism. Here is the fundamental fact in a nutshell: the human aura is the great storehouse, or reservoir, of human magnetism, and is the source of all human magnetism that is projected by the individual toward other individuals. Just how human magnetism is generated is, of course, a far deeper matter, but it is enough for our

purpose at this time to explain the fact of its storage and transmission.

In cases of magnetic healing, etc., the matter is comparatively simple. In such instances the healer by an effort of the will (sometimes unconsciously applied) projects a supply of his pranic aura vibrations into the body of his patient by way of the nervous system of the patient and also by means of what may be called the induction of the aura itself.

The mere presence of a person strongly charged with prana is often enough to cause an overflow into the aura of other persons, with a resulting feeling of new strength and energy. By the use of the hands of the healer, a heightened effect is produced by reason of certain properties inherent in the nervous system of both healer and patient.

There is even a flow of etheric substance from the aura of the healer to that of the patient in cases where the vitality of the latter is very low. Many a healer has actually and literally pumped his life force and etheric substance into the body of his patient when the latter was sinking into the weakness which precedes death and has by so

doing been able to bring him back to life and strength. This is practically akin to the transfusion of blood -- except that it is on the psychic plane instead of the physical.

But the work of the magnetic healer does not stop here if he be well informed regarding his science. The educated healer -- realising the potent effect of mental states upon physical conditions of mental vibrations upon the physical nerve centres and organs of the body -- endeavours to arouse the proper mental vibrations in the mind of his patient. Ordinarily he does this merely by holding in his mind the corresponding desired mental state and thus arousing similar vibrations in the mind of the patient. This, of itself, is a powerful weapon of healing and constitutes the essence of mental healing as usually practised. But there is a possible improvement even upon this, as we shall see in a moment.

The advanced occultist, realising the law of action and reaction in the matter of the auric colours, turns the same to account in healing work, as follows. He not only holds in his mind the strong feeling and thought which he wishes to transmit

to the patient, but (fix this in your mind) he also pictures in his imagination the particular kind of colour which corresponds with the feeling or thought in question.

A moment's thought will show you that by this course he practically multiplies the effect. Not only do his own thought vibrations (1) set up corresponding vibrations in the mind of the patient by the laws of thought transference, but (2) his thought of the certain colours will set up corresponding vibrations not only (a) in his own aura, and thence (b) to that of the patient, but will also (3) act directly upon the aura of the patient and reproduce the colours there, which (4) in turn will arouse corresponding vibrations in the mind of the patient by the law of reaction.

The above may sound a little complicated at first reading, but a little analysis will show you that it is really quite a simple process, acting strictly along the lines of action and reaction, which law has been explained to you in preceding chapters of this book. The vibrations rebound from mind to aura, and from aura to mind, in the patient, something like a billiard ball flying from one side

of the table to another, or a tennis ball flying between the two racquets over the net.

The principle herein mentioned may be employed as well in what is called "absent treatment," as in treatments where the patient is present. By the laws of thought transference, not only the thought but also the mental image of the appropriate astral colour is transmitted over space and then, impinging on the mind of the patient, is transmitted into helpful and health giving vibrations in his mind. The healer of any school of mental or spiritual healing will find this plan very helpful to him in giving absent as well as present treatments. I recommend it from years of personal experience, as well as that of other advanced occultists.

Of course, the fact that the ordinary healer is not able to distinguish the finer shades of astral colour, by reason of his not having actually perceived them manifested in the aura, renders his employment of this method less efficacious than that of the developed and trained occultist. But nevertheless, he will find that from the knowledge of the auric or astral colours given in this little book he will be able to obtain quite

satisfactory and marked results in his practice. The following table, committed to memory, will be of help to him in the matter of employing the mental image of the auric colours in his healing work.

TABLE OF HEALING COLOURS

Nervous System --

Cooling and soothing: shades of violet, lavender, etc.

Resting and invigorating effect: grass greens.

Inspiring and illuminating: medium yellows and orange.

Stimulating and exciting: reds (bright).

Blood and Organs --

Cooling and soothing: clear, dark blues.

Resting and invigorating: grass greens.

Inspiring and illuminating: orange yellows.

Stimulating and exciting: bright reds.

The following additional suggestions will be found helpful to the healer. In cases of impaired physical vitality -- also chilliness, lack of bodily warmth, etc. -- bright, warm reds are indicated. In cases of feverishness, overheated blood, excessive blood pressure, inflammation, etc., blue

is indicated. Red has a tendency to produce renewed and more active heart action, while violets and lavenders tend to slow down the too rapid beating of the heart. A nervous, unstrung patient may be treated by bathing her mentally in a flood of violet or lavender auric colour, while a tired, used up, fatigued person may be invigorated by flooding him with bright reds, followed by bright, rich yellows, finishing the treatment with a steady flow of warm orange colour.

To those who are sufficiently advanced in occult philosophy, I would say that they should remember the significance of the Great White Light and accordingly conclude their treatment by an effort to indicate an approach to that clear, pure white colour in the aura -- mentally, of course. This will leave the patient in an inspired, exalted, illuminated state of mind and soul, which will be of great benefit to him, and will also have the effect of reinvigorating the healer by cosmic energy or para-prana.

Everything that has been said in this chapter regarding the use of colour in magnetic treatments is equally applicable to cases of

self-healing or self-treatment. Let the patient follow the directions above given for the healer and then turn the healing current, or thought, inward -- and the result will be the same as if he were treating another. The individual will soon find that certain colours fit his requirements better than others, in which case let him follow such experience in preference to general rules, for the intuition generally is the safest guide in such cases. However, it will be found that the individual experience will usually agree with the tables given above, with slight personal variations.

Chapter VII: Developing the Aura

When it is remembered that the aura of the individual affects and influences other persons with whom he comes in contact -- and is, in fact, an important part of his personality -- it will be seen that it is important that the individual take pains to develop his aura in the direction of desirable qualities and to neutralise and weed out undesirable ones. This becomes doubly true when it is also remembered that, according to the law of action and reaction, the auric vibrations react upon the mind of the individual, thus intensifying and adding fuel to the original mental states which called them forth. From any point of view, it is seen to be an important part of self development and character building to develop the aura according to scientific occult principles.

In this work of aura development there are found to be two correlated phases, namely: (1) the direct work of flooding the aura with the best vibrations, by means of holding in the mind clear, distinct and repeated mental pictures of desirable ideas and feelings; and (2) the added effect of mental images of the colours corresponding to

the ideas and feelings which are deemed desirable and worthy of development.

The first of the above-mentioned phases is probably far more familiar to the average student than is the second. This from the fact that the average student is apt to be more or less familiar with the teachings of the numerous schools or cults which agree in the axiom that "holding the thought" tends to develop the mind of the individual along the particular lines of such thought.

This is a correct psychological principle, for that matter, even when those practising it do not fully understand the underlying facts. Mental faculties, like physical muscles, tend to develop by exercise and use, and any faculty may be developed and cultivated in this way.

Another teaching of these same schools is that the character of the thoughts so "held" by the individual affects other persons with whom he comes in contact, and in a way attracts to him objective things, persons and circumstances in harmony with such thoughts. This also is in accordance with the best occult teaching -- from

which, of course, it was originally derived. I heartily endorse the facts of these teachings and pronounce them fundamentally correct. And in this connection I may say that every healer may apply his own methods plus this teaching regarding the aura, and thus obtain greatly increased results.

By the faithful, persevering holding in mind of certain ideas and feelings, the individual may flood his aura with the vibrations and colours of such ideas and feelings, and thus charge it with auric energy and power. By so doing, he gains the benefit of the reaction upon his own mind, and also secures the advantage of the affect thereof upon other persons with whom he comes in contact. In this way he not only builds up his individual character along desirable lines, but at the same time develops a strong, positive, attractive "personality" which affects others with whom he comes in contact.

I do not consider it necessary to go into details here regarding this phase of "holding the thought," for as I have said, the average student is already familiar with the rules regarding the same. In a nutshell, however, I will say that each

individual is largely the result of the thoughts he has manifested and the feelings which he has harboured. Therefore, the rule is to manifest and exercise the faculties you would develop, and inhibit or refrain from manifesting the ones you would restrain or control. Again, to restrain an undesirable faculty, develop and exercise its opposite -- kill out the negatives by developing the positives. The mind produces thought; and yet it tends to grow from the particular portion of its own product which you may choose to feed to it -- for it not only creates thought, but also feeds upon it. So, finally, let it produce the best kind of thought for you, and then throw that back into the hopper, for it will use it to grind out more of the same kind and grow strong in so doing. That is the whole thing in a nutshell.

The second phase of aura development (as above classified), however, is not likely to be familiar to the average student for the reason that it is not known outside of advanced occult circles, and very little has been allowed to be taught regarding it. But the very reticence regarding it is a proof of its importance, and I strongly advise my students to give to it the attention and practice that its importance merits. The practice

thereof, however, is extremely simple, and the principle of the practice, moreover, is based solely upon the facts of the relation of colour and mental states, as shown in the astral auric colours, as fully explained in the preceding chapters of this book.

In order to intelligently practice the development of the aura by means of flooding or charging it with the vibrations of psychic colours, it is first necessary that the student be thoroughly familiar with the scale of colours related to each set of mental states or emotional feelings. This scale and its key are found in a number of places in the preceding chapters.

The student should turn back the pages of this book and then carefully reread and restudy every word which has been said about the relation of mental states and auric colours. He should know the mental correspondence of the shades of red, yellow and blue so thoroughly that the thought of one will bring the idea of the other. He should be able to think of the corresponding group of colours the moment he thinks of any particular mental state. He should be thoroughly familiar with the physical, mental and spiritual effect of

any of the colours, and should, moreover, test himself psychically for the individual effects of certain colours upon himself.

He should enter into this study with interest and earnestness, and then by keeping his eyes and ears open, he will perceive interesting facts concerning the subject on every side in his daily work and life. He will perceive many proofs of the principle and will soon amass a stock of experiences illustrating each colour and its corresponding mental state. He will be richly repaid for the work of such study, which, in fact, will soon grow to be more like pleasure than like work.

Having mastered this phase of the subject, the student should give himself a thorough, honest, self-examination and mental analysis. He should write down a chart of his strong points and his weak ones. He should check off the traits which should be developed and those which should be restrained. He should determine whether he needs development along physical, mental and spiritual lines, and in what degree. Having made this chart of himself, he should then apply the principles of charging the aura with the colour

vibrations indicated by his self diagnosis and prescription.

The last stage is quite simple, once one has acquired the general idea behind it. It consists simply in forming as clear a mental image as possible of the colour or colours desired and then projecting the vibrations into the aura by the simple effort of the will. This does not mean that one needs to clench the fist or frown the brow in willing. Willing, in the occult sense, may be said to consist of a command, leaving the rest to the mechanism of the will and mind. Take away the obstacle of doubt and fear -- then the Royal Command performs the work of setting the will into operation. This, by the way, is an important occult secret of wide application -- try to master its all-important significance.

The mental imaging of colours may be materially aided by concentration upon physical material of the right colour. By concentrating the attention and vision upon a red flower, for instance, or upon a bit of green leaf in another instance, one may be able to form a clear, positive mental image of that particular colour. This accompanied by the willing and demand that the vibrations of

this colour shall charge the aura will be found to accomplish the result. Have something around you showing the desirable colours, and your attention will almost instinctively take up the impression thereof, even though you may be thinking or doing something else. Live as much as possible in the idea and presence of the desirable colour, and you will get the habit of setting up the mental image and vibration thereof. A little practice and experience will soon give you the idea and enable you to get the best results. Patience, perseverance and sustained earnest interest -- that is the key of success.

Chapter VIII: The Protective Aura

Among the very oldest of the teachings of occultism, we find instructions regarding the building up and maintenance of the protective aura of the individual, whereby he renders himself immune to undesirable physical, mental, psychic or spiritual influences. So important is this teaching that it is to be regretted that there has not been more said on the subject by some of the writers of recent years. The trouble with many of these recent writers is that they seem to wish to close their eyes to the unpleasant facts of life, and to gaze only upon the pleasant ones. But this is a mistake, for ignorance has never been a virtue, and to shut one's eyes to unpleasant facts does not always result in destroying them. I consider any teaching unfinished and inadequate which does not include instruction along protective lines.

Physical auric protection consists in charging the aura with vital magnetism and colour, which will tend to ward off not only the physical contagion of ill persons, but, what is often still more important, the contagion of their mind and feelings.

The student who has really studied the preceding chapters will at once realise that this protection is afforded by filling the aura with the vibrations of health and physical strength, by means of the mental imaging of the life-preserving reds, and the exercise of the mind in the direction of thought of strength and power. These two things will tend to greatly increase the resistive aura of anyone, and enable him to throw off disease influences which affect others.

The aura of the successful physician and healer, in the presence of disease, will invariably show the presence of the bright, positive red in the aura, accompanied by the mental vibrations of strength, power and confidence, and the absence of fear. This in connection with the auric circle, which shall be described presently, will be of great value to healers, physicians, nurses, etc., as well as to those who are brought into intimate contact with sick persons.

Of practically the same degree of importance is the charging of the aura with the vibrations of mental protection, viz, the vibrations of orange, yellow and similar colours. These are the colours

of intellect, you will remember, and when the aura is charged and flooded with them it acts as a protection against the efforts of others to convince one against his will by sophistical arguments, plausible reasoning, fallacious illustrations, etc. It gives to one a sort of mental illumination, quickening the perceptive faculties and brightening up the reasoning and judging powers, and, finally, giving a sharp edge to the powers of repartee and answer.

If you will assume the right positive mental attitude, and will flood your aura with the vibrations of the mental orange-yellow, the mental efforts of other persons will rebound from your aura, or, to use another figure of speech, will slip from it like water from the back of the proverbial duck. It is well to carry the mental image of your head being surrounded by a golden aura or halo at such times -- this will be found especially efficacious as a protective helmet when you are assaulted by the intellect or arguments of others.

And, again, there is a third form of protective aura, namely protection of one's emotional nature -- and this is highly important when one

remembers how frequently we are moved to action by our emotions, rather than by our intellect or reason. To guard one's emotions is to guard one's very inmost soul, so to speak. If we can protect our feeling and emotional side, we will be able to use our reasoning powers and intellect far more effectively, as all know by experience.

What colour should we use in this form of auric protection? Can anyone be in doubt here if he has read the preceding chapters? What is the emotional protective colour? -- why, blue, of course. Blue controls this part of the mind or soul, and by raising ourselves into the vibrations of positive blue, we leave behind us the lower emotions and feelings and are transported into the higher realms of the soul where these low vibrations and influences cannot follow us. In the same way, the blue coloured aura will act as an armour to protect us from the contagion of the low passions and feelings of others.

If you are subjected to evil influences or contagion of those harbouring low emotions and desires, you will do well to acquire the art of flooding your aura with the positive blue tints.

Make a study of bright, clear blues, and you will instinctively select the one best suited for your needs. Nature gives us this instinctive knowledge, if we will but seek for it, and then apply it when found. The aura of great moral teachers, great priests and preachers, advanced occultists, in fact all men of lofty ideals working among those lower on the moral scale, are always found to be charged with a beautiful, clear blue which acts as a protection to them when they are unduly exposed to moral or emotional contagion. Ignorance of the occult laws has caused the downfall of many a great moral teacher, who could have protected himself in this way, in times of strong attack of low vibrations, had he but known the truth. The individual who knows this law, and who applies it, is rendered absolutely immune from evil contagion on the emotional plane of being.

THE GREAT AURIC CIRCLE

But no occult instruction on this subject would be complete without a reference to the great auric circle of protection, which is a shelter to the soul, mind and body against outside psychic influences directed consciously or unconsciously against the individual. In these days of widespread though

imperfect knowledge of psychic phenomena, it is especially important that one should be informed as to this great shield of protection. Omitting all reference to the philosophy underlying it, it may be said that this auric circle is formed by making the mental image, accompanied by the demand of will, of the aura being surrounded by a great band of pure clear white light. A little perseverance will enable you to create this on the astral plane, and though (unless you have the astral vision) you cannot see it actually, yet you will actually feel its protective presence so that you will know that it is there guarding you.

This white auric circle will be an effective and infallible armour against all forms of psychic attack or influence, no matter from whom it may emanate, or whether directed consciously or unconsciously. It is a perfect and absolute protection, and the knowledge of its protective power should be sufficient to drive fear from the heart of all who have dreaded psychic influence, "malicious animal magnetism" (so-called), or anything else of the kind, by whatever name known. It is also a protection against psychic vampirism, or draining of magnetic strength.

The auric circle is, of course, really egg-shaped, or oval, for it fringes the aura as the shell cases the egg. See yourself, mentally, as surrounded by this great white auric circle of protection, and let the idea sink into your consciousness. Realise its power over the influences from outside, and rejoice in the immunity it gives you.

The auric circle, however, will admit any outside impressions that you really desire to come to you, while shutting out the others. That is, with this exception, that if your inner soul recognises that some of these desired influences and impressions are apt to harm you (though your reason and feeling know it not) then will such impressions be denied admittance. For the white light is the radiation of spirit, which is higher than ordinary mind, emotion or body and is master of all. And its power, even though we can but imperfectly represent it even mentally, is such that before its energy, and in its presence, in the aura, all lower vibrations are neutralised and disintegrated.

The highest and deepest occult teaching is that the white light must never be used for purpose of attack or personal gain, but that it may properly be used by anyone, at any time, to protect

against outside psychic influences against which the soul protests. It is the armour of the soul, and may well be employed whenever or wherever the need arises.

Throughout the pages of this little book have been scattered crumbs of teaching other than those concerning the aura alone. Those for whom these are intended will recognise and appropriate them -- the others will not see them, and will pass them by. One attracts his own to him. Much seed must fall on waste places in order that here and there a grain will find lodgement in rich soil awaiting its coming. True occult knowledge is practical power and strength. Beware of prostituting the higher teachings for selfish ends and ignoble purposes. To guard and preserve your own will is right; to seek to impose your will upon that of another is wrong. Passive resistance is often the strongest form of resistance -- this is quite different from non-resistance.

The Astral Worlds

CHAPTER 1 THE SEVEN PLANES

Every student of occultism, from the humblest beginner to the most advanced pupil, has a full realisation of the wonders of that strange plane of being known as The Astral World. The beginner, of course, has not the privilege of actually viewing life on this plane, except, perhaps, in exceptional cases, or under extraordinary circumstances. But even he finds constant reference to the subject in the treatise his studies, and soon discovers that this particular plane is the scene and field of some very strange phenomena.

As he advances, and learns more of the occult laws and principles, he develops still greater interest in the subject. And, when he reaches the stage in which he is able to actually sense (by astral vision) on this plane, he finds that a new world of experience has opened out before him.

The oldest occult teachings, as well as the latest, inform the student that there are Seven Planes of Being.

The lowest of these planes is that which is known as the Material Plane.

Second in order is that which is known as the Plane of Forces.

The third is that which is known as the Astral Plane. The fourth is that which is known as the Mental Plane.

Above these four planes are three higher planes, known to occultists, but which have no names that can be understood by those dwelling only on the lower planes, and which are incapable of explanation to those on the lower planes. I shall refer to some of these higher planes, in this little book, as we proceed, but shall make no attempt to describe them for the reason just given. Our subject for the present consideration is merely the Astral Plane, and we shall find sufficient interesting facts in considering the phenomena of that plane without attempting to penetrate the veils of those still higher.

It should be mentioned at this point, that each of the Seven Planes has seven sub-planes; and that each of these sub-planes has its own seven subdivisions; and so on to the seventh degree of subdivision. So, you see, there is a most minute classification in the occult teachings.

The student of occultism, at the beginning, usually experiences difficulty in forming a clear conception of the meaning of the word "plane" as used in the occult teachings. Consulting the dictionary, he is apt to get the idea of a plane as one of a series of straight layers -- - one part of a great strata -- - above and below which are other layers or strata. It usually is quite difficult for the occult teacher to eradicate this erroneous idea from the mind of his pupils, and to substitute the correct concept.

This error arises from thinking of these planes of being as composed of matter, or material substance, which, of course, is incorrect. When it is remembered that even the densest form of matter itself is composed of vibrations of energy (as recognised by modern science), and that the

Forces of Nature are but manifestations of vibrations of energy, one begins to find the key. Instead of the planes rising one above the other in the scale of the fineness of matter, they are graded according to their respective degrees of vibration of energy. In short, they are planes of vibrations of energy, and not planes of matter at all. Matter is simply the lowest degree of vibrations of energy, that is all.

The second common source of error, on the part of the beginner in occultism, is that of picturing the planes as lying one above the other in space. This conception, of course, naturally follows upon the error of thinking of the planes as a series of layers or strata of fine matter; but it also often persists even after the student has grasped the idea that the planes are grades vibration, rather than of matter. But, finally, the student is impressed with the idea that the planes are not "layers" or "strata" at all. The planes do not lie one above the other, in space. They have not spatial distinction or degree.

They interpenetrate each other in the same point of space. A single point of space may have its

manifestations of each and all of the seven planes of being.

Some of the old occultists sought to explain this condition of things to their students in the words of a very celebrated ancient teacher, who originated the aphorism: "A plane of being is not a place, but a state of being." No words can give a better explanation of, or aid, to, the correct mental conception of the idea to a "plane" in the occult sense of the term.

To those students who may find it difficult to form the idea of a number of manifestations, each having its own rate of vibration, occupying the same point of space at the same time, I would say that a little consideration of the phenomena of the physical world will perhaps serve as an aid in the matter. For instance, every student of physics knows that a single point of space may contain vibrations of heat, light of many shades, magnetism, electricity, X rays, etc., etc., each manifesting its own rate of vibration, and yet not interfering with the others.

Every beam of sunlight contains many different colours, each with its own rate of vibration, and

yet none crowding out the others. By the proper laboratory apparatus each kind of light may be separated from the others, and the ray thus split up. The difference in the colours arise simply from the different rate of etheric vibrations.

Again it is possible to send many telegrams along the same wire, at the same time, by using senders and receivers of different vibratory "keynotes." The same thing has its corresponding analogy in the case of wireless telegraphy. So, you see, even on the physical planes we find many forms of vibratory manifestation occupying the same point of space at the same time.

The Material Plane, with which we are all familiar, has, of course, its seven sub-planes, and likewise it's seven-times-seven series of subdivisions, as have all the seven planes. At first we are apt to think that we are perfectly familiar with every form of matter, but this is far from being the case, for we are familiar with only a few forms. The occult teachings show us that on certain of the fixed stars, and some of the planets of our own chain, there are forms and kinds of matter as much lower in vibration than the densest form of matter known to us, as these dense forms are

lower than the highest ultra-gaseous forms of matter recognised by us. And, on the other hand, the same teachings inform us that there are in existence, in other worlds, and even (to an extent) in our own, forms and kinds of matter as much higher than these highest forms of ultra-gaseous matter known to us, as the said known forms are higher than the densest form of matter now known to us. This is a startling statement, but every advance occultist knows it to be true.

Physical science formally classified matter as follows: (1) solids; (2) liquids; (3) gaseous. But modern science has found many forms of matter far more tenuous and rarer than even the finest gas. It now calls this 4th class "ultra-gaseous matter." But occultist know that beyond this 4th sub-plane of matter which science is just now discovering, there lie three other, and still finer, sub-planes, of which science at present has no conception.

Next higher in the scale of manifested being, we find what is known as the Plane of Forces, of which very little is known outside of occult science, although, of later years, physical science

has been breaking into this field. In the next 20 years physical science will proceed further in this direction. The research into radioactivity is leaning toward further knowledge regarding this plane of manifestation.

On the Plane of Forces, we find the seven sub-planes, and likewise the seven-times-seven subdivision. They are forces far below the scale of the ordinary forces of Nature known to man. And, likewise, there are great series of Nature's Finer Forces at the other end of the scale, of which ordinary man -- even the scientist -- knows nothing. It is these finer forces which account for many of the wonders of occult science. In particular, the fine force called "prana" or "vital force," plays an important part in all occult phenomena.

Next above the scale of the Plane of Forces, we find the great Astral Plane, the consideration of which is the purpose of this little book.

CHAPTER 2 ASTRAL REGIONS

In the occult teachings we find frequent references to what are called "the astral regions," and the inhabitants and phenomena of said regions. Like the term "plane," this term "region" has caused much misunderstanding. The old occultists used it in a loose sense, knowing that their pupils clearly understood the real significance. They did not care whether or not other persons understood. But the modern investigator, without the benefit of a teacher, often finds himself confused by this mention of "regions" of the Astral Plane, and frequently finds himself thinking of them in the sense of the "heavens and hells" of the old theology - as definite places in space. But these astral regions are nothing more than vibrational manifestations on the Astral Plane, which have no special reference to any set aside portion of space, and which manifestations may, and do, occur at almost any point of space. The astral regions occupy the same space as the material regions, neither interfering with the other.

The term "astral" is derived from the Greek word meaning "related to a star," and was originally

used in describing the heavens of the Greeks - the abodes of their gods. From this sense and usage the term widened in application, until it was employed to indicate what might be called the "ghost land" of the ancient people. This ghost land was believed to be inhabited by beings of an ethereal nature, not only disembodied spirits, but also angelic beings of a higher order.

The ancient occultists of Greece , and other Western lands, thus naturally fell into the custom of using the familiar term to indicate that which we know as the Astral Plane in modern occultism. Of course, the Oriental occultists had their own terms for this plane of manifestation, which terms were derived from old Sanskrit roots, and which were much older than the Greek terms. But, as the use of Sanskrit terms has a; tendency to confuse Western students, the best Oriental teachers, today, in teaching Western students, almost always use the old Greek occult terms.

At this point, I must answer a question which usually presents itself to the mind of the intelligent student at about this particular stage of the teaching. It is probably in the mind of the student who is reading these words, at this

particular moment. The question may be stated as follows: "How is it possible for anyone to speak intelligently of the phenomena of the Astral Plane, if that plane is on a higher vibratory scale than the physical senses. How can one visit, and perceive things on, the Astral Plane, without his body being dematerialised?"

This question is a natural and perfectly fair one, and evidences the inquiring mind which the true occultist always possesses. And no true occult teacher will hesitate for a moment in frankly answering it. For, remember this always, my students, the occult teaching is not based merely on the principles laid down as "gospel" by the old occultists. Respect, yes great respect is paid to these old teachings, of course, but every advanced occultist knows that he must actually experience the manifestation of occult phenomena before he can positively pronounce the same to be an occult truth. Such experience comes to every advanced occultist, when he reaches the necessary stage of development which alone renders such experience safe for him. Like the scientist, the true occultist learns by his own experience, built upon the recorded previous experience of others. To the advanced occultist

the phenomena of the Astral Plane is just as real-just as readily sensed-as is the phenomena of the material plane to those functioning upon it.

But, to answer the question: One does not have to disintegrate or dematerialise his physical body in order to visit or sense the Astral Plane and its phenomena.; There are two avenues of approach to the Astral Plane, as follows: (1) by the employment of the astral senses; and (2) by visiting in the so-called "astral body." Let us consider each of these avenues in turn.

By the term "the astral senses," occultists indicate that wonderful secondary set of senses, corresponding in office to the five physical senses, by means of which man is able to receive impressions on the Astral Plane.

Each of the physical senses of man has its astral counterpart, which functions on the astral plane just as the physical senses do upon the material plane. Thus every man has, in latency, the power of seeing, hearing, feeling, smelling, and tasting, on the astral plane, by means of these five astral senses. Nay more, as all advanced occultists know, man really has seven physical senses instead of five, though these additional two

senses are not sufficiently developed for use in the average person (though the occultist of fair attainment generally unfolds them into use). And even these two extra physical senses also have their astral counterparts.

In the cases of persons who, accidentally or through careful training, have developed the power of astral vision-perception through astral sight-the scenes of the Astral Plane are perceived just as clearly as are those of the material plane perceived by the physical sense of sight. The ordinary clairvoyant has flashes of this astral vision, as a rule, and is not able to sense astrally by an act of will. The trained occultist, on the other hand, is able to shift from one set of senses to another, by an act of will, whenever he wishes to do so. In fact, such occultists may function on both planes at the same time, in this way, if they so desire.

In cases of clairvoyance, or astral visioning, the occultist remains in his physical body, and senses the phenomena of the Astral Plane quite naturally or easily. It is not necessary for him even to enter into a trance condition, or any abnormal mental state or condition. And still less is it necessary for

him to leave his physical body in such cases. In the instance of the higher form of clairvoyance, he may even sense events both on the physical plane, as well as the astral planes, at a distance though, strictly speaking, this belongs to a somewhat different order of occult phenomena. To vision astrally, the occultist has merely to shift his sensory mechanism, just as the operator on the typewriter shifts from the small letter type to the capitals by a shift key. This, then, is the simplest and most common way of occult sensing on the Astral Plane. It is possible to many to whom the second method is impossible.

The second avenue of approach to the Astral Plane is that in which the individual leaves his physical body, and actually travels on the Astral Plane in his astral body. The astral body is composed of an ethereal substance of a very high degree of vibration. It is not mere matter, and yet is not mere force - it is composed of astral substance which resembles very fine matter, but which is far more tenuous than anything that is known as matter. Ordinarily the astral body can be sensed only by means of the astral vision, but under certain other conditions it takes on the semblance of a vapory form of matter, and is

perceptible to the ordinary physical senses as a "ghost" or "apparition," even when the person is in physical life.

The astral body is an exact counterpart of the physical body, but survives the latter by a number of years. It is not immortal, however, and finally disintegrates and is resolved into its original elements just as is the physical body.

The advanced occultist, in his astral body, is able to leave his physical body (which remains in a state of sleep or trance) and to visit at will on the Astral Plane, even at points in space far removed from his physical body.

He, however, is always connected with the physical body by a thin, cobweb-like, filament of ethereal substance, which extends or contracts as he travels away from, or toward, the sleeping physical body. If this filament is broken by an accident on the Astral Plane, his physical body "dies" and he is never able to return to it. Such accidents are rare, but occult history has records showing their occasional occurrence.

Many persons are able to travel in the astral body, during ordinary sleep, but usually have no recollection of the same upon reawakening.

The occultist, on the other hand, travels consciously, and with a purpose, and always is wide-awake on such journeys. He is as much at home on the Astral Plane as on the physical one.

And so, student, you see how the occult teaching regarding the Astral Plane has been obtained; and how such teaching has as firm a basis in actual experience as have those based upon physical observation, experiment, and experience. Moreover, every occultist may verify the teaching for himself - in fact actually does so.

CHAPTER 3 REALITY OF THE ASTRAL

It is customary among occultists to speak of the Astral Plane, simply as "the Astral," as for instance "out in the Astral;" "visiting the Astral;" "phenomena of the Astral;" "inhabitants of the Astral," etc., etc. The student may as well familiarise himself with this use of the term "the Astral," in order to understand, and be understood by, others interested in occult study. Accordingly, I shall from now on use this term, "the Astral," as indicating the Astral Regions-the Astral Plane-without further explanation.

One of the hardest things for the elementary student to realise is that the Astral is just as real, abiding, and fixed as is the material world. Just as steam is actually as real as water, or even as ice, so is the Astral just as real as the world of the physical senses. For that matter, if we could see our world of matter placed under a sufficiently strong magnifying glass, we should perceive it not as a great body of solid fixed matter, but rather as an aggregation of an infinite number of the tiniest particles themselves built into atoms; these built into molecules; and these built into solid masses.

The space between the ions of the material atom is as comparatively great as the space between the planets of our solar system. And every ion, atom and molecule is in constant and intense motion. Under a glass of sufficient power, there would seem to be nothing solid in the material world. If the magnifying glass were to be raised to an infinite power, even the ions would melt into seething nothingness, and there would be nothing left but the ether which has no weight and which is imperceptible to the senses even when aided by the strongest instruments of the laboratory. So you see, the solidity of things is merely relative and comparative. The vibration of substance on the Astral is higher than those of the material plane; but even the Astral vibrations are far slower than those of the next higher plane, and so on.

To the traveller on the Astral the scenery, and everything connected therewith, seems as solid as the most solid material does to the physical eye. It really is just as solid as is the astral body in which you visit it, for that matter. As for reality, the Astral is just as real as is the material, in every respect.

The Forces of Nature are not perceptible to the physical eye, except as manifesting through matter - but they are very real as all of us know by experience. You cannot see electricity, but when you receive its shock you realise its reality. You 'cannot see the force of gravity, but you become painfully aware of its reality when it drops an apple on your head; or causes you to fall suddenly when you make a misstep on the curb of the street. In fact, it is realised by all advanced occultists, that if there really can be said to be any degrees in reality between things, the balance is in favour of the finer forms of substance and forces, and against the less fine.

So, student, never permit yourself to think of the Astral as something comparatively unreal, or as only relatively existent. I, of course, am not speaking of Reality in the metaphysical sense of the term, for in such sense the entire manifested universe, including all of its planes, is unreal as compared to the One Reality. And, again, do not permit yourself to think of the astral senses as being one whit less real, reliable and important than those of the physical body. Each class of sense perception has its own proper field in which

it is king. Each is master in its own realm. And there should be no attempt to draw distinctions of reality between them. At the last, they are all but the mechanism of consciousness, or "awareness," each adapted to the peculiar requirements of its environment.

One may travel from one region of the Astral to another, by simply an act of will which raises the vibration of the astral body, without it moving a point in space. Again, one may travel in space from one point to another on the Astral, in cases where these points have some relation to points on the material plane.

As an instance of this latter form of travel, I would say that one may travel in the Astral from Berlin to Bombay - in but the twinkle of an eye, as regards time, - by merely wishing or willing to do so. Yes! time and space have their manifestation on the Astral. But, nevertheless, certain Astral manifestations, on its seven-times-seven sub-planes, may be, and likely are, present THERE in, at, and on, the exact point of space which you are occupying at this moment on the material plane - and this very moment of time, NOW!

If you have the knowledge and power, you, without leaving your seat, may traverse all of these sub-planes, one after the other, witnessing their scenery and inhabitants, their phenomena and activity, and then return to the material plane—all in a moment of time, and without changing a single point in space. Or, if you prefer, you may travel to any of these sub-planes of the Astral, at your point of space, and then travel in space on the Astral to some other place on that sub-plane; and then have the choice of returning either the same way by which you came, or else descending to the material plane and travelling on it, in your astral body, back to where your physical body is resting. Read over these last two paragraphs, until you get the idea clearly fixed in your mind, for by so doing you will be able to comprehend more easily that which I shall have to say to you in the following chapters of this book. In travelling on the Astral, one meets with many strange inhabitants of that wonderful realm of Nature - some pleasant and others unpleasant. Some of these inhabitants have passed on from the material plane, while others have never dwelt there, these latter forms being natives of the Astral and peculiar to itself.

In my personal class instruction, I have found it advantageous to my students for me to describe the phenomena of the Astral to them in my lectures, in the form of the story of a trip in the Astral, rather than as a dry, technical description. In such lectures, I assume that the students are present on the Astral with me, and that I am acting as their guide. In this way, a much clearer conception of the subject seems to be gained by them. After careful consideration, I have decided to follow this same plan - in part, at least - in some of the following chapters. I need scarcely add that the descriptions given are based upon the actual experiences of advanced occultists, including myself, and are not dogmatic statements of theory, conjectures, or speculations of mere "book occultists." Every fact herein stated may be verified by the experience of any advanced occultist.

CHAPTER 4 PASSING THE BORDER

I do not deem it advisable to enter into a description of the technical details attendant upon the process of passing out of the physical body into the astral body of finer substance. Any description of this kind, even though it be but merely a suggestion of the facts, might give an untrained person at least a hint of the process, which might lead him to experiment, and which might bring upon him very undesirable results. I shall pass over this stage, for the reasons stated, which will meet with the approval of every advanced occultist and careful student of occultism. * * Now, student, you find yourself outside of your physical form or body, and clad in your astral form alone. You probably think that I am joking with you, for as you glance at your body you find that it appears not different from your ordinary one. Even your clothing is the same, to the most minute detail - this occurs through perfectly natural laws on the Astral plane, which I cannot take time to explain at this time. You realise, however, that you are indeed out of the physical body, when you turn your head and perceive your own physical form, as well as mine, seemingly sunk in sleep in the arm

chairs in which we seated ourselves a few moments ago.

Looking a little closer, you will see that your astral form; as well as mine, is connected with its physical counterpart by a tiny, thin, tenuous filament of ethereal substance, resembling a rope of shining spider-web silk. This filament is capable of expansion, and contraction, and enables you to move about freely.

Now concentrate your attention as you have been taught to do, and will that your vibrations increase in rate, but in perfect harmony with mine, so that you will keep in my company instead of moving on to other sub-planes or sub-visions, parting with my company. You would not find it exactly safe or pleasant to leave my presence, until you have learned to pilot yourself in these strange waters.

You will find yourself with me in a strange atmosphere, although you have not moved an inch in space. Behind you, so to speak, you perceive dimly the room in which we were just living; and ahead of you, so to speak, you perceive strange flashes and streaks of

phosphorescent light of different hues and tints. These are the vibrations and waves of force, for you are now passing through the Plane of Forces. That vivid, bluish streak is the passage of some electric current - probably a wireless message flashing through space. Back of you, on my table, you see the magnetic ore, or lodestone, paperweight, which always lies there. But now you see the peculiar phosphorescence around its poles, which is not visible on the material plane. You also notice a peculiar faint vibratory glow around every physical object-this is the force of atomic and molecular attraction, etc. Still fainter, you find a peculiar radiance permeating the entire atmosphere - this is the outward sign of the force of gravitation. These things are all very interesting, and if you were a learned physicist, or great physical scientist, you could scarcely be dragged from this plane, so interesting would be the study of force made visible. But, as you are not such a person, you will see more interesting sights ahead of you. Now, you feel your life force vibrating at a higher rate, and realise that the sense of weight seems to be dropping from you. You feel as light as a feather, and feel as though you could move without an effort. Well, you may begin to walk. Yes, "walk," I said! You are still on

earth, and the floor of the room is still there under your feet. Let us walk through the wall of the room, and out into the street. Don't be afraid, step through the wall as if it were made of fog. There, you see how easy it is. Odd thing, really stepping through a brick and stone wall, isn't it? But it's still more odd when you stop to consider that as we moved the wall really passed through our thin substance, instead of the latter passing through the wall-that's the real secret of it.

Now let us walk down the street. Step out just as if you were in the flesh - stop a moment! there you let that man walk right through you! And he never even saw you! Do you realise that we are ghosts? Just as much a ghost as was Hamlet's father, except that his physical body was moldering in the ground, while ours are asleep awaiting our turn to them. There! that dog saw you. And that horse vaguely feels your presence! See how nervous he is! Animals possess very keen psychic senses, compared to those of man. But cease thinking of yourself, and look closely at the persons passing by you. You notice that each one is surrounded by an egg-shaped aura extending on all sides of him to the distance of about two or three feet. Do you notice the

kaleidoscopic play of blending colours in the aura? Notice the difference in the shades and tints of these colours, and also observe the predominance of special colours in each case! You know what these colours mean, for I have instructed you regarding them in my teaching on "The Human Aura, and Astral Colours."

Notice that beautiful spiritual blue around that woman's head! And see that ugly muddy red around that man passing her! Here comes an intellectual giant - see that beautiful golden yellow around his head, like a nimbus! But I don't exactly like that shade of red around his body - and.. there is too marked an absence of blue in his aura! He lacks harmonious development.

Do you notice those great clouds of semiluminous substance, which are slowly floating along? -notice how the colours vary in them. Those are clouds of thought vibrations, representing the composite thought of a multitude of people. Also notice how each body of thought is drawing to itself little fragments of similar thought forms and energy. You see here the tendency of thought forces to attract others of their kind - how like the proverbial birds of a

feather, they flock together - how thoughts come home, bringing their friends with them - how each man creates his own thought atmosphere.

Speaking of atmospheres, do you notice that each shop we pass has its own peculiar thought atmosphere? If you look into the houses on either side of the street, you will see that the same thing is true. The very street itself has its own atmosphere, created by the composite thought of those inhabiting and frequenting it. No! do not pass down that side street - its astral atmosphere is too depressing, and its colours too horrible and disgusting for you to witness just now - you might get discouraged and fly back to your physical body for relief. Look at those thought forms flying through the atmosphere! What a variety of form and colouring! Some most beautiful, the majority quite neutral in tint, and occasionally a fierce, fiery one tearing its way along toward its mark. Observe those whirling and swirling tiny cyclonic thought-forms as they are thrown off from that business house. Across the street, notice that great octopus monster of a thought form, with its great tentacles striving to wind around passing persons and draw them into that flashy dance-hall and dram-shop. A devilish

monster which we would do well to destroy. Turn your concentrated thought upon it, and will it out of existence - there, that's the right way; watch it sicken and shrivel! But alas! more of its kind will come forth from that place.

Here, will yourself up above the level of the housetops - you can do it easily, if you only realise that you can - there, I have helped you to do it this time, it's' quite easy when you once gain confidence. However, if you lose confidence, and grow afraid, down you will tumble to the ground, and will bruise your astral body.

From this height look down around you. You will see a great multitude of tiny candle like lights - each represents a human soul. Here or there you will see a few much brighter lights, and far apart you will see some that shine like a brilliant electric spark - these last are the auric symbols of an advanced soul. "Let your light so shine-"
Behold the radiance emerging from that humble house of religious worship, and contrast it with the unpleasant auric atmosphere of that magnificent church structure next door to it - can you not read the story of spirituality and the lack of it in the cases of these churches?

But these sights, interesting though they be, and as useful as -they are in illustrating the lessons you have learned in the class, or from the manual, are far less in the scale than those which we shall witness in a moment. Come, take my hand. Our vibrations are raising. *** Come!

CHAPTER 5 SOME LOWER SUB-PLANES

NOW, student, we are entering the vibrations of the lower sub-planes of the Astral. You must nerve yourself to witness some unpleasant sights, but be not afraid for nothing can harm you here while I am with you. Were you alone here, lacking the knowledge of self-protection, you might find the experience very terrifying. But, even then, though you lacked the higher knowledge, if you would but maintain a positive mental state, and deny the power of the Astral inhabitants to harm you, you would still be safe. A firm mental attitude, and the assertion of your own immunity will act as a barrier through which these influences cannot penetrate.

Your first impression is that the material world is still around you, with all its scenes plainly visible. But, as you look you will find that there seems to be a peculiar veil between those scenes and the plane upon which you are temporarily dwelling. This veil, while at least semitransparent, nevertheless seems to have a peculiar appearance of resistant solidity and you find yourself instinctively realising that it would be a

barrier to the passage of the astral entities back to the material plane.

I now change our vibrations, for a moment, to those of a very unpleasant subdivision of the lowest sub-plane. This is the subdivision which the old occultists were wont to call "the Astral cemetery." We shall stay on this plane of vibrations but for a moment, for it furnishes a ghastly sight, and its atmosphere is most depressing. Now, hold tight to me, and press close up to me, for you will instinctively feel the need of protection. Gazing around you on all sides, you will see what appear to be the disintegrating forms of human beings, and even some animals. These forms seem to be floating in space. They seem real, and yet, some way, not real. You realise that they are not physical bodies, but still they bear too close a resemblance to physical corpses to be pleasant. Take one good look around you, for I shall change our vibrations in a moment. * * * There! we have left that scene behind us! But before proceeding further, we shall pause a moment and consider what we have just witnessed.

These disintegrating astral forms are what occultists know as the "astral shells." The astral shell is really an astral corpse, just as the physical body in the grave is the material corpse. For, as we shall presently see, the disembodied soul eventually leaves the Astral and moves on to what the occultists know as the mental or spiritual planes of being, which are symbolised by the race conception of "the heavens," of which all religions teach. When the soul so passes on, it leaves behind it the astral body it has inhabited while on the Astral. This astral body, or form, then begins to disintegrate, and in time disappears altogether, being resolved to its original elements. During this process, it dwells on this particular division of one of the lower subdivisions of the lowest Astral sub-plane. This particular division has no other purpose, and is separate and apart from the other subdivisions.

There is a great difference between the astral shells of different individuals, so far as is concerned the duration of the shells in this particular place of disintegration. For instance, the astral of a person of high spirituality and ideals will disintegrate very rapidly indeed, as its atoms have little or no cohesive attraction when

once it is discarded. But, on the other hand, the astral shell of a person of earthly ideals and material tendencies will hold together for a comparatively long time, so strong is the attractive force generated while the shell is occupied by its owner. Those astral bodies are "dead" and have no consciousness or intelligence, and as a rule cannot even be galvanised into appearing a life as can the class of astral forms known as the "spectres," or "shades," which belong to a slightly different category, and which we shall now glance at for a moment. * * *

There! gaze on the scene for a moment, before I change the vibrations again. * *

Our momentary glimpse of the subdivision of the Astral upon which the spectral forms abide, was not a pleasant one, but it is interesting because it explains some peculiar features of psychic or occult phenomena which is often misinterpreted. You noticed that instead of floating about in astral space, as did the shells which we saw a few moments back, these spectres acted like shadowy human beings in a dazed or dreamlike condition. You saw them walking dreamily about, without set object or purpose—a weird, unpleasant sight.

These spectres are really astral shells from which the souls have departed, but which have left in them sufficient power, arising from the former thought and will vibrations of their owners, to give them a temporary semblance of life and action. This power gradually wears away, and the shell then sinks to the subdivision which we saw a little further back. In the meantime, it dwells on this particular subdivision.

In the case of the soul with high ideals and spiritual aspirations, there are practically no material thought vibrations remaining to "galvanise" the astral body after the soul has withdrawn itself. Its higher nature has neutralised these lower, but strong, vibrations. But in the case of the soul retaining strong material thoughts and desires, the power is much stronger. In the latter class, even after the higher nature of the soul has drawn it upward, above the Astral, these lower mental vibrations may persist in the deserted astral form, and thus give to the latter a semblance of life and activity which, though a counterfeit, may manifest considerable power for a time.

The counterfeit power of these spectral forms steadily decreases, but in some cases it persists for a comparatively long time. As a rule, the power disappears in the way stated, but in certain other cases it is used up, as a spark is rendered bright by blowing upon it, by means of a psychic stimulus from persons living on the material plane. I am now alluding to the power generated in "circles," and through mediumistic persons, on the material plane or earth life. The psychic power so generated, coupled with the strong mental attraction set up between persons in earth life and the spectral form, may cause the latter to manifest itself to the former, either by mote or less complete materialisation, or by partial manifestation through the physical organism of the medium, or mediums, present.

In such a case, the spectre, reanimated and "galvanised" into seeming life by means of the psychic power of the medium, or those composing the psychic circle, will strive to manifest itself by speech, automatic writing, raps, or otherwise. But, at the best, its efforts will be feeble and faulty, and the persons witnessing the phenomena will always remember the same with the dim idea that "there was something wrong

about it" - something was found to be lacking. In some cases, the vibration of old memories will survive in the spectral form, which will enable it to answer questions fairly well, and to allude to past experiences. But even then, in these cases there will be a shadow of unreality which will impress the careful observer.

Remember, there are many other forms of "spirit return," partial or complete, but much that passes for the real phenomena is really but a manifestation of the presence of these spectral forms of whose real nature we have been made acquainted by our glimpse into their region of abode. Moreover, these entities (if they may be called by that name) borrow ideas and impressions from the minds of the mediums or persons in the circle, in addition to their own shadowy memories, and thus doubly become reflections or counterfeits.

These spectres have really no soul. The soul which formerly occupied the form has departed to a higher plane, and is in ignorance of the performance of its discarded shell. It is pathetic to witness cases where these counterfeit spectral form are accepted as the departed soul of the

individual, by those who loved him in earth life. A lack of knowledge of true occultism often permits of deplorable mistakes of this kind. The true occultist is never deceived in this manner. These spectres are no more "departed souls" or "spirits" than a galvanised physical corpse is the individual which once inhabited it, though the current may cause it to move its muscles and go through the motions of life. It remains a corpse and discarded shell - and that is just what the spectral form is, plus the remaining vibratory echoes of its old mental life.

CHAPTER 6 DISEMBODIED SOULS

You very naturally inquire: "But where are the disembodied souls, themselves? I expected to see them as soon as we crossed the border of the Astral!" Yes! that is the general expectation of the neophyte in occultism, when he gets his first glimpse into the Astral scenes. But, unless he happens to stumble at once upon certain sub-planes, he is apt to be disappointed. But, the better way is to let you learn the, story by viewing the various sub-planes, at the same time listening to my explanation of that which you witness on them.

You will notice that our vibrations are now changing, and growing more intense. We are now entering upon a very wonderful sub-plane, or rather, upon one of the subdivisions of such a plane. This region, I ask you to remember, is one the entry to which is strictly guarded by the law of the Astral, and watched over by certain very high spiritual influences. It is a sacred place. No one is admitted here as a visitor, unless he be of high spirituality and pure heart. Even a trained occultist, unless he possess these qualifications, finds it impossible to enter these vibrations.

This region is the resting place of the disembodied souls for some time after they have left the physical body. In it they dwell in peaceful slumber, until Nature performs certain work in preparing them for their new plane of life. This stage has been compared to the cocoon-stage, between the stage of the caterpillar and that of the butterfly, in which stage a complete transformation is effected, and the wings of the new life are developed to take the place of the old crawling form.

We are now on this particular sub-plane. Enter upon a contemplation of its wonders, with all reverence and love of all mankind. On all sides, stretching away as far as the eye can see, you perceive the slumbering forms of disembodied souls, each astral form resting in dreamless sleep. And, yet, even if you were not so informed, you would recognise that these forms are not dead, but are merely sleeping. There is none of the atmosphere of death or corpses about this region. Nothing depressing, you notice. Nothing but a sense of infinite calm and peace. Being spiritually developed yourself, you doubtless feel the presence of certain great spiritual entities -

though you see them not, because their vibrations are too high for you to see them even by astral vision - these are the great spiritual guardians of this realm, who protect the slumber of the souls at rest herein-the Great Watchers of the Sleeping Souls.

If you will watch carefully, you will notice here and there a movement indicating the awakening of some of these resting forms. A moment later the form disappears from the scene - it seemingly melts into nothingness. But it still is existent - its vibrations simply have changed, and it has moved on to another sub-plane, or division thereof, without having been aware of the scenes of this place. It has begun its real life after death. Let us move on, leaving this scene behind us, while I explain to you some of the phenomena of this period of existence of the disembodied soul. * * * Let us pause here, on the quiet sub plane, until the matter is made plain to you.

It is a common teaching of many religions that the disembodied soul enters at once upon its heaven or hell. The Roman Catholic Church, and some branches of Buddhism, however, teach of an intermediate state called Purgatory, or a

similar name. Some denominations of the Christian Church hold that all souls slumber in unconsciousness, until the call of the great trumpet of judgement Day, when all awaken from their long sleep and are judged and sent to the place of reward or punishment, as their cases may deserve. You see on the Astral some things which show you that all of these views have a basis in fact, and yet how imperfect are these conceptions of the theologies!

All occultists know, however, that nearly all of the original religious teachers had a very complete knowledge of the real facts of the Astral, and higher planes, and merely handed down to their followers such fragments of the truth as they thought could be assimilated at the time. All of the theological teachings regarding the Life after Death - heavens and hells - contain some truth, but none contain all the truth.

CHAPTER 7. SCENES OF THE ASTRAL.

We are now vibrating on a very low subdivision of the lowest sub-plane of the Astral. You are conscious of a very unpleasant feeling, and an almost physical repulsion to the atmosphere around you. Some very sensitive natures experience a feeling of being surrounded by a dense, sticky, foul, foggy atmosphere, through which they must almost force their way, when they visit these regions. It is akin to the feelings experienced by a high-minded spiritual person on the earth plane, if he happens to enter a place inhabited by persons of a lewd, vulgar, depraved nature and character - this magnified many degrees by reason of the astral laws.

It is no wonder that one of the old Egyptian writers, whose work survives on graven stone, said, some four thousand years ago: "What manner of foul region is this into which I have foolishly come? It is without water; without air; it is unfathomably deep; it has the darkness of the blackest night, when the sky is overcast with dense clouds, and no ray of light penetrates their curtain. Souls wander hopelessly and helplessly

about herein; in it there is no peace, no calm, no rest, no quiet of the heart or mind. It is an abomination and desolation. Woe is the soul that abideth herein!"

Looking around you, in the dim, ghastly light of this region, you perceive countless human forms, of the most repulsive appearance. Some of them are so low in the scale as to seem almost beast-like, rather than human. There are still lower forms on the subdivisions just below this one, but I shall spare you the disgusting sight. These creatures are disembodied souls, in the astral body, living on the low plane to which they descended when awakening from their very brief astral sleep.

If you will peer through the enveloping fog, you will become conscious of the presence of the material world as a sort of background. To you it appears detached, and removed in space, but to these creatures - these low souls - the two planes seem to be blended. To them, they appear actually to be abiding in the scenes and among the persons of the lowest phases of earth life. Even you find that you can see only the very low earth-scenes in the background - the higher

scenes appear blotted out with great smears, like a censored newspaper page in war times. To these poor souls there is no earth world except these scenes which accord with their old desires.

But while apparently living amid these old familiar and congenial low earth-scenes, these souls are really suffering the fate of Tantalus. For while they plainly see these scenes, and all that is going on in them, they cannot otherwise participate in the revels and debaucheries which they perceive plainly - they can SEE only - as for the rest they participate only vicariously. This renders the place a veritable hell for them, for they are constantly tantalised and tormented by sights of scenes in which they cannot participate. They can exercise simply "the lust of the eye," which is but as a thorn in the flesh to them. On all sides, on earth- life, they see their kind (in the flesh) eating, drinking, gambling, engaging in all forms of debauchery and brutality - and while they eagerly cluster around, they cannot make their presence felt (under ordinary circumstances) nor can they participate in the scenes which they witness.

The lack of the physical body is indeed a very hell to them, under such circumstances. The astral atmosphere of low dram-shops, pool rooms, gambling halls, race tracks, "free-and-easies," brothels, "red- light" districts - and their more fashionable counterparts - are filled with these low astral forms of souls across the astral border. Occasionally, they are able to influence some earth companion, who is so saturated with liquor, or overcome by drugs, that he is physically open to such influences. When they so influence him, they strive to lead him into further degradation and debauchery, for, in so doing, they obtain a reflex gratification, as it were. But I shall not dwell upon this subject - it is too loathsome.

In some instances, the sojourn on this low astral sub-plane sets up such a strong desire for rebirth in the flesh, among similar scenes, that the poor soul eagerly presses forward toward reincarnation on a similar low plane. In other cases, I am glad to say, the experience so sickens and disgusts the poor soul that it experiences a revulsion and disgust for such things, in which case the current of its desires naturally carries it in the opposite direction, and it is given the opportunity to rise in the scale of the Astral, where its better

tendencies are encouraged, and a better rebirth finally results.

At the end, however, in nearly all cases "living-out" results in "out- living," and even the lowest rises in time. Some few souls, however, sink so low as to be incapable of rising, and they meet the final fate (not of damnation) of annihilation. Even in these hells of the astral, however, the degraded souls are "punished not for their sins, but by them" as an old writer once forcibly stated it.

But this particular scene is not the only one on this sub-plane of the Astral - it has many counterparts. I cannot take time to show them all to you, or to describe them in detail. I can illustrate the idea, however, by stating that close to the scene you have just witnessed, is another in which the actors are those miserly, money-loving souls, who have sold all their better nature for the mess of pottage of worldly gain. The punishment, by the sin rather than for it, is similar to that of the low souls in the preceding scene. They are tormented by the sight, but are tantalised by not being able to participate. The result is practically similar to that mentioned in

the last case - some find desire increased, and others find disgust and nausea and thus seek the way to higher things.

There are hundreds of similar regions on the lower Astral, some of which are much higher, however, than those we have just considered. All of them serve as a Purgatory, or place of the burning-out of desires of a low kind - not the burning of material flames, but by the fire of the desire itself, as we have seen. This idea of burning away, or purging, of the low desires, is found to permeate nearly all religions, and has its basis in the facts of the Astral.

Changing our vibrations, and mounting to higher sub-planes, we pass rapidly from scene to scene. You appear astonished to notice that many of these scenes seem to be set to scenery, like a great theatre. You notice with wonder the artificial nature of this astral scenery, and wonder at the fact that the people on these scenes seem to regard this scenery as natural and real, instead of make-believe. It all seems very shadowy and imperfect to you, but very real to them. The secret is that the scenery is the creation of the minds of those taking part in the scenes, and

those who have preceded them on this plane. It is all make-believe - a mirage, so to speak - but very real to those taking part in the scenes.

It is not the purpose of this little book to describe the chemistry of the Astral by means of which it is possible for the mind to build up scenery, etc., from the astral substance. To the advanced occultist, who has studied deeply the occult chemistry, the matter is as simple as is the formation of ice from water, which in turn was once steam - and at the same time as wonderful. The traveller on the Astral always will bear witness to the wonders of that plane, the scenery of which is all built up in this way, though he may not be able to explain the chemistry of its formation.

In this way, on the various higher planes of the Astral, including some of the comparatively lower planes, we find beautiful mountains and valleys, rivers and lakes, cities, towns, villages and country land - in fact, all forms of scenery known in earth life. We also see buildings of all kinds, and all varieties of household utensils, implements, furniture, etc. All are built from the astral substance by means of the imaginative

minds of the dwellers on those planes. To the visitor they seem most unreal - one can actually see through them, and on all sides of them at one time, as in the case of a transparent crystal. But to the dwellers on the Astral they are as solid and real as are their material counterparts - and no doubt regarding their solidity ever enters the mind of the Astral inhabitant.

And what is the purpose of all this theatrical make-believe of the Astral you well ask. You will see in a moment, when I give you the key that unlocks the secret doors of the Astral life and its meaning.

CHAPTER 8 LIFE AND WORK ON THE ASTRAL

What I have just said regarding the nature of the astral scenery must not be taken as indicating that the Astral, itself, is merely imaginary or unreal in any sense. Nor is the substance of which the scenery is composed any less real than the substance of which the material world is composed. On the material plane, substance manifests as matter; while on the astral plane it manifests in a finer form of "stuff" or material. Again, on the material plane, the material, or matter, is shaped by the physical forces of nature, or, perhaps, by the mind of man using the original material in order to build "artificial" structures or forms.

On the Astral, on the other hand, the astral material is not thrown into shape by physical forces, but is shaped and formed only by the thought and imaginative power of the minds of those inhabiting that plane. But these shapes, forms and structures of the astral material are not to be thought of as existing merely in the mind of the astral dwellers. They have an independent existence of their own, being

composed of astral material, though shaped, formed and built up directly by the mind-power of the astral dwellers, instead of by the physical forces of nature. The astral scenery, etc., survives the passing away of the mind which built it up, and disintegrates only after the passage of considerable time, just as do the material things on the earth plane. As for the power of the imagination of man, do not be deceived for a moment for this is one of the most efficient powers in nature, and operates strongly even on the material plane, though on the Astral its power is more easily recognised by the senses. To the dwellers on the Astral, their scenery, buildings, etc., are as solid as are those of the material plane to the dwellers thereupon. Passing through the various sub-planes, and their divisions, on the Astral you notice a great variety of scenery, and a great difference in the character and occupations of the inhabitants. But, you notice one general characteristic underlying all of the differences, namely, the fact that all of these persons (astral dwellers) seem to be filled with an intense earnestness, and manifest a degree of concentration which gives to them an appearance of being preoccupied. This, often, to such an extent that they seem to be oblivious to our

presence and passage through their midst, unless we address them directly. Again, everyone seems to be busy, even when their tasks are those of sport or play.

The key to the occupation and pursuits of the dwellers on the Astral is found in the principle that the life of the soul on the comparatively higher divisions of the Astral consists in a working out of the intellectual desires, and ordinary tendencies, tastes, likes, and aspirations which they were unable to manifest fully in earth's life. I do not mean the low sensual desires, or purely animal tastes, but rather the "ambitions" and similar forms of desire or strong inclinations. Many of these inclinations may be very creditable and praiseworthy, rather than otherwise, but they are all concerned with physical manifestations, rather than with spiritual unfoldment and evolution in the strict sense of these terms. The higher planes are those in which the spiritual forces bud and flower, and bear fruit - the Astral, even on its highest planes, is the scene of the living-out, and working-out, of earthly intellectual and similar ambitions and aspirations.

The higher the plane of the Astral world, the less are the old earth scenes in evidence, even in the shape of the dim background we saw as we progressed on our journey. As we mounted on the scale, these old earth scenes grew very dim, and where we are standing now, on the fourth sub-plane, they are practically out of sight. This particular sub-plane is not particularly elevating, but nevertheless is interesting to the student.

As we pass from scene to scene, we see the "happy hunting grounds" of the American Indians, thickly settled with these old aborigines who have been dwelling there for quite a period of time. They are busy, and happy hunting their astral buffaloes, and other game (all artificially created by their imagination, from the astral substance, and having no real existence as living, feeling animals). A little further on, we witness similar forms of the "Spirit-land" of other primitive people, in some of which the disembodied warriors fight and conquer great hosts of artificial foes, and then have great feasts according to their old customs.

Valhalla is here, as well as the other imaginary Paradises of the old races of men. But their

inhabitants are dwindling in number, being caught up in the current bearing them on to reincarnation. But, note this, that while there is nothing elevating in the pursuits followed in these scenes, there is nothing degrading or lowering, from a strictly spiritual point of view. But, there is in evidence always a living-out, and wearing-out, of the old desires of this kind, to make room for higher ones all tends toward spiritual evolution.

Raising our vibrations rapidly, and passing over many degrees of scenes of this kind, we find ourselves on a considerably higher plane. Here we see men engaged in what would be called "useful work" in earth life. But they are performing it not as labour, but rather as a joyous recreation. Observing closely, you will see that the work is all of an inventive and constructive nature. The men and women are perfecting that in which their interest was engaged while on earth life. They are improving on their work, and are filled with the joy of creation. They remind one forcibly of Kipling's mention of the future state when: ". . . no one shall work for money, and no one shall work for fame; but each for the joy of the working." On some of these subdivisions. we see the artist

busily at work, turning out wonderful masterpieces; also musicians creating great compositions, of which they had vainly dreamt while in earth life. The architect builds great structures the inventor discovers great things. And all are filled with the joy of work, and the ecstasy of creative imagination.

But, make not the mistake, student, of regarding this as merely play, or as possibly a form of reward for will-done world work, though, of course, both of these elements play their part in the general working of the Law. The main thing to remember is that in this work on the Astral, there is an actual mental advance and progress.

Moreover, in many cases, here on these very planes of the Astral there is being built the mould from which will actually pour great inventive and creative achievements, on the material plane, in the future incarnations of these souls now doing work on this plane. The Astral is the great pattern shop of the world. Its patterns are reproduced in matter when the soul revisits the earth scenes. Many a work of art, musical composition, great piece of literature, or great invention, has been but a reproduction of an Astral pattern. This will

help to explain the feeling common to all great performers of creative, imaginative or intellectual work-the strange feeling that their work is but a completion of something at which they had previously wrought - a rediscovery, as it were.

Again, in this work-play of the Astral, the soul is always at work using up old ideas, aspirations, etc., and discarding them finally. In this way real progress is made, for after all even earth-life is seen to be largely a matter of "living-out and out-living" of mounting higher on the steps of each mistake and each failure. In the work of the Astral many old ideas are worked out and discarded; many old longings exhausted and discarded; many old ambitions manifested and then left behind on the trail. There is a certain "burning up, and burning out" of old mental material, and a place made for new and better material in the new earth life. Often, in this way, on the Astral there is accomplished as much in the direction of improvement and progress, as would be possible only in quite a number of earth lives. Life on the Astral is very earnest and intense-the vibrations are much higher than on the material plane.

Bearing this principle in mind, these Astral scenes which you are now witnessing take on a great and new meaning. You recognise them as very important schoolrooms in the great school of life. Work is being done here that can not be accomplished elsewhere. Everything has its meaning. There is no wasted effort, or useless activity in the universe, no matter what the careless observer may say to the contrary. The Astral is no joke of the universe - it is one of its great, real workshops and laboratories of the soul. It has its distinct place in the work of spiritual unfoldment and evolution.

CHAPTER 9 HIGHER PLANES AND BEYOND

Raising our vibrations a little, we now enter upon the great second sub-plane of the Astral, with its seven subdivisions and its many minor divisions and regions. Almost before I tell you, you will feel the religious atmosphere pervading this region. For this is the plane upon which the religious aspirations and emotions find full power of expression. On this sub-plane are many souls who have spent sore time on the other sub-planes of the Astral, doing their work there and then passing on to these scenes in order to manifest this part of their natures.

But, I wish to call your attention to the occult distinction between "spirituality" and "religion." Spirituality is the recognition of the divine spark within the soul, and the unfoldment of the same into consciousness; while religion, in the occult sense, consists of observance of certain forms of worship, rites, ceremonies, etc., the holding to certain forms of theology, and the manifestation of what may be called the religious emotions. The religious instinct is deeply implanted in the hearts of men, and may be called the steppingstone

toward true spirituality - but it is not spirituality itself. In its higher forms, it is a beautiful thing, but in its lower ones it leads to narrowness and bigotry - but it is a necessary step on the Path, and all must mount it in order to reach higher things.

This second sub-plane of the Astral is filled with a multitude of souls each of whom is endeavouring to manifest and express his own particular shade of religious conception. It may be said to contain all the heavens that have ever been dreamed of in theology, and taught in the churches—each filled with devotees of the various creeds. Each of the great religions has its own particular region, in which its disciples gather, worship, and rejoice. In each region the religious soul finds "just what he had expected" and hoped to find on "the other shore." Some remain content in their own place, while others growing dissatisfied drift toward some sub-region, or group, which comes nearer to their newly awakened conception of truth.

In passing rapidly through these regions, you will find that each has its own particular environment in exact accordance with the beliefs of the persons inhabiting it. Some have the appearance

of a plain, old-fashioned meeting house, on an immense scale; while others ., resemble a gigantic cathedral, filled with gorgeous decorations and paraphernalia, and echoing with the sound of glorious litanies and other ritualistic forms of worship. Each has I its officiating priests or preachers, according to its regulations. You see at a glance that the environment, scenery, buildings, decorations, etc., are built up from the astral substance by the imaginative power of the minds of those congregating at each point. All the stage-setting and properties are found fully in evidence (I say this in all seriousness, and with no attempt to be frivolous or flippant) - you may even see the golden crowns, harps, and stiff haloes, in some cases, and hear the sound of "the eternal chant of praise."

I regret to be compelled to call your attention to the regions of some lower forms of religion, in which there is a background picture of a burning hell, at which the devotees gaze with satisfaction, feeling the joy of heaven intensified by the sight of the suffering souls in hell. It is a satisfaction to tell you that the suffering souls, and their hell, are but fictitious things created by the imagination from the astral substance - a mere

stage setting as it were. Dante's Inferno has its adequate counterparts on the Astral Plane.

I ask you, particularly to gaze upon this most horrible scene before us. A large severely furnished edifice is shown, with seated congregation wearing stern, hard, cruel faces. They gaze toward the top of a smoking bottomless pit, from which rises a sort of great, endless chain, each link having a huge sharp hook upon which is impaled a doomed soul. This soul is supposed to rise to the top of the pit once in a thousand years, and as each appears it is heard to cry in mournful accents "How long - how long?" To this agonised question, a deep stern voice is heard replying "Forever! Forever!" I am glad to tell you that this congregation is dwindling, many evolving to higher conceptions, and practically no new recruits arriving from the earth-plane to fill the depleting ranks. In time, this congregation will disappear entirely, and the ghastly stage scenery and properties will gradually dissolve into astral dust and fade from sight forever.

All forms of religion, high and low, oriental and occidental, ancient and modern, are represented on this plane. Each has its own particular abode.

It would delight the heart of a student of comparative religion to visit these scenes. There are some beautiful and inspiring scenes and regions on this plane, filled with advanced souls and beautiful characters. But, alas! there are some repulsive ones also. It is marvellous, in viewing these scenes, to realise how many forms human religion and theology has taken in its evolution. Every form of deity has its region, with its worshippers. It is interesting to visit the scenes once filled with the worshippers of the most ancient religions. Many have only a handful of worshippers remaining on this plane; while in some cases, the worshippers have entirely disappeared, and the astral scenery of the region, its temples and shrines, are crumbling away and disappearing just as have the old temples disappeared on the material plane.

On the highest of the sub-planes of the Astral we find many regions inhabited by the philosophers, scientists, metaphysicians, and higher theologians of the race - those who used their intellectual power in striving to solve the Riddle of the Universe, and to peer Behind the Veil, by the use of intellect alone. High and low are met with here. There are as many schools of philosophy and

metaphysics here, as there were religious sects on the plane below. Some are pitifully weak, crude and childish in their conceptions - others have advanced so far that they seem like demigods of intellect. But even this is not true "spirituality," any more than is the religious formalism and dogmas of the plane below. All has its place, however, and everything is evolving and unfolding.

It is interesting to note then on this plane, and the one below, are to be found groups of disembodied souls who persist in declaring that "there is no hereafter for the soul;" "the soul perishes with the body;" etc. These deluded souls believe that they are still on the material plane, in spite of appearances, and they have built up quite a good counterfeit earth-scenery to sustain them. They sneer and sniff at all talk of life outside of the physical body, and bang their astral tables with their astral fists, to prove how solid all real things are - they believe only that which is solid and "real." This, indeed, is the very irony of astral life.

You have noticed certain glorious forms on these regions, student, as we have passed through

these scenes, and I have promised to inform you as to their character. These were those highly evolved beings, once men like ourselves, who have voluntarily returned from higher spheres to teach and instruct along the lines of religion and philosophy, combining the best of both, and leading upward toward Truth those souls who have arrived at a possible understanding of these things. It is verily true, on the Astral as well as on the earth plane, that "when the pupil is ready, the Master appears:" The Astral has many, very many of these Elder Brothers of the Race, working diligently and earnestly for the uplift of those struggling on the Path.

I may say here, that an understanding of the nature of the various - regions of the Astral, and the scenes thereof, will throw light upon the fact that the reports of "the other side" given by disembodied souls at spiritualistic seances, etc., are so full of contradictions and discrepancies, no two seeming to agree. The secret is that each is telling the truth as he sees it in the Astral, without realising the nature of what they have seen, or the fact that it is, at the best, merely one aspect among millions of others. Contrast the varying "heavens" just mentioned, and see how

different the reports would be coming from some of their inhabitants. When the nature of astral phenomena is once understood, the difficulty vanishes, and each report is recognised as being an attempt to describe the Astral picture upon which the disembodied entity has gazed, believing it to be actual and real.

I wish here to tell you, student, some little about the planes higher than the Astral. These planes transcend adequate description. Enough to say, here, that each soul on the Astral, even the very lowest, finally sinks into an astral slumber when it has completed its work on that plane. Before passing on to rebirth, however, it awakens for a time upon one of the subdivisions of the next highest plane above the Astral. It may remain awake on this plane, in its appropriate subdivision, for merely a moment of time, or for many centuries even, depending upon its state of spiritual unfoldment. During this stay on these higher planes, the soul communes with the higher phase of itself - the divine fragment of Spirit - and is strengthened and invigorated thereby. In this period of communion, much dross of the nature is burnt out and dissolved into

nothingness, and the higher part of the nature is nourished and encouraged.

These higher planes of Being constitute the real "heaven world" of the soul. The more highly advanced the soul, the longer does it abide between incarnations on these planes. Just as the mind is developed and enabled to express its longings and ambitions, on the Astral, so is the higher portions of the soul strengthened and developed on these higher planes. The joy, happiness and spiritual blessedness of these higher planes are beyond ordinary words. So wonderful are they, that even long after the soul has been born again on earth, there will arise within it memories of its experiences upon those higher planes, and it will sigh for a return to them, as a dove sighs for its far-off home towards which its weary wings urge its flight. Once heard, the harmony of the heaven-world is never forgotten - its memories remain to strengthen us in moments of trial and sorrow.

These, then, are the real "heaven worlds" of the occult teachings - something far different from even the highest Astral planes. The reports of the mystics are based on experiences on these

planes, not upon those of the Astral. Your soul has truly informed you regarding the reality of the existence of these wonderful regions and scenes - it has not deceived you. Therefore, hold fast to the ideal and the vision - follow the gleam, follow the gleam !

CHAPTER 10 THE ASTRAL LIGHT

It must not be supposed for a moment that the Astral is simply a plane of Nature created for a place of temporary abode and development for souls which have passed out of the physical body - a mere stopping place between reincarnations. Important as are the planes of the Astral in the progress of the disembodied souls, they form but one phase of the activities of this great plane of Nature. Indeed, even eliminating the disembodied souls from the Astral, there would be enough strange and wonderful phenomena on that plane, as well as enough wonderful inhabitants and dwellers on some of its sub planes, to still render it the place and region of interest that it always has been to occultists. Before we finish our astral journey, and return to earth life, let us take a hasty glance at these wonderful phases of astral phenomena and life. Changing our vibrations, we find ourselves entering a strange region, the nature of which at first you fail to discern. Pausing a moment until your astral vision becomes attuned to the peculiar vibrations of this region, you find that you are becoming gradually aware of what may be called an immense picture gallery, spreading out in all directions, and

apparently bearing a direct relation to every point of space on the surface of the earth.

At first you find it difficult to decipher the meaning of this great array of pictures. The trouble arises from the fact that they are arranged not one after the other in sequence on a flat plane, but rather in sequence, one after another in a peculiar order which may be called the order of "X-ness in space," because it is neither the dimension of length, breadth, or depth-it is practically the order of the fourth dimension of space, which cannot be described in terms of ordinary spatial dimension. Again, you find, upon closely examining the pictures that they are very minute-practically microscopic in size-and require the use of the peculiar magnifying power of astral vision to bring them up to a size capable of being recognised by your faculty of visual recognition.

The astral vision, when developed, is capable of magnifying any object, material or astral, to an enormous degree - for instance, the trained occultist is able to perceive the whirling atoms and corpuscles of matter, by means of this peculiarity of astral vision. Likewise, he is able to

plainly perceive many fine vibrations of light which are invisible to the ordinary sight. In fact, the peculiar Astral Light which pervades this region is due to the power of the astral vision to receive and register these fine vibrations of light. Bring this power of magnifying into operation, you will see that each of the little points and details of the great world picture so spread before you in the Astral Light, is really a complete scene of a certain place on earth, at a certain period in the history of the earth. It resembles one of the small views in a series of moving pictures—a single view on the roll of film. It is fixed and not in motion, and yet we can move forward along the fourth dimension, and thus obtain a moving picture of the history of any point on the surface of the earth, or even combine the various points into a larger moving picture, in the same way. Let us prove this by actual experiment. Close your eyes for a moment, while we travel back in time (so to speak) along the series of these astral records - for, indeed, they travel back to the beginning of the history of the earth. Now open your eyes! Looking around you, you perceive the pictured representation of strange scenes filled with persons wearing a peculiar garb - but all is still, no life, no motion. Now, let us move forward

in time, at a much higher rate than that in which the astral views were registered. You now see flying before you the great movement of life on a certain point of space, in a far distant age. From birth to death you see the life of these strange people, all in the space of a few moments. Great battles are fought, and cities rise before your eyes, all in a great moving picture flying at a tremendous speed.

Now stop, and then let us move backward in time, still gazing at the moving pictures. You see a strange sight, like that of "reversing the film" in a moving picture. You see everything moving backward - cities crumbling into nothingness, men rising from their graves, and growing younger each second until they are finally born as babes - everything moving backward in time, instead of forward. You can thus witness any great historical event, or follow the career of any great personage from birth to death - or backward. You will notice, moreover, that everything is semitransparent, and that accordingly, you can see the picture of what is going on inside of buildings as well as outside of them. Nothing escapes the Astral Light Records. Nothing can be concealed from it.

You have gazed at the great World Picture in the Records of the Astral Light - the great Akashic Records, as we Hindus call it. In these records are to be found pictures of every single event, without exception, that has ever happened in the history of the earth - recorded just exactly as it really happened, moreover, the record being ultra-photographic and including the smallest detail. By travelling to a point in time, on the fourth dimension, you may begin at that point, and see a moving picture of the history of any part of the earth from that time on to the present. You may reverse the sequence by travelling backward, as we have seen. You may also travel in the Astral, on ordinary space dimensions, and thus see what happened simultaneously all over the earth, at any special moment of time, if you wish.

As a matter of strict truth, however, I must inform you that the real records of the past the great Akashic Records - really exist on a much higher plane than the Astral, and that which you have witnessed is but a reflection (practically perfect, however) of the original records.

It requires a high degree of occult development in order to perceive even this reflection in the Astral Light, and unaided by my own power you could not perceive these sights at this time. An ordinary clairvoyant, however, is often able to catch occasional glimpses of these astral pictures, and may thus describe fairly well the happenings of the past. In the same way, the psychometrist, given an object, may be able to give the past history of the object, including a description of the persons associated there with.

Moreover, in many cases, here on these very planes of the Astral there is being built the mould from which will actually pour great inventive and creative achievements, on the material plane, in the future incarnations of these souls now doing work on this plane. The Astral is the great pattern shop of the world. Its patterns are reproduced in matter when the soul revisits the earth scenes. Many a work of art, musical composition, great piece of literature, or great invention, has been but a reproduction of an Astral pattern.

This will help to explain the feeling common to all great performers of creative, imaginative or intellectual work - the strange feeling that their

work is but a completion of something at which they had previously wrought - a rediscovery, as it were.

Again, in this work-play of the Astral, the soul is always at work using up old ideas, aspirations, etc., and discarding them finally. In this way real progress is made, for after all even earth-life is seen to be largely a matter of "living-out and out-living" - of mounting higher on the steps of each mistake and each failure. In the work of the Astral many old ideas are worked out and discarded: many old longings exhausted and discarded; many old ambitions manifested and then left behind on the trail.

There is a certain "burning up, and burning out" of old mental material, and a place made for new and better material in the new earth life. Often, in this way, on the Astral there is accomplished as much in the direction of improvement and progress, as would be possible only in quite a number of earth-lives. Life on the Astral is very earnest and intense - the vibrations are much higher than on the material plane.

Bearing this principle in mind, these Astral scenes which you are now witnessing take on a great and new meaning. You recognise them as very important schoolrooms in the great school of life. Work is being done here that can not be accomplished elsewhere. Everything has its meaning. There is no waste effort, or useless activity in the universe, no matter what the careless observer may say to the contrary. The Astral is no joke of the universe - it is one of its great, real workshops and laboratories of the soul. It has its distinct place in the work of spiritual unfoldment and evolution.

CHAPTER 11. ASTRAL ENTITIES.

Without intending to go deeply into this subject - for the same is reserved for the sole teaching of the advanced pupil, and must not be carelessly spread before others - I think it well to call your attention to the fact that on certain planes of the Astral, there exist certain entities, or living beings, which never were human, and never will be, for they belong to an entirely different order of nature.

These strange entities are ordinarily invisible to human beings, but under certain conditions they may be sensed by the astral vision. Strictly speaking, these strange beings do not dwell upon the Astral at all - that is, not in the sense of the Astral as a part of space, or a place. We call them Astral entities simply because they become visible for the first time to man, when he is able to vision on the Astral, or by means of the Astral senses and for no other reason.

So far as place, or space, is concerned these entities or being dwell upon the earth, just as do the human beings. They vibrate differently from us, that is all. They are also usually of but a

microscopic size, and would be invisible to the human eye even if they vibrated on the same plane as do we. The astral vision not only senses their vibrations, under certain conditions, but also, under certain other conditions, it magnifies their forms into perceptible size.

Some of these astral entities are known as Nature Spirits, and inhabit streams, rocks, mountains, forests, etc. Their occasional appearance to persons of psychic temperament, or in whom a degree of astral vision has been awakened, has given rise to the numerous tales and legends in the folklore of all nations regarding a strange order of beings, to which various names have been given, as for instance: fairies, pixies, elves, brownies, peris, djinns, trolls, satyrs, fauns, kobolds, imps, goblins, little folk, tiny people, etc., etc., and similar names found in the mythologies and legends of all people. The old occultists called the earth entities of this class by the name of "gnomes;" the air entities as "sylphs;" the water beings as "undines;" and the fire, or ether, beings as "Salamanders."

This class of astral entities, as a rule, avoid the presence of man, and fly from places in which he

dwells - for instance they avoid large cities as men avoid a cemetery. They prefer the solitude of nature, and resent the onward march of men which drives them further and further into new regions. They do not object to the physical presence of man, so much as they do his mental vibrations which are plainly felt by them, and which are very distasteful to them.

A certain class of them are what may be called "good fellows," and these, once in a while, seem to find pleasure in helping and aiding human beings to whom they have formed an attachment. Many such cases are related in the folk lore of the older countries, but modern life has driven these friendly helpers from the scene, in most places.

Another class, now also very uncommon, seems to find delight in playing elfish, childish pranks, particularly in the nature of practical jokes upon peasants, etc. At spiritualistic seances, and similar places, these elfish pranks are sometimes in evidence.

The ancient magicians and wonder workers were often assisted by creatures of this class. And, even today in India, Persia, China, and other

Oriental lands, such assistance is not unknown; and many of the wonderful feats of these magicians are attributable only to such aid.

As a rule, as I have said, these creatures are not unfriendly to man, though they may play a prank with him occasionally, under some circumstances. They stem particularly apt to play tricks upon neophytes in psychic research, who seek to penetrate the Astral without proper instruction, and without taking the proper precautions. To such a one they may appear as hideous forms, monsters, etc., and thus drive him away from the plane in which their presence may become apparent to him.

However, they usually pay no attention to the advanced occultist, and either severely let him alone, or else flee his presence - though cases are not unknown, in the experience of the majority of advanced occultists, when some of these little folk seem anxious and willing to be of aid to the earnest, conscientious inquirer, who recognises them as a part of nature's great manifestation, and not as an "unnatural" creature, or vile Monstrosity.

ARTIFICIAL ENTITIES. In addition to the non human entities which are perceived by astral vision, or on the Astral plane - including a number of varieties and classes other than those mentioned by me, and to which I purposely have omitted reference for reasons which will be recognised as valid by all true occultists - there are to be found on the Astral or on the earth plane by means of astral vision, a great class of entities, or semi-entities, which occultists know as "artificial entities".

These artificial entities were not born in the natural manner, nor created by the ordinary creative forces of nature. They are the creations of the minds of men, and are really a highly concentrated class of thought-forms. They are not entities, in the strict sense of the term, having no life or vitality except that which they borrow from, or have been given by their creators. The student of occultism who has grasped the principle of the creation of thought-forms, will readily grasp the nature, power, and limitations of this class of dwellers in the Astral.

The majority of these artificial entities, or thought-forms, are created unconsciously by

persons who manifest strong desire-force, accompanied by definite mental pictures of that which they desire. But many have learned the art of creating them consciously, in an elementary form of magic, white or black. Much of the effect of thought-force, or mind-power, is due to the creation of these thought-forms. Strong wishes for good, as well as strong curses for evil, tend to manifest form and a semblance of vitality in the shape of these artificial entities. These entities, however, are under the law of thought-attraction, and go only where they are attracted. Moreover, they may be neutralised, and even destroyed, by positive thought properly directed in the way known to all advanced students along these lines.

Another, and quite a large, class of these artificial Astral entities, consist of thought-forms of supernatural (!) beings, sent out by the strong mental pictures, oft repeated, of the persons creating them - the creator usually being unconscious of the result. For instance, a strongly religious mother, who prays for the protective influence of the angels around and about her children, and whose strong religious imagination pictures these heavenly visitors as present by the

side of the children, frequently actually creates thought-forms of such angel guardians around her children, who are given a degree of life and mind vibrations from the soul of the mother. In this way, such guardian angels, so created, serve to protect the children and warn them from evil and against temptation. Many a pious mother has accomplished more than she realised by her prayers and earnest desires. The early fathers of the churches, occidental and oriental; were aware of this fact, and consequently bade their followers to use this form of prayer and thought; though they did not explain the true underlying reason. Even after the mother has passed on to higher planes, her loving memory may serve to keep alive these thought-form entities, and thus serve to guard her loved ones.

In a similar way, many "family ghosts" have been created and kept in being in the same way, by the constantly repeated tale and belief in their reality, on the part of generation after generation. In this class belong the celebrated historic ghosts who warn royal or noble families of approaching death or sorrow. The familiar family ghosts walking the walls of old castles on

certain anniversaries, are usually found to belong to this class (though not always so).

Many haunted houses are explained in this way, also the ghost may be "laid" by anyone familiar with the laws of thought-forms. It must be remembered that these artificial entities are of purely human creation, and obtain and their apparent and mind from the action of the thought-force of their creators. Repeated thought, and repeated belief, will serve to keep alive and to strengthen these entities otherwise they will disappear in time.

Many supernatural visitors, saints, semi-divine beings, etc., of all religions have been formed in this way, and, in many cases, are kept in being by the faith of the devotees of the church, chapel, or shrine. In many temples in oriental countries, there have been created, and kept alive for many centuries, the thought-form entities of the minor gods and saints, endowed in thought with great power of response to prayer, offering, and ceremonies. Those accepting the belief in these powers, are brought into harmony with its vibrations, and are effected thereby, for good or evil.

The power of the devils of savage races (some of whom practically are devil-worshippers, arise in the same way. Even in the early history of the western religions, we find many references to the appearance of the Devil, and of his evil work; witchcraft diabolical presence's, etc., all of which were created thought-form entities of this kind. Many of the effects of sorcery, black-magic, etc., were produced in this way - the element of belief, of course, adding greatly to the effect. The Voodoo practices of Africa, and later, of Martinique; and the Kahuna practices of Hawaii, are based on these same principles. The effect of "charms," etc., depend on the same laws, including the effect of faith.

Even certain forms of "spirits," so-called, of certain forms of spiritualistic seances arise from this principle, and have never been human beings, at all. An understanding of this principle will aid in the interpretation of many puzzling phases of psychic phenomena.

"SPIRIT RETURN." Nothing that I have said must be taken as denying the reality and validity of what the western world knows as "spirit return."

On the other hand, I am fully familiar with very many instances of the real return to earth-life of disembodied souls. But at the same time, I, as well as all other advanced occultists, are equally aware of the many chances of mistake in this class of psychic phenomena. Shades, and even astral shells, too often are mistaken for departed loved ones. Again, many apparently real "spirit forms" are nothing more or less than semi-vitalized thought-form artificial entities such as I have just Described.

Again, many mediums are really clairvoyant, and are able to unconsciously draw to some extent upon the Astral Records for their information regarding the past, instead of receiving the communication from a disembodied soul - in all honesty and in good faith, in many cases. Occultism does not deny the phenomena of modern western spiritualism - it merely seeks to explain its true nature, and to verify some of it while pointing out the real nature of others. It should be welcomed as an ally, by all true spiritualists.

ASTRAL VISION. It must not be supposed that the astral vision dawns suddenly upon anyone, in

full force. Rather is it a matter of slow gradual development in the majority of cases. Many persons possess it to a faint degree, and fail to develop it further, for want of proper instruction. Many persons have occasional flashes of it, and are entirely without it at other times. Many "feel" the astral vibrations, rather than seeing with the astral vision. Others, gain a degree of astral vision by means of crystal gazing, etc. That which is frequently referred to as "psychic sight," or "psychic sensing," is a form of astral visioning or sensing. Psychism is bound up with astral phenomena, in all cases.

In this little manual, I have sought to give you, in a few lines, the great underlying facts of the Astral Plane. I have crowded very much into a very small space, so that you will have to read and study my words very carefully, in order to get the full meaning. In fact, this is not a book to be read on and then laid aside - rather, it should be reread and restudied, until all the essence is extracted.

The glimpses of a number of the sub-planes of the Astral should give you a general, clear idea of many other scenes on that great plane.

Remember, these scenes are typical of those witnessed by any advanced occultist who is able to travel on those planes - as you, yourself, may verify when you are able to vision on these planes. They are underdrawn, rather than overdrawn. Some of the more startling and "sensational" scenes have been omitted altogether, as I have no desire to attract, or cater to, those seeking sensation - my work is for the earnest student, alone.

Use this manual as a key to unlock many mysteries not as a book to while away an idle hour. Do not have any "idle hours." Do not try to "kill time." Be an earnest, thoughtful, occultist, ever unfolding and evolving as you progress along The Path! Look Forward, not Backward! Look Upward, not Downward! Have Faith, not Fear! For, within your soul is a Spark of the Divine Flame, which cannot be extinguished!