

The Next Life

C.C. ZAIN

The Next Life

Course 20

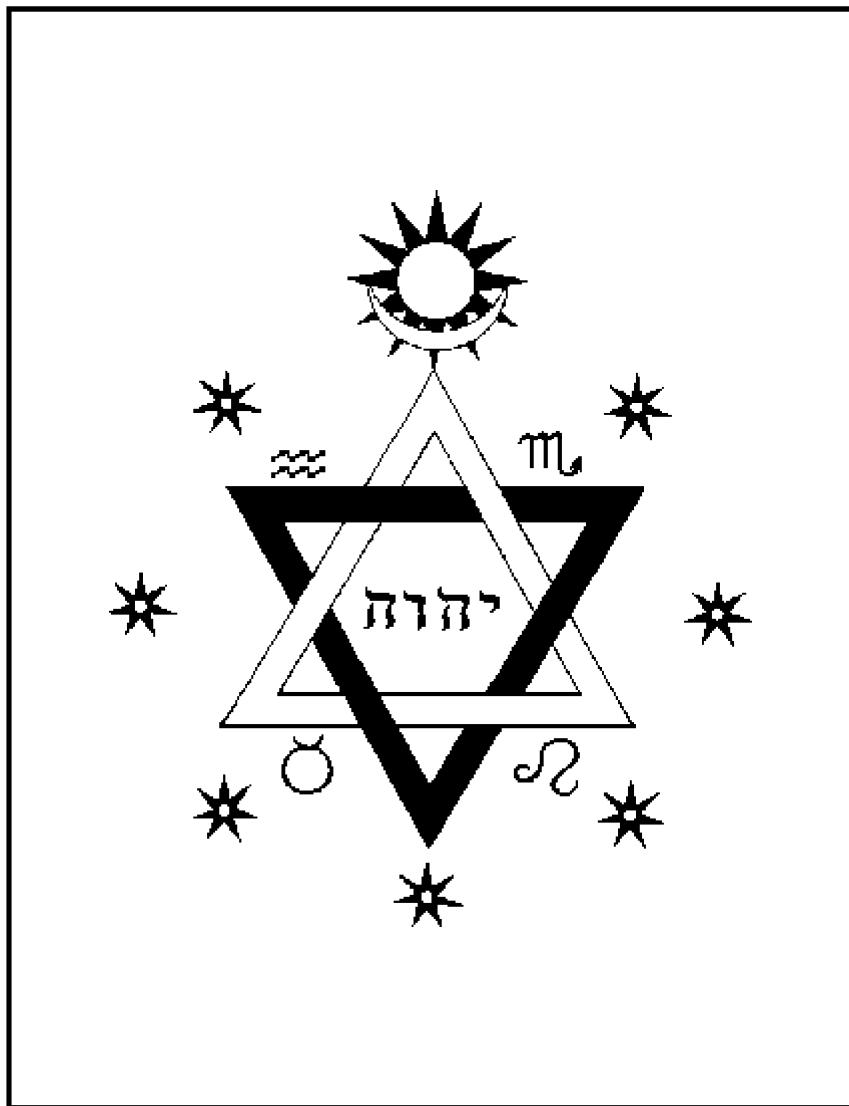
The Next Life

Student Manual

C.C. Zain

The material contained in this book was originally published as a set of serial lessons. They are part of the 210 lessons written by C. C. Zain and published under the auspices of the Brotherhood of Light. Together they represent the complete spiritual and occult teachings which comprise the Religion of the Stars. The 210 lessons are currently published as 21 volumes or courses of study covering all three branches of occultism; Astrology, Alchemy and Magic.

See the back of this book for more information on the 21 Brotherhood of Light courses by C. C. Zain.



Emblem of The Religion of the Stars

The emblem on the facing page symbolizes the philosophy and aspirations of all seekers of Divine Inspiration. The two interlaced trines signify the involution and evolution of the soul through the Cycle of Necessity. The downward pointing trine, dark in color, indicates the descent of the soul into material conditions for the purpose of gaining necessary experience. The upward pointing trine, light in color, indicates the ascent, or evolution of the soul, back to the realm of spirit after gaining experience in matter. Inside the interlaced trines is the word of Deity, JodHeVauHe, written in square formed Chaldean letters. Thus written, it signifies the belief that there is a Super Intelligence Who interpenetrates and exercises a guiding power over the whole universe. It sets forth the four universal principles through which this Super Intelligence always operates. The joined sun and moon at the top of the symbol indicate that spirituality may best be reached, and still further evolution in spiritual realms accomplished, through the marriage of a male and a female soul. The seven stars and the astrological symbols around the outside of the interlaced trines indicate the belief that astrological energies powerfully influence all life. Knowledge of these forces will enable the aspirant to avoid many misfortunes, as well as guide the development of personal talents, thereby successfully advancing spirituality while, at the same time, enabling the individual to contribute his or her utmost to universal welfare. See Course 12, Volume 2, *Natural Alchemy: Evolution of Religion*, by C. C. Zain, for an explanation of the origin and historical development of this symbol.

Instructions for Using This Manual

This course, The Next Life is the 7th of seven in The Brotherhood of Light series on Magic. In it you will find the serial lessons originally referred to as Serial Numbers 173-182.

Who Can Submit Final Exams:

All seekers may submit a final exam for this course. If you do not have the final exam please request one from The Light of Egypt website.

Studying:

This course consists of 10 lessons. At the back of the book beginning on page 159, are Study Questions which may be used as a guide in preparing for the open book final exam.

We suggest that you carefully read the study questions so you can identify the most important topic areas. Next read the lesson, concentrating on the study questions. Recording the answer to each study question is optional, depending on each persons study techniques. Please do not submit the study question answers for grading.

Taking the Final Exam:

The Final Exam consists of 25 essay questions. Each answer is worth 4 points. Please limit your answers to 25 words or less.

Be sure to neatly print all the information requested on the first page of your answer sheet(s). Include your name, and email address. After the final exam is graded by a Hermetician your graded exam will be returned to you along with your Award Manuscript. This is an open book examination.

Time Limits:

There are no time limits. The Light of Egypt suggests that you pass no more than one exam per month.

Suggestions:

Some of our students have brought to our attention that they like to 3 hole punch their courses, along with the study questions and final exams, and keep them in a notebook for easy reference.

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RELIGION should give instructions in optimum living. Optimum living embraces more than a few hilarious days, a few enjoyable weeks, or a few years of health and material prosperity which are followed by a long period of illness and misery. Optimum living gets the best out of life relative to its entire span. Considering the tremendous accumulation of scientific evidence that life persists after the dissolution of the physical, religion must embrace both life on earth and life beyond the tomb.

For living to best advantage after life on earth is done, man must know as much as possible about the innerplane realm, about its energies and properties. And, it is becoming increasingly evident that for him to live to best advantage while still in the physical form, he must know as much as possible about these innerplane energies.

University scientists have demonstrated extrasensory perception. Man's soul often acquires information, usually unknown to himself, upon which he acts successfully to adapt himself to future conditions he could not have perceived through his reason and physical senses. This extrasensory perception, through which all information must be acquired after he loses his physical body, is equally valuable during and after physical life.

University scientists have also demonstrated psychokinesis. As man will have no physical muscles, and as objects of the innerplane do not respond to gravitation or physical pressure of any kind; after leaving the physical, to move or build anything, or to go anywhere, man must exercise psychokinesis. While still on earth he often is able to bring psychokinesis into play to heal the sick and amazingly demonstrate other desirable physical conditions. Because of this, the use of psychokinesis on earth is equally as valuable as its use after earthly life is done.

On the innerplane there is no air, no moisture and no molecular vibrations which constitute heat. Thus after he leaves the physical he is not influenced by physical weather. He is markedly influenced by astrological vibrations, which constitute the innerplane weather. Though he may not be aware of it while on earth, the innerplane weather has as much or more influence over his life as the outerplane weather. Therefore, knowledge of how to forecast these astrological conditions and what precautionary actions should be taken relative to them, is equally important to man in the afterearth life as it is while he still occupies a physical form.

It seems inevitable that the Religion of the Stars shall become the world religion of the future because it includes all significant demonstrated facts of both the outerplane and the innerplane. Not that these are as yet all known, or that we expect a day to come when all of them will be known. But as fast as they are discovered and properly verified, if they are sufficiently important facts, they will be integrated into The Religion of the Stars.

Mankind is becoming too well educated to be guided either in religion or in its political views by blind belief in propaganda. More and more it is demanding demonstrated facts from those who advocate some economic or political system. And in due time it will demand demonstrated facts on which to base its religion. In 210 Brotherhood of Light lessons the writer has striven to set forth as many of such significant outerplane and innerplane facts, and

the logical inferences to be derived from them, as possible.

The writer believes The Religion of the Stars will be the world religion of the future not merely from the facts and logical inferences presented in these 210 lessons, but because these facts will be supplemented by additional facts as fast as they are discovered and verified. The Religion of the Stars is not a static religion. It will progress as fast as there is progress in demonstrable knowledge.

This writer is not so foolish to believe that what has already been published in the 210 Brotherhood of Light lessons is the last word, or that no errors have been made in them, or that new demonstrated facts may not make necessary some revision of the ideas there presented. He all too well remembers that when he went to college, the atom of each of the many chemical elements was indivisible, unchangeable and indestructible. Einstein had not yet published his Theory of Relativity. And four things, which since his youth have so greatly changed civilization, as yet had no existence: automobiles, airplanes, the cinema and the radio.

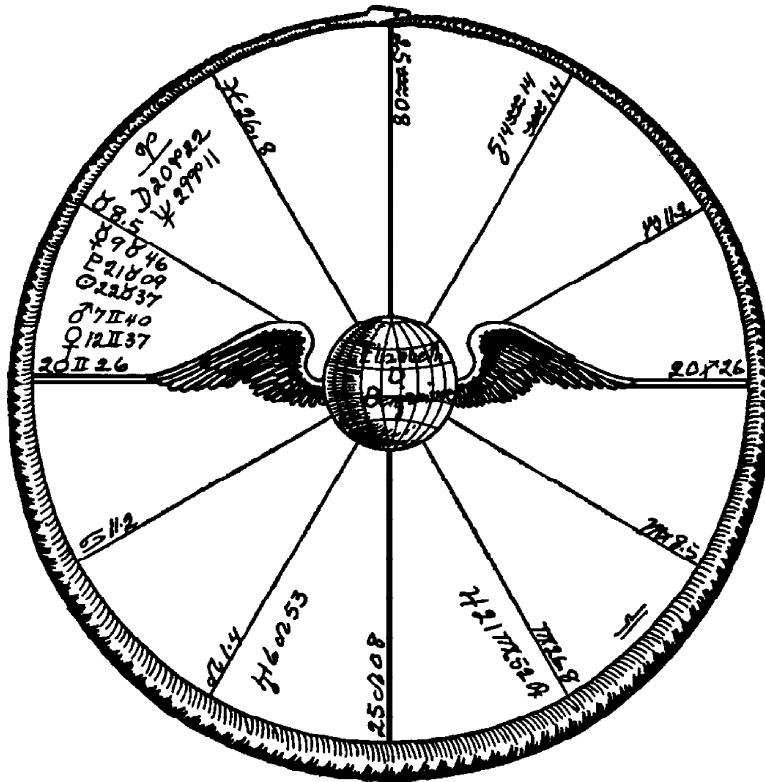
While he is still on this earth he will do all in his power to acquire new significant facts and revise The Brotherhood of Light lessons to include them. When he has passed to the next plane, undoubtedly new significant facts will be discovered that should be included in The Religion of the Stars. However, as orthodoxy will certainly try to get sufficient control to slant them into conformity with orthodox opinion, he believes the Brotherhood of Light lessons as he leaves them should remain unchanged.

It would be unethical for someone to insert opinions or discoveries in these lessons and not take both the credit and the blame for them. The writer does not want the credit for the ideas or the errors of some other person. He asks that the printed pages of each lesson be left as he has last revised it.

However, in reprinting, it is easy to increase any lesson to 36 or 40 or any multiple of four pages. He suggests, therefore, that any errors he has made, or new discoveries, or logical opinions derived from these discoveries, be set forth and elaborated in an appendix following the 32 pages of the lesson which it is thought should be thus amended. Before this is done, the writer of the appendix should submit what he has thus written to Light of Egypt and secure their approval. And his name should appear in the appendix as the author of such commentary.

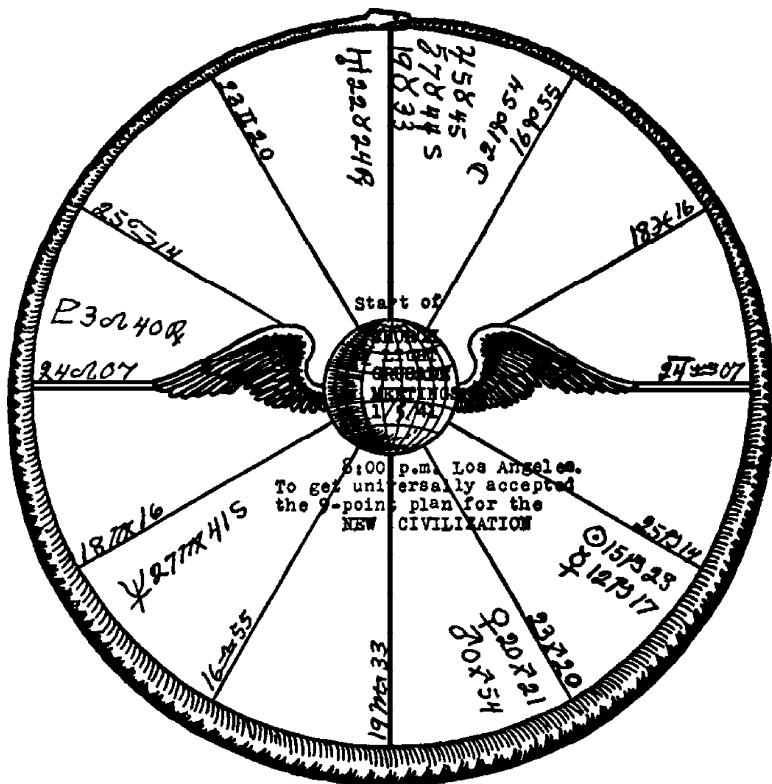
The author of the 210 Brotherhood of Light lessons desires that they be permanently retained as the Stellarian Beliefs as he has written them up to the date of his physical demise, and that subsequent amendments should be credited to the persons who make them.

C.C. Zain (Elbert Benjamine)
August, 1951

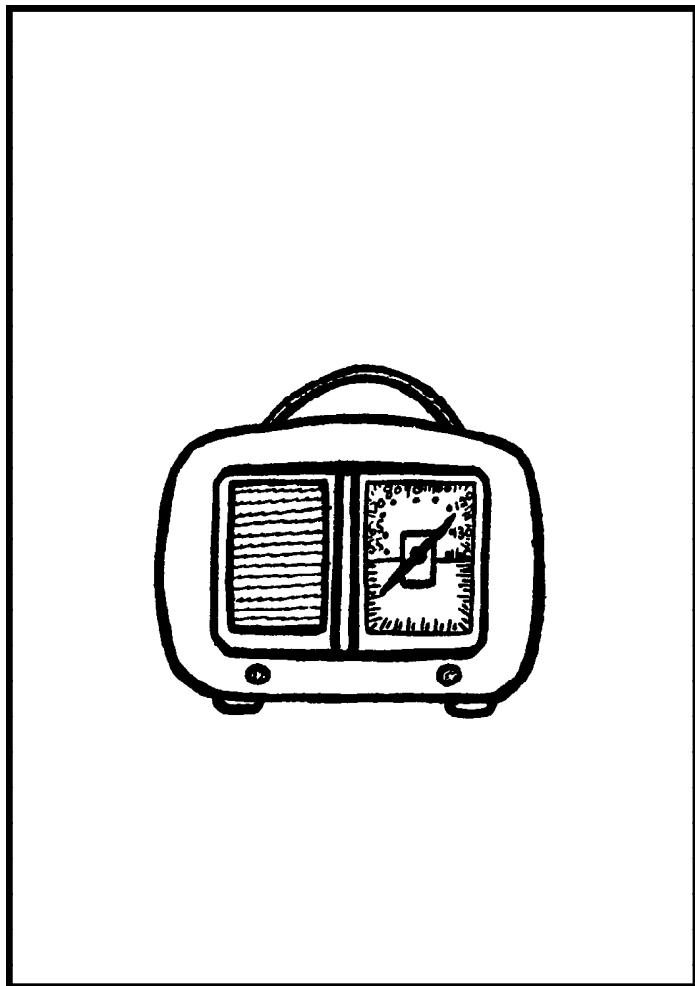


ELIZABETH D. BENJAMINE
May 13, 1874, 6:25 a.m. 120:30W. 41:30N.

- 1892, moved to Los Angeles: Sun semi-sextile Mercury r.
- 1919, Jan. 1, started working for B. of L.: Venus conjunction Uranus r.
- 1919. May 27, married Elbert Benjamine: Asc. sextile Jupiter p, Venus semi-square Jupiter r.
- 1930, first tour of U. S. for B. of L.: Venus in 3rd trine Moon r,
- 1932, Secretary-Treasurer Church of Light: Mercury conjunction Uranus p.
- 1933, second tour of U. S. for Church: Mercury conjunction Uranus p.
- 1937, May 13, started Church Building Fund: Sun sextile Sun r, Pluto p.
- 1941, highly successful lecture trip East: Sun sextile Jupiter p.



1. That men should be familiar with the facts of astrology.
2. That men should have freedom from want.
3. That men should be familiar with the facts of extra-sensory perception.
4. That men should have freedom from fear.
5. That men should be familiar with the facts of induced emotion.
6. That men should have freedom of expression.
7. That men should be familiar with the facts of directed thinking.
8. That men should have freedom of worship.
9. That men should adopt as the constant and dominant motives of their lives that they should Contribute Their Utmost to Universal Welfare.



Chapter 1 _____

Turning the Dial to the Inner-Planes

If the span of physical existence were the sum total of an individual's life, he would be warranted in making all his adjustments in living on the basis that death is the end. But with an overwhelming, and constantly accumulating amount of positive proof at hand that there is a continuation of life and conscious personality after the dissolution of the physical, his adjustments in living should all be made, not on the foundation of this one experience in the chain of his existence, but with reference to the requirements of the whole scope of his living.

If the squirrels lived ever so successfully throughout the summer months, made the fruitful period of the year a time of joy, and yet neglected every preparation for approaching winter, they would excite our admiration far less than they do. We know, in spite of warmer days, that winter with its dearth of food will overtake them; and we know, quite as certainly, that the winter of physical dissolution will overtake every human being.

Squirrels of the year have had no experience with winter, yet they have an instinctive apprehension of its approach, and how to prepare to survive it. And humanity the world over, both past and present—as witnessed by the universal belief in a life after death—has an instinctive knowledge that man survives the tomb. The same type of intelligence displayed by young birds, when unerringly they set out ahead of the older ones on long migratory flights, also informs man that there is a future life. These birds have never traveled the route before, nor are leaders with them who have. But something within assures them that there is a fairer region across the trackless stretches to the south, and obeying this impulse they set out and reach that welcome land.

The squirrels store up food; the birds migrate to more hospitable climes. Some animals grow a luxurious coat of fur long before the weather becomes really cold. Still others provide their bodies with excess fat and go to sleep, that they may use but a minimum of fuel, until returning spring makes available other forms of food. Such creatures have not been educated by materialistic philosophy to neglect their futures. The use of reason, working with incomplete or prejudiced data, has not convinced them of the folly of preparing for something that the materialist deems is but wishful thinking to survive. A certain condition is ahead. Winter will come to these creatures, and so-called death will come to man. This we know.

Many animals and countless plants make adequate preparation to survive approaching cold. And the man who is so short sighted that he makes no

preparations to adjust himself to other than the physical plane is just about on the level of intelligence of some house-flies who, because it is pleasant out of doors when they are born, fail to seek the warmth and shelter of an artificially heated room before the arrival of frost. For man is now no longer dependent upon instinct for a knowledge of the existence of a future life. Day by day proof accumulates as the result of the painstaking work of some of the world's greatest scientists. But it is no part of the present discussion to present that proof, some of which is set forth in Course 1, *Laws of Occultism*. Instead, the present work is devoted to describing the various conditions and circumstances of that life to come.

Sources Of Information

Abundant and convincing proof can be offered that there is a realm in which the human soul survives after the passing of the physical body. And there is ample proof at hand that souls, when they pass to this region, maintain their familiar characteristics and identities. But, up to the present time, all our information concerning the environments in that land and the activities of the souls there residing, comes to most people as hearsay evidence, and consequently by them may not be considered incontrovertible proof.

Tests have been devised by which it is possible for a discarnate soul to reveal his identity with certainty. But up to the present no tests have been devised by which it can be proven that there are gardens and lakes in that after land; or that a beloved friend who has passed to that region continues to occupy his time by attending schools devoted to science and philosophy. Our knowledge that there is a life beyond so-called death, and that the personality survives, is positive. But the conditions and circumstances of that life to come must reach mankind through those who have developed, or naturally possess, one of the three forms of what science now calls extra-sensory perception.

Extension of consciousness on the astral plane may occur to any extent represented by a complete gradation from ordinary reasoning by objective consciousness to the awareness and thinking on the astral plane by entities no longer having physical bodies. In what is called the Third and Second State of astral travel the electromagnetic energy has been very largely withdrawn from the physical body and converted into energies with a velocity greater than that of light, and used to sustain the very completely withdrawn astral body in its journeys on the inner-plane. In that state but a single elastic astral thread connects the individual with his physical body. This is one form of Intellectual ESP. And those using it are able to visit, in person, the realms where those who have passed from the physical world now abide. They are able to talk with departed loved ones, are able to view the surroundings where these live, and to observe something, in their brief visits, of the laws and types of life that are there to be found.

To those able to do this, such experiences are convincing first hand evidence. But to the world at large they are only credible to the extent faith is placed in the genuineness of the experiences and the veracity of their narrator. And even when both are beyond suspicion, there must always be taken into account the bias of the objective mind, which ever tends to warp what passes through it into conformity with its preconceptions.

Then there are those far more numerous individuals who naturally, or by cultivating it, have the senses of their souls so active that they are able, without leaving the physical body, to see, smell, hear, taste and feel the things of the inner world. Some of these, who have had proper training, use Intellectual ESP to extend their consciousness. Instead of becoming a receiving set,

the electrical energies of the nervous system radiate high-frequency vibrations which afford the senses and faculties of the unconscious mind the energies with which to perform this work. Feeling or hypersensitivity plays no more part in such examination of inner-plane conditions by the soul than it does in a similar examination on the physical plane, nor are the emotions more active.

Others who use ESP (extra-sensory perception) employ the Feeling type. They make use of the hypersensitivity of their nerves to tune in on the astral counterpart of the inner-plane person or environment to be examined. The nervous system, or some part of it, becomes a receiving set through which the electrical energies and astral energies closely associated with it pick up, radio fashion, the astral vibrations radiated by whatever is tuned in on. The individual then feels the condition of that which he has thus contacted.

Those who are thus able to use their Intellectual ESP or Feeling ESP to gain first hand evidence of inner-plane conditions find the evidence most convincing. But to the world at large such experiences are only credible to the extent faith is placed in the genuineness of the experiences and the veracity of their narrator. And even when both are beyond suspicion, in these experiences also there must always be taken into account the bias of the objective mind, which ever tends to warp what passes through it into conformity with its preconceptions.

The objective mind of the seer has a tendency to shut out the astral picture of what the soul perceives if that picture is contrary to its fixed opinions. And in bringing this picture through it may substitute in its stead something that to it is more acceptable. That is, even in clairvoyance, to some extent, the same process is at work which causes the puritanical individual in his dreams and reveries to substitute visions of a very different character for those which more adequately picture the fulfillment of his fundamental desires. Such a dreamer believes, until the psychoanalyst uncovers the real cause of some illness through analyzing these images, that he has no such thoughts or desires. But it is only that the very firmly entrenched idea in his objective mind will not permit something contrary to it to come through. To get through at all it must assume a dress acceptable to the objective opinions. And thus also in the use of extra-sensory perception. The faculties of the soul may perceive accurately, and the soul may make a correct report: but if some religious or other notion is strongly entrenched in the objective mind, this report of the soul senses is not permitted to come through until it is dressed in a manner pleasing to this religious conviction or other notion.

Finally, there are descriptions of the next life and its environment that come through spirit mediums from those actually occupying that land. Those who have passed through the tomb and live in that world should know something about it. We must not expect, however, that as soon as they get there they shall know all about the region. If a man dropped in on us from Mars, any immediate description he might make of the earth would be quite inadequate. If he landed in a city he might describe the vehicles and the buildings. If he alighted in a forest his description would be quite different. And no matter where he sojourned, it would take him considerable time and effort to learn enough about the very complex relations that exist in this world to make any coherent report to his fellows still residing on the planet Mars. Also the objective mind, and the influence of the sitters, have the tendency already described in relation to the use either of Intellectual ESP or Feeling ESP, to exercise a censorship over such messages as are permitted to come through.

When we consider this tendency of the objective mind to suppress and distort such information arising from the unconscious mind as does violence to stalwart objective opinions, we cannot but be amazed that the reports of the great seers and mediums are so consistent with each other. Swedenborg, considering the period in which he lived, and the powerful bias of his objective mind toward Christianity, was one of these great seers. Andrew Jackson Davis, sometimes called the founder of modern spiritualism, was another. One who relied upon mediumship to get reports and descriptions, whose works appeared immediately following World War I, and should be classed as great, is Rev. G. Vale Owen. And now, with World War II under way, another series entitled to be called great, the Betty Books, is being issued by Stewart Edward White.

But these descriptions of the next life, by whomsoever given, are merely the narration of what someone in that realm, or in this one, has observed. They are not what the physicists demand as proof. Proof, such as laboratory experimenters demand as to the detailed correctness of these descriptions, is not yet at hand.

Yet the urgencies of the present demand a science of the after life. We know there is an after life, and we desire to live out adequately our present phase of existence in such a manner that we shall be able to meet the demands of that future condition. If certain mental qualifications developed here will aid us more quickly to enter into a condition of joy and greater usefulness over there, we wish to know about it. If certain traits of character common to this life shall act as inhibiting agents presently in that newer land, we want to know about it now, so that we can take time by the forelock and substitute other and more beneficial traits and get them well established before the change is at hand. We want to know the details and requirements of the present life, and we want to know the details and the requirements of the future life, so that our daily effort may be directed toward a success that shall embrace something wider than this short earthly span.

And while the proof of all the details that the atheistic materialists demand is not yet at hand, I believe there is a body of personal experience now available that is of sufficient authenticity that it may be considered in its broader essentials quite reliable. That is, the reports of those who have traveled, while out of the physical body, in the homes of the so-called dead; the reports of a multitude of accomplished seers; and the communications from departed ones through the purest type of spirit mediums; all agree so well in the fundamentals of their descriptions, that we are fully warranted in accepting them as a basis for life's endeavor.

In this course, therefore, I shall try to give a picture of the next life, making it as precise and accurate as I can. And I shall endeavor to indicate the qualifications and attributes which when developed enable an individual to function joyfully and abundantly on the next plane.

In this account I shall draw very widely on my own personal experience; but reinforced by the similar experiences of many others who are qualified to speak with authority in such matters. But because such experiences of others also constitute personal, or hear-say evidence, no point is to be gained by citing the various persons whose reports substantiate experiences of my own. Rather than citing specific experiences, what I am attempting is to give a precise account of the next life according to the Hermetic Teachings and the experiences of the Brethren of Light.

Yet in setting forth this account I am well aware that the time willulti-

mately arrive when all I have said will be subjected to laboratory tests to determine its truth. For while just at present such mechanical tests have not been contrived, not only are they possible, but somewhat later, I am convinced, they will be at hand.

I have seen the contrivances on the inner-plane by which the velocities of the inner-plane can be stepped down to transmit their vibratory rates to the slower velocity electromagnetic waves. Already, in radio, we possess instruments that step down electromagnetic waves with a velocity approximately that of light, so that they communicate their vibratory rates to that slow velocity physical substance we call air, and thus enable us to hear sounds made thousands of miles distant.

In other words, just as radio waves of high velocity are made to communicate the programs they carry by means of a receiving set to the slow velocity air, so will the time come when the much higher velocity inner-plane vibrations will be made to communicate the programs they carry by means of a receiving set to the much slower velocity electromagnetic waves used in radio reception. Thus received they will be projected on a television screen, and still further stepped down by a radio receiving set to affect the much slower velocity air, so that what is happening on the inner-plane not only can be seen, but heard.

This apparatus utilizes the same principle to cause inner-plane vibratory rates to modulate the electromagnetic waves of radio, as radio waves now employ to vibrate the air in a loud speaker. The principle of the radio set is merely carried forward one more step. But until someone has sufficient ingenuity and interest in this problem actually to build such a super receiving set, all our information concerning the details of life after death, and of existence on the inner-plane, must come to us through that group of faculties which scientists now embrace in the term extra-sensory perception, usually abbreviated merely ESP.

As these phases of the matter have been given thorough discussion elsewhere, it would be redundant to give instructions in this course on cultivating extrasensory perception. It should be pointed out, however, that there are three quite distinct methods of acquiring information from the inner-plane. All three employ electromagnetic Boundary-Line energy to make the contact and bring the information through. All three at times give results which are quite reliable. But the dangers to the individual in using each are markedly different.

In mediumship, in which there is partial or complete control of the medium by some inner-plane entity, the dangers to the medium are so great that The Church of Light does not advise anyone to become a medium. The reasons for this attitude are given in Course 1, *Laws of Occultism*.

In Feeling ESP, in which hypersensitivity of the nervous system is cultivated to the end of picking up with the electrical energies flowing over it the vibratory rates radiated by people and things on the inner-plane, or radiated by the astral vibrations of those yet occupying the physical plane, difficulty may arise from inability not to pick up vibrations and messages that are disagreeable. The Church of Light, for reasons more fully set forth in the Award MSS., believes this method of psychic development should be approached with caution.

In Intellectual ESP, in which, instead of becoming a hypersensitive receiving set, the energies of the nervous system radiate high-frequency vibrations which afford the faculties of the soul the energies with which to perform

their work, there is no danger. Such examination of inner-plane conditions, or such conversation with those of the inner-plane, when handled through extension of consciousness—the technique of which is explained in full detail in the Award MSS.—is no more dangerous than a similar examination of outer-plane conditions, or conversation with those of the outer-plane, by means of the eyes, ears and mouth. The Church of Light believes that the cultivation of Intelleetual ESP is highly desirable, not only so that through it valuable information concerning the practical affairs of physical life may be obtained, but so that the individual may also gain first hand knowledge of the all-pervading presence of Deity, and of life beyond the tomb.

Inner-Plane Properties Are Consistent With Relativity

Einstein's General Theory of Relativity, which he broadened into his Unified Field Theory, in which there is a single mathematical equation of eight characters for light, gravitation and electromagnetism has not worked out due to the Principle of Indeterminacy where the Quantum of Action of particles is involved. This, in turn, is due to the energies of these particles being too close to the border-line where they partake of astral properties. But Einstein's Special Theory of Relativity has now become almost universally accepted by physicists the world over and has become the foundation of the physics as taught at present in our universities.

To quote from an article by H. P. Robertson, Ph.D., Professor of Mathematical Physics, Princeton University, which appeared in the June, 1939, issue of Scientific American Magazine:

In view of these developments one may say that at present the special theory of relativity is one of the most thoroughly accepted and most firmly established doctrines of modern physics. It has permeated the field of mechanics, electromagnetism (including optics) and atomic physics; while it may appear desirable to have further direct checks on the validity of its mechanical aspects, a deviation from the predicted effects would constitute a most puzzling—and, at least temporarily distressing—jolt for modern physics.

The most essential conception of this special theory of relativity, which is now so widely employed to explain the behavior of high-velocity particles, is the interrelationship between velocity and time. It is held that there is no such thing as absolute time, but that as velocity increases, time slows down, until, at the velocity of light time comes to a standstill. Nor is this just a theory, as the experiments of Dr. Herbert E. Ives demonstrate. He reported that observing the Doppler shift in an incoming hydrogen beam, and at the same time the shift due to recession of the same beam, shows that, as relativity predicts, a moving clock keeps slower time than one standing still.

Now in the outer-plane time is rapid and velocities are comparatively slow. But man's soul, or unconscious mind, at all times habitually lives in a realm where velocities are greater than the 186,284 miles (1942) per second which light, radiation and electromagnetic waves travel when unimpeded. This is the realm where the soul continues to dwell after the dissolution of the physical body. It is not a physical realm, because Einstein and the mathematicians hold that anything moving with the velocity of light no longer possesses length, has infinite mass and so is impervious to the pull of gravitation, and that for it time has come to a standstill.

The great difficulty in explaining and describing life after physical death lies in the fact that, due to the velocities of that region, there is a different order of distance, there is a different order of time, and there is a different order of gravitation. That is, ordinary time, ordinary distance, and ordinary gravitation do not there exist, but properties with which we on earth are not familiar take their place; which, to us on the physical plane makes the next life seem full of contradictions.

But these contradictions are no more perplexing to the layman than those of the Boundary-Line forces within the electromagnetic spectrum are to the physicist. How, for instance, can something be a particle and at the same time be a wave? To quote from the summary on the last page of *The Evolution of Physics* (1938) by Albert Einstein and Leopold Infeld:

Is light a wave or a shower of photons? Is a beam of electrons a shower of elementary particles or a wave? These fundamental questions are forced upon physics by experiment.

The significance of these questions as yet unanswered by science lies in the fact that light usually has been considered non-material; and the electrons, as a portion of each atom of matter, have usually been considered material. Yet with velocities high enough to approach those of the inner world they exhibit properties akin to both realms. They then are on the border-line between two worlds, and thus their behavior is paradoxical.

On the outer-plane where velocities are slow the levels inhabited by life are few. The surface of the earth affords one level, birds and men and insects which travel through the air are in another level, and fishes and submarines below the surface of the sea occupy a third. But when even Boundary-Line velocities are reached the levels of activity, even if not actually occupied by life, vastly increase. Thus with-your radio you can tune in on a large number of broadcasting stations, each operating on its own carrier wave. These stations do not so much differ one from another in the type of program it is possible for them to broadcast, but they differ in the vibratory rate of the carrier wave that carries their program.

Now the inner-plane world has similar vibratory levels, a great many of them, on each of which life exists. And each level is characterized by its own basic vibratory rate, even as each radio station operates on its own carrier wave rate. Up and down on the physical earth are directions away from or toward the gravitational center of the earth. But up and down in a realm where gravitation no longer obtains is different. Even in radio waves, up is toward high-frequency, and down is toward low frequency, and not toward or away from the broadcasting station or the earth.

Everything has a dominant vibratory rate, that is, one rate which is more powerful than the others. And on the inner-plane the principle of resonance—the principle that causes a piano string to vibrate when its tone is sounded by an instrument in some other part of the room—supersedes the law of gravitation. Instead of the attraction of gravitation there is the affinity of anything's dominant vibratory rate for the level of inner-plane existence whose basic vibratory rate is similar. Up, on the inner-plane, is increasing the dominant vibratory rate and thus moving above the basic rate of a certain level, and down is decreasing the dominant vibratory rate and moving below the basic rate of that level. But whether the thing or individual is above or below the

There Are Innumerable Levels Of The Inner-Plane World

basic vibratory rate of the inner-plane level having its own dominant rate, it is pulled toward that level much as gravitation operates on earth. The apparent contradiction is that it is pulled up as readily as it is pulled down; although in fact people on opposite sides of the earth are pulled toward the same point physically by gravitation.

Now consciousness can be extended temporarily to a level not occupied by the individual, even as an individual can see distant mountain tops or distant ships at sea without actually going to the mountains or on the ocean. Such extensions of consciousness are exercises of the soul senses in what science now calls ESP. But whether merely the soul senses are involved, or the individual develops the dominant vibratory rate that enables him actually to occupy a certain inner-plane level, he utilizes the same general principle you use when you turn the dial of your radio to some station whose program you wish to hear.

Commonly the attention of the soul, or unconscious mind, is so completely chained to the affairs of the physical life that it has formed the habit of paying no attention to the conditions and happenings of the inner-plane. In sleep, which is no-man's-land between consciousness of the external world and consciousness of the inner world, there often is some recognition of the reports of the soul senses. This recognition comes in the form of dreams; but most dreams are badly distorted by partial consciousness of the external world, by the thoughts which previous to sleep filled the mind, and by the desires. But from this no-man's-land of sleep, or near sleep, the consciousness can either move out to become fully aware of the outer-plane world, or in to become fully aware of the inner-plane world.

The dial of consciousness is turned either to the ordinary frequencies of everyday outer-plane life, or it is rotated to tune in on some level of the inner-plane. What level depends upon the vibratory rate of consciousness at the time. But one does not need to hold the consciousness to the basic level first tuned in on, no more than one must listen to the program contacted when the radio is first turned on. If the frequencies first tuned in on happen to be those of the lower astral region, corresponding to our slums, or worse, the program received may be annoying or even terrifying. But if the dial of consciousness is rotated to a high-frequency program, the program will be both helpful and enjoyable.

It is true that some people do lose the power to turn the dial and determine what inner station—basic vibratory level—they will get. They delegate this function entirely to invisible entities. They are then merely instruments of transmission without choice as to the programs they transmit. Such are irresponsible mediums.

Sometimes, too, people get into trouble by rotating the dial of their consciousness habitually to frequencies other than those of the physical plane without at the same time taking pains to cultivate the ability to rotate it back when they so desire. This is the one danger in developing Feeling ESP. The dial may then get over a frequency that brings in an astral program that is objectionable, and the victim is unable to shut the harassing intrusion off.

If the ordinary radio of the physical plane were to be tuned in on frequencies over which were broadcast threats, vulgarities, and an ingenious collection of things picked for their ability to annoy; and one were compelled to listen to this without surcease, or even intermittently except when one were asleep, it would drive almost anyone to distraction. And occasionally we find an individual who in cultivating Feeling ESP does just this in regard to the

astral world. But if through the advice of others he strives for directed thinking and the development of a high electrical potential, and resolutely turns his attention to physical things, he escapes the psychopathic ward. Otherwise he is in serious trouble.

As this is not the place to give instructions about such matters, let us consider that if we turn the dial of a radio receiving set to a particular carrier frequency we receive with distinctness whatever is being broadcast over that particular wave-length, and with diminishing clearness that which is being sent over wave-lengths of quite different frequency. When we turn the dial to a certain frequency we get what is coming over that and closely allied wave-lengths, and when we turn the dial elsewhere we no longer get these impressions. But that does not mean nothing is happening on the frequencies we no longer contact; merely that we no longer are able to perceive what is going on relative to this basic level, or carrier wave vibration.

Now the fact that we can tune in on electromagnetic waves with a radio and pick up a program being broadcast from a certain building in New York does not prove that people are not physically engaged in producing the program we hear. Nor does the fact that we can tune in on the astral counterparts of persons in New York, or on certain levels of the astral world, prove that people do not live on earth in physical bodies or prove that they do not live on the inner-plane in astral bodies.

We cannot deny the reality of the physical universe just because it is possible to tune in on some other realm. Nor should we deny the reality of the astral universe because at the moment we are tuned in on some physical station. While we are receiving from KFI we are unconscious of KHJ and KNX; but that does not prove that KHJ and KNX are non-existent. Nor because we receive all our news at present through KHJ does it signify that KFI and KNX have ceased to broadcast. We can only know what these other stations are doing by turning the dial to their frequencies.

Because we are accustomed, through long experience, to observe objects behave in a certain way, it is quite disconcerting to observe them, at the high velocities of the astral world, behave in a manner quite contradicting our past experience. But nothing we witness in the astral world is more disconcerting than the accepted tenet of relativity that: "The velocity of light in empty space always has its standard value, independent of the motion of the source or receiver of light." This means that if a light signal is emitted from the center of a moving room, the light beams will reach the forward wall and the rear wall simultaneously for an observer on the inside of the room; but to an observer on the outside the beams will reach the escaping wall a little later than the approaching wall. That is, due to time-velocity relations, two observers moving at different velocities would give a contradictory report of the same event.

Even with radio and television it is difficult for us to believe a person can be here and yet a thousand miles away. In our ordinary distance conception he cannot; but distance on the inner-plane is not measured in miles but in vibratory difference. How can Arthur Conan Doyle, for instance, be present and give messages from the inner-plane in New York and in London at the same identical moment, seen and heard in both places? Your atheistic materialist says it is impossible. Yet about the same date this was reported, George Bernard Shaw was present in thousands of American and thousands of British homes at the same time while giving a radio address. You may say, of course, that his body was in London. Yes, but his personality was felt simultaneously throughout the United States and the British Isles.

When objects attain velocities greater than 186,284 miles per second they lose their physical properties and gain the characteristics of the astral plane. They are not different objects in the sense that they have lost their identities; but they have lost some properties and gained others. Because a man loses weight and gains a new suit of clothes and learns to speak also in a different language he does not also lose his identity. He has lost something, and he has gained something, but he is nevertheless essentially the same man. Thus also when an object or a man loses the physical body, new properties are made available, but the identity remains.

The physical properties with which we are familiar, such as impenetrability, temperature, permanence, weight, etc., are made possible by the low velocities of physical things. Other properties, some of which will be mentioned, are made possible by the higher velocities of the astral world which, unlike the physical world, has an extensive vertical range of life. Not vertical in the sense of three-dimensional space; but vertical in the sense of increasing vibratory rates.

Vegetable and animal life on the earth is limited to a region about five miles above and five miles below the earth's surface. But on the astral plane there are various strata, or spheres, of vibratory frequencies, in which life moves and has a conscious existence. And on all of these basic vibratory levels of the astral world, due to the similarity of velocities, the properties of existence are practically the same.

But when still higher velocities are reached than those of the astral world the astral properties give way to still others, to those of the spiritual world. Entrance into the spiritual velocities brings a loss of many characteristics of astral things, and the acquisition of other properties that endow things with as much additional freedom as was attained by moving from earth velocities to those of the astral region. But whether an entity remains in the velocities that chain it to the physical, moves into velocities that make it an astral entity, or gains those still higher which enable it to have the freedom of the spiritual spheres, even though the properties with which it is endowed are different in each of these three realms, it still retains its essential identity.

Astral Levels

Because the lowest levels of the astral realm are commonly associated with loathsome creatures and disagreeable experiences it is not uncommon for people to refer to these lower levels as the astral world, and to refer to the levels inhabited by more highly endowed intelligences as the spiritual world. So prevalent is this terminology that it is almost unwise to use the term astral to embrace more than these lower levels of the astral realm. But after all, the so-called spiritual realm of those who use this common terminology, on the levels of which kindly disembodied human souls dwell, really has the properties that are present when velocities are greater than that of light, but not so great as those of the spiritual realm.

Psychics who report experiences on the etheric plane, the emotional plane, the astral plane, the mental plane and the spiritual plane, are correctly describing conditions they have contacted: but are using a terminology descriptive of certain common characteristics of the regions contacted, rather than differentiating between the essential characteristics of the regions. These essential characteristics derive from the velocities of the realms encountered, and are thus consistent with the principles of relativity.

Therefore when I explain about these regions I am not discounting the experiences of psychics who have given them a variety of labels; merely de-

scribing them from the point of view of their essential properties and characteristics, rather than from the point of view of their responsiveness to emotion or less emotionally charged mental activity.

About the earth is a dense belt of electromagnetic energy the vibrations of which have been set in motion by the feelings of animals, and the thoughts and feelings of men when they were prompted by animal propensities. The men who have set these vibrations in motion may have a much higher customary dominant vibratory rate, and when they pass to the next life will occupy a much higher level. But men's temporary bursts of anger, their moments of intense greed, their temporary periods of base selfishness, radiate electromagnetic waves of a correspondingly coarse vibratory rate.

And astral entities that permanently live, due to their habitual low dominant vibratory rates, on similar Lower-Pluto levels of the astral world where motives are still those of the beasts, find it easy to use the energies of this dense electromagnetic belt to influence those on earth whose morals are not high and who become negative. Some of the electromagnetic vibrations are much higher than those described. But the whole of this electromagnetic-lower-astral belt, where it is best not to tarry, is so responsive to those electrical discharges of the nervous system called emotion that there is little wonder some call it the emotional plane.

The higher astral levels are not so responsive to the grosser and more violent emotions. Even though action there is dependent on feeling or emotion, the emotion to which there is ready response on these higher astral levels is subtle and refined, and closely associated with directed thinking. While it is impossible to separate thought and feeling completely, the impression is easily gained that action on these levels is a response not to feeling—and certainly not to the violent and coarse feelings which are common in the lower levels—but to thought. And thus it is not surprising or unnatural to find many who have contacted these higher astral levels referring to them as the mental plane.

We have already seen that even in the Boundary-Line region of velocities things behave so differently that physicists cannot reconcile the apparently contradictory behavior. Distance, for instance, while not obliterated by radio waves as it is on the inner-plane, is certainly abridged by them. Impenetrability also is attacked by radio programs which enter our houses through their walls. Identical light may be considered either as corpuscles or as waves; yet by ordinary physical standards it cannot at the same time be both. Yet this is only the Boundary-Line region; and when we move our consciousness to the astral plane we find still more amazing phenomena. We find, for instance, we can look down the world-lines of an object or a person and see not only its past but its probable future.

Unless you are actually on the astral plane your mind cannot grasp how certain forces and conditions can there obtain. The best that can be done is through observation to know that things happen there as they do. And if we have so much difficulty grasping the principles and phenomena of the astral world, of what value is it to try to understand those still more amazing of the spiritual world? Therefore in these lessons I shall have very little to say about the spiritual world. One needs to master the astral plane while living there to be ready to make much of a study of the spiritual plane. But in speaking of the astral it should be borne in mind that I use the term to embrace the higher astral levels which it is customary to refer to as the spiritual world.

In this astral world there are seven main spheres or vibratory regions;

and each of these is divided into numerous vibratory levels. There is a vertical relation between these levels, one being above the other, not in three-dimensional space, but in vibratory rate. If you can turn the dial of your consciousness to the rates of some level of the astral world, inhibit cerebral thinking except to retain a spark of objective consciousness, and turn your attention to the level thus reached, you can get in touch with what is going on there.

Not only so but if, through withdrawing much of the electromagnetic energy of the body and converting it into the higher-velocity astral energies, you move out of the physical body and adjust the vibratory rates of your astral body to this level, you are at once actually in this realm and taking part in its happenings. You can then move about in this sphere and communicate with its denizens. It is an entire world, and so long as you hold this vibratory rate firmly you have no more consciousness of what is going on in other astral spheres, or on earth, than you now know what is being broadcast from other stations while your radio is dialed to some particular one.

The most important thing to keep clearly in mind in reference to these inner-plane levels of existence is that even as either a station broadcasting on a high-frequency carrier wave or one broadcasting on a low-frequency carrier wave can handle a wide variety of programs, so the diversity of conditions and the variety and number of life-forms on a certain level may far exceed anything known on earth; and that when a life-form tunes in on a certain basic level that life-form then lives and performs all its functions on that frequency level. Its existence in the low-velocity realm of earth is no more and no less real than its existence on any frequency level of the high-velocity inner-plane; except that on the higher basic levels there is opportunity for more intense activity and more vivid consciousness. Even in radio high-frequencies permit a range of influence not open to low frequencies. But, after all, a program coming over a low-frequency carrier wave is just as real as one coming over a high-frequency carrier wave.

Moving Across the Planes

Whatever your dominant vibratory rate may be, you customarily occupy the astral level having approximately this basic rate. Through extension of consciousness you can temporarily contact other levels, and enable entities on the levels thus temporarily contacted to get in touch with you. But if you develop the power, through mood control, not merely to dial your consciousness to another plane, but to adjust your dominant rate to desired frequencies, you can move from one plane to another. And regardless of the material locality of your physical body, the real you, the soul, or unconscious mind, will then be actually living on the astral level to which you have adjusted your dominant vibrations. How much consciousness you would then have of the level you inhabited would depend on the extent of your ESP.

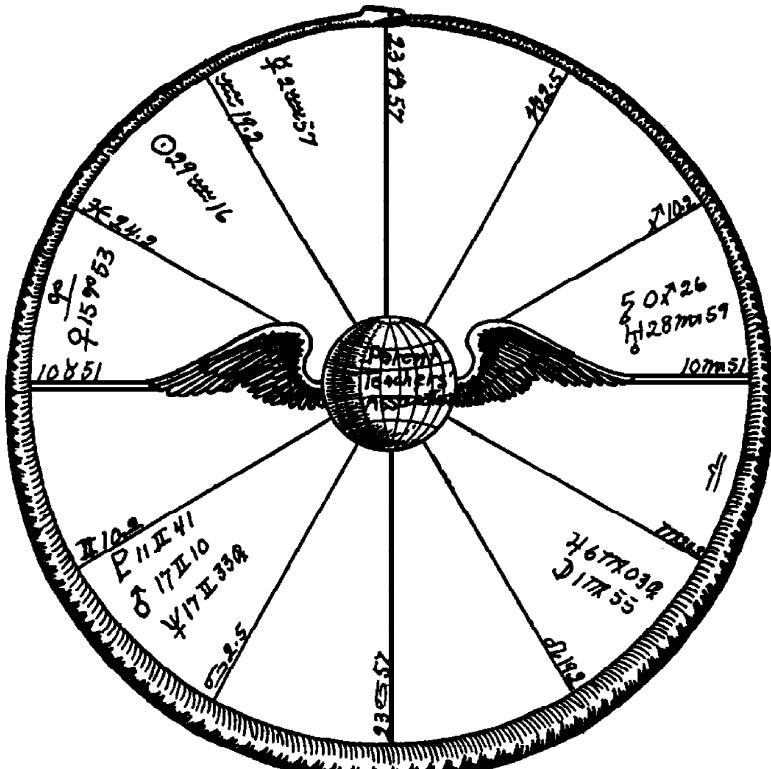
There are certain highly developed discarnate individuals who have acquired the power thus to raise or lower their dominant vibratory rate at will. They are commonly called angels, or exalted spirits. Normally living on a level of high frequency—perhaps, let us say, in the seventh astral state, just on the boundary of the spiritual realm—for purposes of service they lower their dominant vibratory rate through mood control. They dial down from high frequency to low frequency, and as they do so they pass the various levels and enter successively the worlds corresponding to these levels. They are thus seen by those who permanently, or more temporarily, occupy these realms.

As such a one moves through a world with a basic vibratory level he is glimpsed, even as when you turn the radio dial past a certain carrier wave you for an instant pick up the program being broadcast over that frequency. Thus the angel disappears also because he moves out of vibratory range into a different one. And he has the power, through mood control, to stop on any one of these levels and teach or minister to its inhabitants.

Conscious life is being lived on each and every one of these numerous levels. On the lower ones the forms and processes are not very dissimilar in detail to those of the life-forms yet on earth. Yet even on these lower strata things have properties they do not possess on the physical plane. Gravitation, as already mentioned, is supplanted by the pull of the basic level. People walk about, it is true; and their feet move over the ground of a level after the manner, seemingly, that people move in their travels here. Yet without moving their feet, if they think very intently and concentratedly about some environment, they move, as it were by aerial travel, into it.

Building also takes place in the astral world much after the manner it is performed here. Yet those properly trained can group around an area and erect an edifice by strongly visualizing it alone, and without the work of their hands. This responsiveness of materials on the inner-plane to thought is as much a common property of astral objects as weight and volume are properties of objects on the physical plane.

And again, on the astral plane, there is eating, drinking, breathing, and the common activities of physical life. Yet as we rise to higher vibratory levels, such gross activities are supplanted by others that perform the same functions but with which in detail we are unfamiliar. And as there is no language available accurately to describe these conditions, we do the best we can by seeking something as nearly parallel as possible in the physical world with which to give at least a glimpse of the principle involved.



PARENT-TEACHERS' ASSOCIATION

February 17, 1897, 10:00 a.m., 77W. 38:53N.

Data furnished by Isabel Ambler Gilman, a delegate then present.

1902, new president elected who served 18 years: Sun opposition Jupiter p, Saturn sesqui-square Venus r.

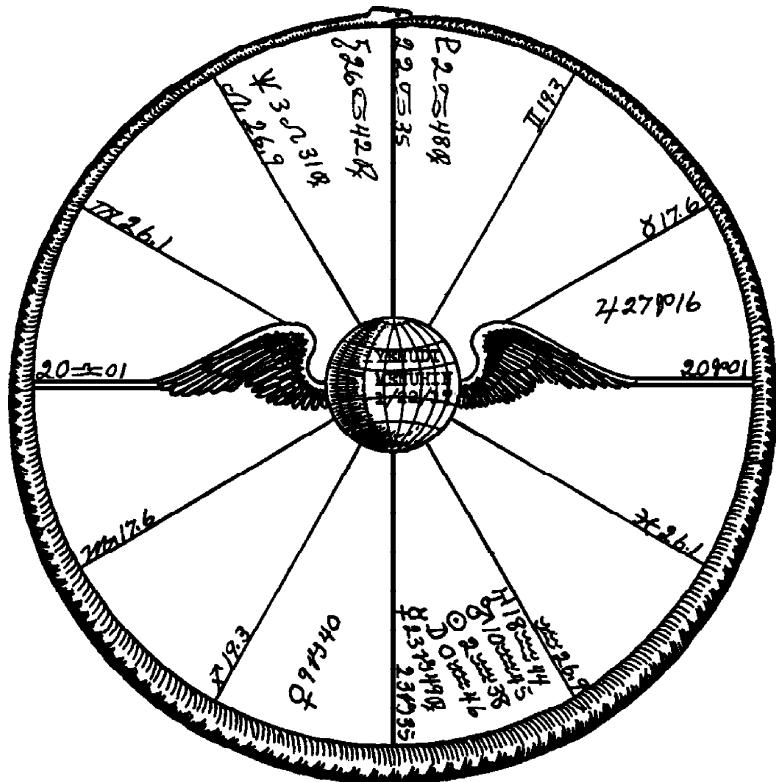
1908, name changed, Child Welfare Day established to raise money: Mercury trine Mars r, trine Neptune r.

1920, Child Welfare Magazine Co. reorganized: Venus trine Jupiter r.

1923, Textbook National Congress PTA published: Mercury square Pluto r.

1925, Summer Roundup of Children started: Mars inconjunct Uranus r.

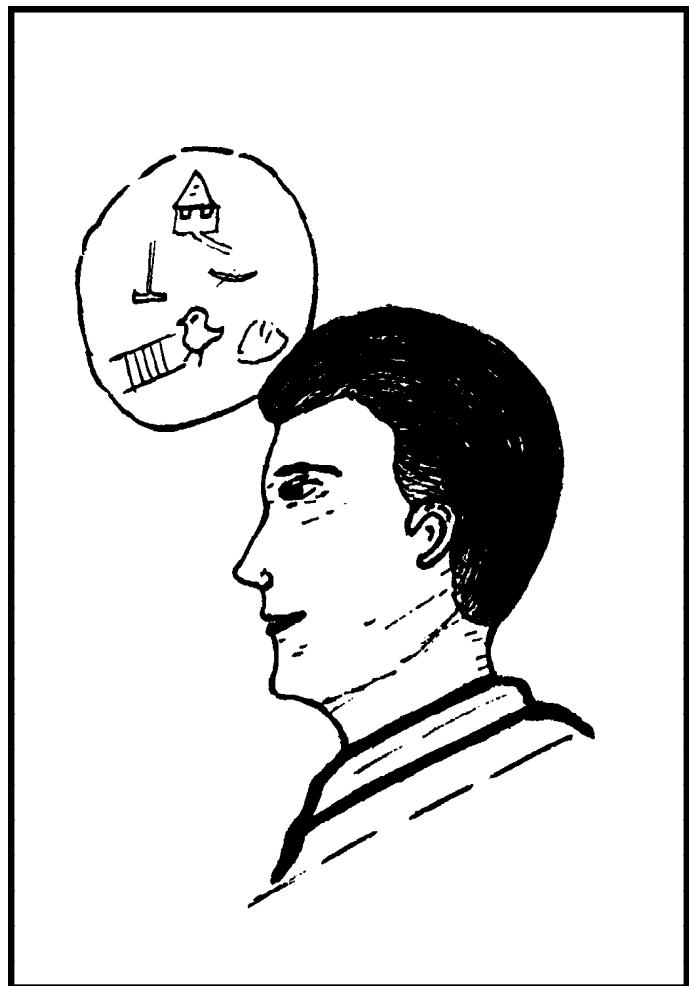
1932, First National Congress of Homemaking: Mars sextile Moon r, Jupiter conjunction Moon r. PTA membership 2,000,000; local groups 26,000.



YEHUDI MENUHIN
January 22, 1917. 11:30 p.m.. 74W. 40:43N.
Data obtained from parents by H. V. Herndon.

1922, wide publicity as violin prodigy: Mercury semi-sextile Uranus p.
1927, with New York Symphony Orchestra: Mars conjunction Uranus r.
1929, with Berlin Philharmonic Orchestra: Venus conjunction Mercury r.
1935, received copy of unpublished work of Robert Schumann written in 1853, now brought to light by spirit messages purporting to be from Schumann. Both manner of getting, and his playing of this outstanding work, received great publicity.

1937, 94 recitals; made vast sum of money; Mars sextile Jupiter.



Chapter 2 _____

Properties of Life On the Inner-Planes

IN considering the next life it should not be overlooked that we now, while still functioning on the low-velocity physical plane, have also the form in which we shall function immediately after so-called death. It is not that we are lacking an astral form that we know so little about the next interior plane; but because our attention is so persistently directed outward to enable our consciousness to register what is happening in the low-velocity physical universe.

And there are those, not necessarily vicious, but yet uninterested in anything higher than physical gratification of some kind, who have so fixed their attention by an intense and permanent desire for some physical thing or condition, that even after they have lost their physical bodies they can register only impressions associated with the physical plane. They perceive the astral forms of physical things without knowing they are not the actual physical forms. They do not even know they have died. They are called earth-bound souls.

Because our astral bodies, even while we still live on the physical plane, exist on the astral plane, entities, or spirits, as they are more commonly called, residing on the astral plane can see us if they can adjust to the same basic vibratory level. And, because thoughts are readily perceived on the astral plane, such spirits have no difficulty in knowing what we are thinking about. Just as on the physical plane all those within earshot can hear what we say, so on the astral plane all those within our vibratory vicinity, as it were, can feel what we think. Thought communion is as common a property of astral life as vocal communion is common to physical life.

To those who conceive life to be, not an opportunity for progression, but a residence first on the physical plane, where joy or sorrow may come either to the wicked or the just, and then a transition to another plane where the good enjoy perpetual happiness and the wicked suffer for their crimes, it is difficult to believe that many persons who have led rather self-centered yet really not wicked lives may be earth-bound for a century or two before being released from their self-induced hypnotic state. And it is difficult for them to conceive of some brave boy, whose body was blown to bits by a shell while in intense action in war, continuing his fight for a time without knowing that he had died.

But the wind bloweth alike upon the just and the unjust. Ignorance is punished on the physical plane, and no less so on the next. The laws of nature

are inexorable, and if violated, even with no malice in the heart, they exact an unmitigated penalty.

When we apply ourselves strenuously to some routine task until somewhat exhausted, especially if this task requires the concentration of our mental energies; after ceasing it, if we shut our eyes, we have the vision before us of its performance. Then when we go to sleep that night, all night long perhaps, we roll and toss, and in our dreams do nothing but this task, over and over again. Through our preoccupation with it we have mentally attached ourselves to this task and its environment. We have created a thought-form in which we live. Our physical body has ceased the task, but our astral form, on the inner-plane, is still performing it. A spirit, moving near us, would witness us still drearily and monotonously repeating the performance over and over.

Of course we are freed from this astral condition by the returning vitality and the new interests of the following day. But had we passed from the physical body while so dominated by a thought-form, it would probably have been longer than one day before we should have awakened to the reality of our new condition; and for a short time, at least, as a disembodied soul in the astral world, we should have known nothing of our surroundings except the performance of this task.

In that case, presently someone would have come along and seen what we were doing, and would quickly have awakened us to the new reality. Likewise the brave soldier who is snuffed out with a suddenness that gives no time for adjustment: He may go on fighting the fight, held by the emotional intensity of the thought-form he has created. After a time, if not contacted by some helper, he may wander over the forsaken battlefield until taken in charge by one of those on the inner-plane whose work it is to waken such persons. Or, after some wandering about, he may fall asleep and awaken refreshed, and begin of his own accord to recognize where he is and the nature of his surroundings. Even a hypnotized person, if he is put to sleep without suggestions to the contrary, will in time sleep it off and awaken of his own accord.

Thought-Forms

Just at this point it is very necessary to make plain one of the chief attributes of the inner-plane, an attribute of astral existence that is quite as common a property of it as weight is of existence on the outer-plane. For want of a better term we may call it the thought-form property.

On the physical plane the low-velocity particles tend to fill in a replica of the astral form of anything. This astral form may change with great rapidity, and unless there is an unusual amount of electromagnetic energy present to bring about an instantaneous change in the physical shape, the physical change lags behind the astral change, and before it has responded to this change, still another astral change takes place. Because outer-plane life has such low velocities it is far less sensitive than the high velocity inner-plane levels of existence.

But on the high-velocity levels, such as those of the astral and spiritual worlds, substance and form are vastly more sensitive and responsive. They change instantly under the impact of thought. Thus, to think a thing intently, is to build it up out of astral substance. It then exists on the astral plane for a period determined by the amount of vitality supplied to it in the thinking. When the energy expended in its creation ceases to hold it together as a definite form, it dissipates, leaving only the scar, or impression, of its presence as an astral record.

We possess astral bodies while still in the flesh, and we still possess astral

bodies when we leave the world of flesh; and in both regions we formulate thoughts. And any such thought, if visualized strongly and vitalized with emotional energy, molds the astral substance into the image thus held. This is a thought-form; and its endurance and power to affect its environment depend upon the energy it contains and the directive force imparted to it by the thinker. But whether thought by someone on the physical plane, or by someone who no longer has a physical body, if it has been clearly formulated and energized it exists as an actuality on the astral plane, endowed with those properties thus given it. A house thus conceived is a real, substantial house on the astral; quite as solid, and perhaps even more durable, and as useful for home or office, as a similar building of wood or stone on the physical plane.

If I were called upon to mention the most striking difference between the world where we dwell after so-called death and the world where we now sojourn, I should unhesitatingly say that the thing which has made the most forceful impression on me is the immediate responsiveness of the next world to thought.

On the outer-plane, we first think of a house, then think of placing each piece of building material in its proper position; this thinking being slowly and laboriously followed by appropriate physical action. And, if we so desire, immediately after death we can build a house in this same laborious fashion. But when we learn how to use our thoughts, because of the responsiveness of inner-plane substance to thought-power, we can visualize such a house, and bring it into existence in all its details.

It is said it took twenty years for 100,000 slaves to build the Great Pyramid. But with spur railroads, hoists, cranes, blasting powder and modern machinery a duplicate of this pyramid could be built in a few months by a smaller number of competent men. The result obtained might be practically the same, but the method employed and the time consumed would be very different. And things built on the inner-plane by concentrated thought are quite as substantial as the same things built there by the slower process, and are quite as effective and lasting as similar things built on the outer-plane by the more laborious method of thinking first and then acting mechanically.

Things that are built on the physical plane may be directly in line with human progress and assist Nature's changes, or they may be athwart the general plan of world progress. That is, they may be built in such a manner as to harmonize with the trend of events, or they may be built in such a manner as to resist inevitable movement.

Those who build on the ever-shifting sands are the subject of innumerable Sunday sermons. To build on the side of an active volcano is to court disaster. To endeavor to farm on lands inundated almost every spring by flood water is to invite crop failure. Even, I believe, as Gandhi with such good intentions is advising the population of India, to discard machinery and return to making everything by hand in a world where machinery has now come to stay, is to place oneself at a terrible disadvantage. Man on earth must keep step with world progress, and the soul on any plane must move with the tides of evolution, and not against them, if it is to survive.

There is a Deific plan, and the universe, the astral world as well as the physical world and the spiritual world, is all marching forward toward the realization of this plan. Whatever is of value in working out this plan, of utility in building this evolutionary structure thrives and is successful. But whatever opposes this plan is an obstacle toward greater perfection, and as of no value in the universal construction must perish. If it obstructs the highway

Thought-Built Regions

leading the soul to universal perception and absolute consciousness, it is subject to condemnation proceedings. It is removed to give place to something more advantageous to cosmic society.

And thus it is that on the astral plane there are thought-created environments that correspond to the universal constructive plan. That is, they represent truth, because they conform to nature. But also on the astral plane, especially on those levels which in basic vibratory rate are close to the vibratory levels common to the physical world, there are other thought-created environments that have a very real existence that do not correspond to truth as truth is perceived from a study of various higher levels. These thought-created environments are real in the sense that they have an actual existence where they are located. Where they exist their buildings, their trees, their modes of locomotion, and the creatures other than human beings that inhabit them, are as solid and consistent as are the environments of earth. But if they do not conform, to nature, do not fit in with how nature operates when viewed from a variety of other and higher levels, they must be considered as erroneous creations.

People living on the earth become tremendously earnest and emotional about some idea or condition. Thinking so strongly about it, and vitalizing it with emotional energy, they create this visualized thing on the astral plane. On the astral plane it possesses all the attributes they have given it. It is real, and in proportion to the energy given to it is influential and enduring. Anyone on the physical plane who can extend his consciousness to the level where it exists can see it and examine it. Anyone on the astral plane, who no longer has a physical body, who can tune to the frequency of its level, can perceive it and can influence it, or may be influenced by it. It has an actual existence. But it may not represent a true conception of things. It may be built entirely upon error. It is a thought-form creation; and a thought-form creation may represent truth or error, and in either case be real and tangible. But those who have advanced in their studies as well as in their emotional development and understand the laws and conditions that govern these inner levels, perceive a thought-form for what it is. They know it is but a creation that in time will dissipate and disappear.

The wisest of those yet on earth comprehend only a small portion of the facts regarding our physical world. New discoveries are made almost every day, some of which violently upset old notions. How foolish, therefore, to believe the moment one passes to the next interior phase of existence he must know all about that plane, and even about worlds still more interior. When one passes to the inner world, unless he has started his education concerning it while still in the physical and under competent guidance, he knows about as much regarding it as a babe does when first born into physical life. If he is wide awake, and desirous of doing so, he learns something each new short period; but it takes time and effort to learn much about this new life.

After a time, as he learns more and more, and advances spiritually, he gains the ability to move to higher basic vibratory levels. Later still, in the course of advancement, he is able to traverse across different levels and observe what is going on in each such different region. He gets a better idea of after-death life then; and learns how to distinguish between the thought constructions that coincide with nature and the universal purpose, and those thought-built regions that are as artificial as a stage play of physical life.

The stage play is real, as a play, and it may, or may not, accurately represent something in the world of affairs. People have had enough experience

with affairs outside the theater not to think the theater play is outside experience. But if a visitor from another planet were to come to earth and enter a theater he most likely would take the stage play as the true condition of the world. So also those who arrive in the next world without having had experience enough with its different phases to discriminate. If they find themselves amid an environment of artificial thought-forms they consider, until later they are better informed, that this kind of an environment is the common one of the next life.

On the physical plane men now build mechanical robots that are capable of doing a marvelous variety of human work. They do just what they are constructed to do, but possess no other ability or intelligence. So, likewise, thought-forms are created by those still in the flesh, and are sent out by them with a definite object in view. They work to accomplish this particular purpose with all the semblance of intelligence. In fact, they have been endowed with intelligence regarding the accomplishment of the thing at hand. How such thought creations act to accomplish things on the physical plane, and how they may influence the course of human lives, is explained in detail in Course 18, *Imponderable Forces*.

The vital point I here wish to emphasize is that such a robot can be created by thought-power to possess a particular kind of intelligence and activity. And the concentrated thought of many people holding the same mental image can create on the astral plane a whole environment of any particular kind, peopled by such robots. These thought-form robots have no souls, no more so than have the mechanical robots of the physical plane. But they act with apparent intelligence and perform the functions with which they have been endowed by the imaginations of their creators.

Thus a complete heaven, according to the old Christian plan, with streets of gold, with precious jewels, with a great white throne, and angels around it playing on harps, and even Jehovah sitting on this magnificent chair as an earthly king might sit, can be created by the thought power of a group of devotees. And Jehovah, thus created, will talk like a human being, and render judgments such as this obsolete conception demands; and the angels will flap their wings as they fly, because they have been patterned in the mind somewhat after the manner of birds of flight. But these birdlike angels and this man-like Jehovah will be but robots, created by thought power, and carry out what they are expected to do as intelligently as a mechanical robot on earth does its work faithfully.

Also a complete hell, with its smell of sulphur, and its imps, and a devil with a pitchfork and spear-like tail working amid flames, can be created by the same means. If there is a body of people who believe in just such a region, and they visualize it frequently, and have strong feelings about it that vitalize it with emotional energy such a region in all its details and denizens becomes fashioned on the astral plane. By that thought-form property of the astral region the place is built up and given reality. It actually exists, as much as a similar place built of material substance by physical means on the physical plane and peopled with mechanical robots constructed to perform a definite function.

Not only do these regions and their robot population exist, but they continue to persist until the vitality imparted to them by thought processes and emotional attitudes dissipates. Then they dissolve and leave only their impression as an astral record.

Heaven and Hell

But because such artificial and erroneous environments have been built does not make it necessary for people who are on the astral plane to live in them. If a person has held such an image in his mind with great faith, at the death of the physical body this faith is a force, acting through the law of affinity, to attract him to some astral, but artificially created environment of a nature corresponding to this faith, on the astral plane. Not only does the astral plane consist of a great number of strata of life and existence, each such basic level being separated from adjacent basic levels by a band of vibratory rates which sustain little life, but each such level as provides for abundant life through its vibratory strength is comparable to one of the vibratory frequencies commonly used by radio stations to act as the carrier waves for broadcasting their programs.

These carrier waves of a given number of kilocycles do not convey information or themselves produce intelligible sound when picked up by a receiving set. Yet using any one of them as a carrier wave, a broadcasting station can transmit, through wave modulation, an infinite variety of programs. The same program, for instance, which is transmitted over a vibratory level of 550 kilocycles can also be transmitted with equal success over a vibratory level of 1500 kilocycles.

This means that on any single basic vibratory level the variety of radio programs is infinite, and that on a single basic vibratory level of the astral world an infinite number of conditions and life-forms can exist, including such artificially created environments as we are considering. These life-forms and environments also have their vibratory rates, even as the radio carrier wave is modulated by incidental vibrations. And as the factors of a radio program which is being received are not separated from each other by space, but by time intervals, so the distance between the various objects on a given level of the inner-plane cannot be measured in terms of distance such as is used on the physical plane: for such space on the inner-plane has no significance. Nor do we, as a rule, while listening to a radio program, know how close or how distant in terms of space the performers are to one another. And on the inner-plane the distance of things from each other on the same basic vibratory level is measured by difference in vibration, difference in modulation on that basic vibratory level.

This means that on any given level of the astral plane things having a similar modulating vibratory rate are close together, and things having dissimilar modulating rates are far apart. When an individual thinks concentratedly about a certain condition or person, this tends to adjust his incidental, or modulating rate, to the environment or person thought about, which means he moves to that vicinity. And if this vicinity about which he thinks so earnestly is a thought-built artificial environment, he nevertheless moves into it, even as he would move into a more natural environment if his preconceptions did not hold his consciousness so focused that he cannot perceive anything but what corresponds to them.

Thus if his faith is strongly that of the Mohammedans, the environment to which the law of affinity attracts him is that constructed by the thought-forms of Mohammed's followers. If he strongly enough expects to find the nirvana of Hindu belief, he will move into such a place of effortless lack of consciousness. Whatever his faith or belief, if strong, will attract him, due to its vibratory modulations, to such a region as most nearly corresponds to his ideals.

This is not the same thing as the earth-bound soul who cannot free him-

self from some strong desire of earth, nor is it the same as the soldier who for a time, until awakened, lives in his own mental images. It is not the same because there is greater freedom and a wider consciousness of conditions. Instead of being bound to a consciousness of some limited environment, or bound, for a time, to the thought-forms of his own creation, the individual realizes he has passed from the physical plane, and moves about freely within a region of the next-life plane. But, until someone, or something, is able to get information through to him that there are other regions quite different from the one in which he finds himself, he lives in, and is conscious of, only this environment which has been constructed by the thought-images of those who hold a belief similar to his own.

If a visitor from some other planet were to awaken in the center of some large office building he might move about in it for a long time without knowing anything about the traffic of the streets, about manufacturing plants, about parks and places of amusement, or about homes and gardens. If, at the same time, he had the fixed idea before he went to sleep that there could be nothing on earth except the inside of an office building, he no doubt would reject every attempt of others to tell him about different conditions.

The same person who can believe the earth was created in six calendar days and has been in existence only some 6,000 years, in spite of every evidence to the contrary; if he were as firmly convinced that the inside of an office building was the all of earth-life, could not be convinced by those contacted there that there was another kind of existence outside of this building. He would tell anyone mentioning the subject that such an idea was sheer nonsense.

So also those who pass to the next life with strong faith they will find a certain condition are limited to some such condition. Yet the environment they enter is real; for it has been built by the collective thought power of those of similar faith. But it is not the all of the next-life environment. It is as significant a section of the next plane as some single office building, or some single farm, is significant as compared to the whole world. Yet so long as the individual confines himself to this single environment all his reports to his friends left on earth will describe nothing more than is there found.

In time, short or long, depending on how fixed his faith is, someone from another region will be able to gain his attention sufficiently to explain to him that there are a vast number of other regions of an entirely different character. His views may be so narrow that he will deem this visitor some deceiving imp direct from hell attempting to lead him astray. Or he may become sufficiently interested to desire to investigate. He may take a short trip with this guide, to see what there is outside the domain where he now is living. Then begins his real education; and if he still sends reports to friends yet on earth they will perceive his views are changing, and that he describes the after-life as different than what he stated it to be at first.

Of course, not having traveled on the astral plane before physical death, his first trips of exploration, even augmented by explanations from his guide, give him no very extensive comprehension of what the next life is like. Ordinarily one must live some fifty years on the physical plane, and be very studious besides, to get a fairly comprehensive general knowledge of what is known about the physical world. And although the astral senses, and the facility of astral thinking, are much superior to their physical counterparts, yet the regions of the astral are so immense and varied in nature that any comprehensive, though but general, knowledge of it can only be gained at the expense of

much time and energy. Therefore, without the advantages of a first-rate education after reaching the astral plane, we cannot expect an individual to make very accurate reports concerning It.

We who are yet in the physical body, with proper training also can explore the inner-plane. There is more than one way that this can be done. The electromagnetic energies may so completely be withdrawn from the physical that there is no apparent life left in it, and the material form assume the cataleptic state while the consciousness is centered exclusively in the astral form as it travels about the astral world. But such astral travel, and extensive investigation through Feeling ESP, have rather serious drawbacks. And the information gained is no more comprehensive or reliable than can be acquired through extension of consciousness in the use of the safer Transition Technique of Intellectual ESP.

One should no more expect to be able to conduct such inner-plane explorations without special training than he should expect to be able to solve mathematical problems with no previous training in handling figures. For handling certain jobs on earth it is usually considered essential that the applicant shall have a high school education. And if he must undergo training for some 12 years on earth to fit himself to start special training for a profession, or before starting in business, or before applying for a job, he should not expect to be able to direct his consciousness and his energies effectively on the inner-plane without considerable training also.

Yet the kind of training required for safe inner-plane exploration is not mysterious. Nor does it necessitate more arduous mental effort than is used in getting a high school education. And in it there are only five essential subjects.

While it is not necessary to withdraw the electromagnetic energies from the body, such as those do who travel astrally while in the cataleptic state or near cataleptic state, it is necessary that there shall be abundant electromagnetic energies present of a frequency suitable for supporting the extended consciousness. Even for cerebral thinking, suitable electrical energies must be present. But for extending consciousness on the inner-plane there must be energies of higher frequency available to draw upon. Therefore there should be training in proper electrification.

The consciousness cannot concentrate on inner-plane things while the thoughts are engaged with a multitude of everyday problems, or is centered with what is going on in the outer world. To be able to hold the consciousness on the inner-plane without distraction there should be training in inhibiting cerebral thinking.

Yet a person may inhibit cerebral thinking without gaining information about the inner-plane. Most of us habitually do this when we go to sleep. But to gain information through the Transition Technique, consciousness is not completely lost. And to handle this phase of the matter there should be training in attaining inner-plane consciousness.

When some degree of inner-plane consciousness is recognized, if there is to be exploration, the consciousness must move to the region to be explored. And to do this with facility there should be training in inner-plane activity.

Information gained on the inner-plane, or experiences undergone there, reside in the unconscious mind as memory, and may never be recognized by objective consciousness. To bring these memories of exploration on the inner-plane through, there should be training in the objective recognition of inner-plane experiences.

In such explorations we may view natural conditions, or we may go

through artificially constructed environment; for there are natural conditions on the astral just as on earth there remain a few environments that have not been changed by the hand of man. Our impression of this inner region will largely depend upon the particular place we visit. And these places are far more varied than those on earth because there is another dimension; that is, there are vertical layers, as well as surface extensions. There are vibratory levels, and each station, one above another in vibratory rate, corresponds to a new world of existence far vaster in expanse than that of the physical world, and with more details and contrasts.

We must also always take into consideration the censorship tendency of the objective mind through which such information comes. Yet most of the reports of those who travel in their astral bodies while still in the flesh, of those who visit the next plane through extension of consciousness while still occupying physical bodies, and of those who have left physical life and dwell on that plane, I believe are substantially correct as far as they go. That is, I consider most of these descriptions to be rather accurate recitals of what really exists on the astral plane. They may be descriptions of situations built up by erroneous thought-forms, they may be descriptions of situations built up by correct thought-forms, or they may be descriptions of situations as they naturally exist without being tampered with by the thought-building processes of man.

But, of course, any description of that region is limited. The descriptions of those who have visited but a single environment will be confined to it, and the descriptions of those who have made more extensive explorations will cover a vaster realm. Yet the description of one who has been in only one environment may quite contradict the description of someone else who has been only in another environment; as much so as the description of Coney Island on Sunday in summer differs from a description of a Klondike mining camp in winter. Nevertheless, both descriptions may be rather faithfully portrayed.

I have already mentioned that all activities are tremendously heightened, and all sensitiveness immeasurably intensified, in life and existence on the astral plane. Yet even on the earth plane, where we go and what we do is the direct result of desire. We act in a certain way only because there are no desires, conscious or unconscious, that are stronger to move us in some other manner. Furthermore, because we have astral bodies also while occupying the flesh, the thought-cells within these astral bodies that have been organized by experiences and thoughts attract to us by their activities in response to their desires, while still on earth, and again after we have left the earth plane, an environment corresponding in nature and in harmony or discord to these thought-cells. That is, whether on the physical plane or after so-called death, the organization of our finer form, which in expression becomes our character, attracts experiences to us that have a similar quality.

A desire, on either plane, strives to release energy. And if such energy release is sufficiently powerful the whole form may go into action. Because the astral form responds with much greater alacrity to the desire stimulation of thought, it is sometimes called the desire body. Any desire, or any change in the vibratory rates of the astral body, brings results more speedily and more pronounced in the astral world than it does in the physical world.

This quick response of the astral form is manifest in two distinct ways: Any pronounced change in the general vibratory rate of the finer body moves

Influence of Desires

the body to a plane, or level, corresponding to this basic frequency. That is, the body of the individual moves vertically, as we may call it for want of a better word, to the basic astral or spiritual level corresponding to his dominant spirituality and refinement; for refinement and spirituality are a matter of higher vibratory rates as distinct from lower vibratory rates, of thought and form, and consequently of soul and character.

In this vertical movement there are certain gaps, chasms, or abysses, between vibratory rates where there is no clearly defined existence. Just as when turning the dial of the radio from one station to another, a region of wavelengths may be crossed, over which nothing is broadcast; so in passing from one basic vibratory level to another in the next life, there may be a chasm in which there is no life, or such life is distorted and blurred.

In the lower regions where some souls find themselves soon after physical death, certain chasms not infrequently are bridged by those with knowledge of such construction, so that these slowly progressing souls may not have to wander in the darkness of these great gaps, but may be led across on secure footing. But where the basic vibratory rate is changed more abruptly, the individual simply moves from one plane to the next, the appearance being that of aerial travel. That is, the body seems to rise or sink into a new world. Yet whatever world he thus passes into, is as solid, tangible, real and vital as the physical world. Yes, it is more vital, because on the inner levels above the very lowest the activity and the throbbing, pulsating, insistent manifestations of life are far more vigorous and intense than anything with which we are familiar in this lethargic world of matter.

But in addition to this world-level which is determined by the dominant vibratory rate of the astral form as surely as turning the dial of a radio determines which broadcasting station is tuned in on, the desires of the individual move him with great rapidity, within whatever world to which his dominant rates assign him, to a region where they can find expression. That is, a strong desire on the earth may take a very long time to move the individual into the environment where it can satisfy itself. But on the inner levels of life, such a desire tends to find an environment suitable for its expression very quickly.

I do not mean that all one must do to be a great character, or to be very wise, or to perform some noble work, is merely to wish it strongly. But I do mean that wishing strongly to do the thing much more quickly brings the opportunity to try to do it. The environment more readily responds to the desires; and if one wishes strongly to be a great character, very soon opportunities are attracted that if grasped start one on the road to building a great character. Or if one desires ardently to be very wise, this desire, without much delay, attracts a teacher who is able to explain things, and a guide who is willing to act as pilot in journeys here and there by which the range of information can be extended. Or if one wishes to do a certain noble work; one is attracted to those who are making similar endeavor, and is aided to get started doing it.

But, of course, if the nature of one's desires are too low to find expression on this level, and they are maintained, they lower the dominant vibratory rate of the form, and the individual drops to a lower world. If they are vicious and evil enough, he may have to go into the so-called hells to be able to express them; but if they are higher than the level on which he resides, they raise the tone of his essential vibratory rate to a point that causes him to ascend to a higher world where such expression is possible.

It will be seen, therefore, that even as they are the most important things on the physical plane, so also are man's thoughts, desires and ambitions the

determining factors of his condition both in the life immediately following physical dissolution, and in the life of still higher spiritual realms.

Although thought has so much building power, and the form and conditions are so responsive to it on these inner levels, these levels must not, in any sense, be considered vague or less real than the physical. If one travels to China, there are different conditions than obtain in America; but life there is no less real. Or if one takes a trip through the less known regions of Africa, conditions that seem most bizarre must be met; but even though strange, there is nothing vague about them to those who live there. Nor, outside of there being levels of existence to which things are attracted instead of gravitation, distance determined by resonance instead of by our earthly conception of space, a different order of time, ability to look down world-lines and witness the past and probable future of things as well as the present, and the amazing potency of thought—all of which are consistent with the principle of relativity when higher-than-light velocities are reached—does life seem strange to one passing from the physical to those after-death lands.

I am sure the five mentioned common properties of astral life are no more difficult to get used to, and on that plane no more difficult to understand, than many of the inventions that those of my generation have had to accustom themselves to on the physical plane. Either a markedly new device, or markedly new property of substance, such as the radiant energy of radium, makes necessary some effort of the human mind for a proper adjustment. Matter was mostly opaque until the X-ray and radium were discovered. These came as distinct shocks to our conception of things. Yet we now take them as a matter of course; just as a little later, in the next life, we will take thought-form construction and desire power transportation also as not unusual. And it will then seem strange that we could have once thought life was confined to a single level, instead of being composed of different levels of vibratory strata.

On each of these strata that are not distant from the earth we find scenery that in appearance differs little from that of the physical world. There we find mountains, and lakes, and waterfalls, and forests, and flowers, and birds and mammals, just as we find them here now.

To be sure, the colors are more brilliant, with that intensity of color and shade with which those are familiar who have made even a little progress through using colored discs in the development of clairvoyance. These colors, as anyone who has ever seen them even for a moment knows, are not merely the complementary colors of the one looked at. They are far more intense and beautiful than any shade possible to be seen with the physical eye. And very many people, at one time or another, have at least glimpsed these astral colors, or have heard the astral chimes. The notes of birds, and the music of the inner-plane, as suggested by the quality of these astral chimes, is of a clearness and beauty of tone that is quite indescribable. So, in the sense that they may be far more beautiful and attractive, the colors and tones of the next life are different from those to which we are accustomed; but the difference is in quality, and we recognize them as otherwise the same as those with which in earth-life we are familiar.

Birds and trees and flowers exist on the levels closer to earth; and on levels high enough these are replaced by a vegetation and bright, starry-eyed creatures of pure quality, higher in intelligence, with greater spiritual affinity, that perform the functions on these more interior levels that birds and trees and flowers do in the more external worlds.

Scenery

Some of the buildings, of course, are different in structure; and some of the mechanical devices are based on properties pertaining to the inner-plane. But take it all in all, whether we descend to the hell-like regions below, where vice is the rampant feature and the general environment is hideous in every respect, or ascend to the higher regions, even as far as we are able to peer into the upper spiritual spheres, or as revealed to us by those who there dwell; in none of these regions do we find things or conditions so vastly remote from what we can experience on earth.

It is true that while on earth the population mixes rather freely together without regard to the innate viciousness of some and the essential spirituality of others; yet even on earth we do not visit night-clubs and gangster dens to find virtue, nor do we attend lectures on altruism in the hope of apprehending hoodlums and crooks. This contrast, caused by the segregation of those of similar basic vibratory rates and similar desires is, however, much more pronounced on the inner-plane.

If we visit the hells, the only virtuous persons we find there are those with missionary intent. And if we ascend across the levels to a high region of spirituality, we find an entire absence of the base, wicked and self-centered. These cannot move to such a level because their vibratory rates are too coarse.

In the world where we live after passing from the physical, very quickly we shall feel at home. Some of those who looked older, we shall find now look rather young, and some of those who looked so young as to be immature we shall find had time to grow to adulthood. But if we knew them on earth we shall have no difficulty in recognizing them when we meet them on the next plane. Nor will their characters have changed except as people's characters also are wont to change through deterioration or growth in the physical world.

Our Loved Ones

Those who loved us, will still love us; and those who opposed us on earth, unless they have gained in wisdom, will still have a tendency to oppose us. But if they belong to a different vibratory level than we, they will be unable to affect us; and in any event, if we are to advance in this realm, we will compose and adjust our differences in the work for a more important common cause. Loved ones, also, may occupy a different vibratory level; but if the love is strong and persistent, it finds a way for the one above to visit and encourage the one below, and for the one below to build such a character that he can move to the higher level.

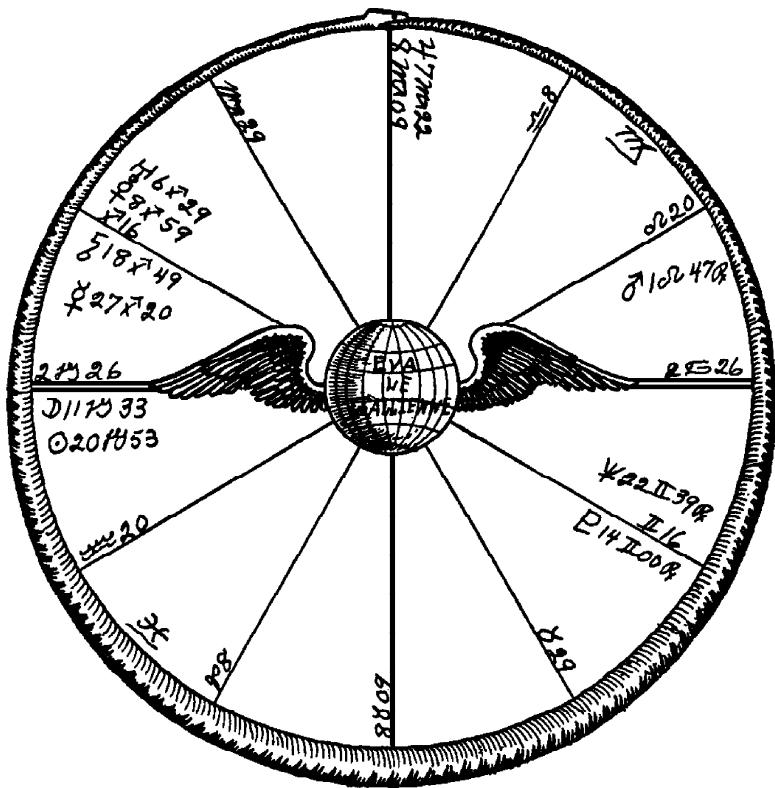
To be sure, certain affectional tangles present peculiar problems in the after life. The wife who has had several husbands through the death of some, and the husband who has had several wives. And matters of injury to others, and of responsibility for leading some into downward paths. It takes time, and conferences, and the advice of wise teachers from still higher regions, to begin to straighten all these things out. But because, when more highly evolved, the affections by that evolution readjust themselves on a truer basis, at a certain height of attainment each is united to his rightful mate.

Other ties of earth, also, carry their responsibilities into the next life. Those we contact and influence on the earth-plane may present a debt that calls for readjustment. We may feel that the best way to right a wrong is to do something helpful for the same individual in the after-life. That we may feel right within ourselves, of course we must pay our debts. The record of our lives is before us, and we act both as judge and jury. Often the best method of rectifying some mistake is directly through the person who suffered most by it.

Such direct squaring of accounts, however, is not always possible. And in such cases they can be liquidated by the more indirect method of effort expended in helping any other person who in particular needs our assistance.

The next life is not some weird, strange place. With a few improvements, life is lived there very much as it is lived now on earth. Because they think more clearly and comprehensively, feel more intently, and act with greater speed, people there are much more alive than on this plane where everything is retarded by slow-moving matter. People in the next life know more than they do here, they do more than they do here without suffering fatigue, and they have greater delights and experience keener enjoyments.

A savage usually resists strenuously the effort to civilize him. But once civilized, and in a civilized community, he finds it far preferable to his former state. Those in the next life can do practically anything that those on earth can do, and many enjoyable things those on earth cannot do. Is it any wonder, then, that those who are above the lower levels of the astral life almost never express a desire to return to this rather sordid life of earth?



EVA LE GALLIENNE

January 11, 1899, 7:00 a.m. 0W. 51:30 N.

Data given in her autobiography.

1903, separation of father and mother: Mars semi-square Pluto r.

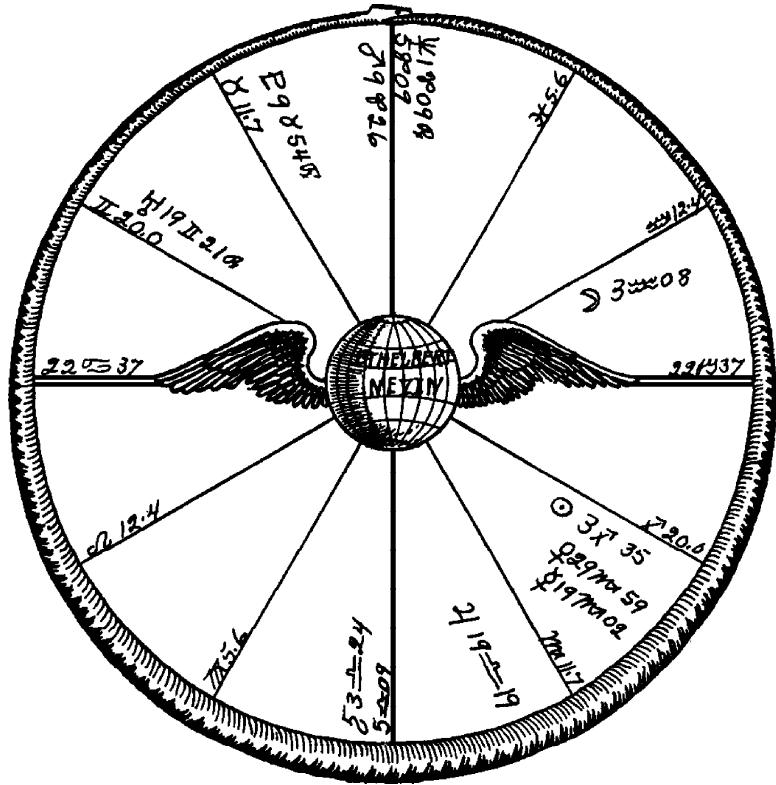
1906, saw Bernhardt act, and resolved to become an actress: Venus opposition Pluto r.

1907, heartbroken when separated from nurse: Sun sesqui-square Pluto r.

1914, Wm. Faversham offered her part in tour of America, but mother thought her too young: Sun sextile Uranus r.

1915, friends launched her on successful stage career: Sun sextile Uranus p.

1926, won gold medal for achievements, and as founder and director, on October 25 opened Civic Repertory Theatre in New York: it ran six seasons.



ETHELBERT NEVIN

November 25, 1862, 8:00 p.m. 80W. 40:30N.

Data from Life of Ethelbert Nevin, by Vance Thompson.

1872, wrote first musical composition: Venus trine Mars p.

1874, published first musical composition: Mercury sesqui-square Jupiter p.

1877, took lessons from best teachers in Europe: Sun conjunction Venus p.

1879, strife with father over choice of career: Mercury trine Mars p.

1880, father consented to let him be musician: Venus sextile Jupiter p.

1881, published Apple Blossom, The Lovers, The Milk Maid: Sun sextile Jupiter p.

1888, January 5, married happily and composed many songs: Sun sextile Venus. r.



Chapter 3 _____

Birth Into the Next Life

THE circumstances attendant upon passing to the next life are quite as varied and lacking in uniformity as those attendant upon birth into this life. In fact, the death of the physical body is really the birth into that new existence.

Births upon the earth take place amid widely different surroundings, and birth into the after-life may be such that the individual awakens amid attractive conditions, attended by friends who minister to and welcome him; amid the harsh conditions of an isolated and rugged region, or in a hovel where all is dirt and squalor. Just vision the circumstances that attend births on the physical plane; those in the igloos of the arctic, those of the savage in the jungle, those of the journeying American Indian at the side of a trail, those of the tenement regions of our cities, those in the better class homes, and those, increasingly common, in lying-in hospitals where the surgical care and the appointments are of the best. Entry into the astral region has even more scope by reason of a wider range of environments.

Births on the physical plane, whatever the environmental circumstances, may, however, be broadly divided into natural deliveries, accidental deliveries, and surgical deliveries. Those into the next life do not run exactly parallel, perhaps, but they also may be classified into three broad and general categories that have certain points of correspondence with those mentioned as of earth.

Corresponding to the natural deliveries on earth, we have those passages to the next life in which there is continued consciousness during the transition and, perhaps, a will to go. Some of the northern Indian tribes are reputed commonly to die in this manner. When they get old they have an inner feeling that the time is at hand, and they set the day of their passing. On that date they merely lie down and pass consciously to the next plane. Among those advanced in occult knowledge such a method of going over, without losing consciousness, is far more frequent than people suppose. And by one who has practiced travel on the astral plane without losing consciousness while leaving and returning to the physical body, or who has used the Transition Technique of astral exploration, the passing at death is not accompanied by sleep. We may say then, not because it is the most common method of physical death, but because the natural evolution of the higher states of consciousness makes it spontaneous, that the passing to the next plane of existence in full consciousness is the natural method.

Then there is the accidental method. Physical death arrives, even as does child-birth at times, with no warning. It comes suddenly and with a great shock. An explosion may blow the body to atoms. A sudden stroke may sever the bond between the two bodies. Suicide, even though premeditated, may abruptly usher the individual into the next world in a sadly unprepared condition. And a variety of other circumstances, in which there has been no gradual separation of the astral consciousness from the physical, may come under the heading of the accidental method.

But, even as in this country it is far more common to have the attendance of a doctor or midwife at the birth of a child, so far more frequently the individual passes to the next plane through an illness of some duration, and is taken in charge immediately after his passing either by friends who have gone before him, or by those whose regular business it is to greet and take care of those newly arrived from the earth plane. Because of the presence there of those who help us to enter, and get adjusted to, this new world, let us call this the surgical method.

Now, from olden times down to Helen Willman and Harry Gaze, there have been those who preached immortality in the flesh. And I am confident that physical life should be, and can be greatly lengthened. Yet I can hardly imagine a more horrible penalty than being compelled to live forever on the earth. The spiritual man revolts at so gross an avenue of expression, and comes to long for a finer, higher region, where his developing potentialities can find a glorious freedom of action. Nor, out of all those who have taught immortality in the flesh, have any lived much beyond the customary limits of physical life. Therefore, both you and I, in a time that will seem unusually short, are sure to make this change, and it behooves us to learn something about it.

When we pass over, as we surely must at no far date it will be by means of one of the three methods mentioned: the accidental, the natural, or the surgical. But by whatever means we pass over, the circumstances in which we shall find ourselves on that plane depend entirely upon our knowledge of after-world conditions, our desires, and our spirituality.

The dominant vibratory rate at any given time determines the inner-plane level to which we gravitate. Although we may be unaware of it objectively, and although our attention may be so focused on external life that we are almost completely unaware, even in our souls, of the inner-plane condition which surrounds us, nevertheless even while we occupy physical bodies, our astral forms exist upon the vibratory level of the inner-plane whose basic rate is similar to our dominant rate. And while due to our preoccupation with external affairs we may be oblivious of such life-forms, our astral bodies can be seen by any inner-plane entities occupying the same basic vibratory level. And our thoughts may be perceived by inner-plane entities not belonging to the same basic level, but who are able to extend their consciousness temporarily to the vibratory level of these thoughts.

Within the finer form of man on earth often there are strong vibratory trends which would quickly become dominant were it not that the necessities of physical life so continuously chain the thoughts and feelings to the struggle for physical existence. We all know people who are in essence kind, who love refinement, who desire above all things to be helpful to others, who have love for their fellowman, and who spend some effort in relieving the distress of others with no thought of recompense; but on whose shoulders also falls the burden of providing the physical necessities for, themselves and their families. There are powerful spiritual trends present. But the struggle for physical

subsistence is so strenuous that most of their attention must be directed toward making a living, toward getting a job and keeping a job, toward preventing aggressive and unscrupulous persons from gaining undue business advantage, and the thousand and one other things that must be done to be physically successful in a world which is as yet far from altruistic.

Thus for most who have strong spiritual inclinations the intervals in which spiritual vibrations are dominant are intermittent and far more rare than the intervals in which the dominant vibration is determined by work for physical necessities and physical comforts. For most who have some aspiration for a spiritual life there are daily periods of devotion in which the vibratory rates are temporarily raised, there are intervals in which affection and tender love are dominant, and other intervals when the glow of some fine deed increases the rate. But in the longer intervals the vibration returns to that which is developed in the struggle for physical survival.

While living in the physical it is not expedient to ignore the physical necessities. But I am sure people in general would spend more time and energy in cultivating the more spiritual moods and acts if they realized that their souls exist now upon the astral plane, and that at any given time it functions on the particular astral level of the inner world which has approximately as its basic vibratory rate the dominant vibratory rate which the individual has at the time. Did they but realize this I am sure they would be more careful as much as possible to maintain a mood which would insure that the astral level thus contacted was one whose influence upon their lives would be physically, mentally and spiritually beneficial.

Merely to contact a given level sufficiently to get information from it through extra-sensory perception does not require that the dominant rate of the astral form as a whole shall be adjusted to that basic level, although it is easier to get the information when it is. If the consciousness centered in but a local area of the astral form is able to adjust its vibratory rate to the region, the level and locality on it may be reached merely through extension of consciousness, just as one on the physical plane can examine things at a distance without actually going to them through using sight and smell and hearing. But whatever the dominant rate of the astral form is, that is, the most powerful vibratory rate in it, determines the actual level on which that astral form resides.

Now a particular physical environment is not the cause of the vibratory rate of people residing in it; for under the same external circumstances the dominant vibratory rate, as well as the reactions in general of people differ. Under specific conditions of hardship some people become morose and bitter, some become mild and subdued, some become irritable and antagonistic, and some become kind and sympathetic. But we cannot ignore that the physical environment does have an influence upon the character, and therefore upon the dominant vibratory rate. It is most difficult, for instance, to maintain a harmonious mood of any kind amid clash and discord. It is difficult not to feel anger when attacked, and resentment at injustice. These are emotions which while they last powerfully influence the vibratory rate.

And thus it is that when most people are born into the next life their dominant vibratory rate for a time is powerfully influenced by their habit of meeting the demands of physical environment. Their thought processes for the term of their physical lives have been directed mostly to the things and conditions of the earth plane. And so long as their thoughts are chiefly of these things of earth to which they have become accustomed they tend to maintain the dominant rate which was customary on earth.

Thus in spite of being very good, very bad, or merely indifferent, people when they move out of their physical bodies permanently do not at once gravitate to the realm which later they will occupy. There is a transition period in which, as a rule, they remain rather close to the level corresponding to their previous struggle for physical necessities, and gradually become accustomed to their new condition.

But as they become accustomed to the fact they are no longer inhabiting the earth, and no longer compelled to struggle for physical survival, their desires may relinquish the attachments to physical things and permit those aspirations and yearnings which the physical struggle has held in abeyance to gain the dominance they have so often longed for. And as these vibratory rates become dominant they move up or down to levels of the astral realm having similar frequencies.

Desire is the mainspring of action, not only on the outer-plane, but also on the inner; and people do not immediately change their desires when they pass to the next life. Instead, for a time their habitual interests and habitual desires remain, and these hold them from moving too far from the vibratory condition customary to them on earth. And these desires also often keep them for a short time sufficiently in contact with the electromagnetic Boundary-Line energy associated with the environments or people they knew on earth, or with the electromagnetic-astral belt surrounding the earth, to enable them to use it.

About the earth there is a dense belt of electromagnetic energy derived from the thoughts of people on earth and the feelings of both men and animals. And even as people in sleep can move from the no-man's-land of that condition out to perceive conditions on the slow-velocity material plane, or in to perceive conditions on the high-velocity inner-plane, so the vibratory rate of physical necessity which people retain in varying degrees immediately after death, and their desires and habits of physical life, keep them somewhat in contact for a time with this electromagnetic-astral belt, which is referred to in the Bible and in ancient ritual as the River Jordan, or the River Styx.

When we think intently of a condition or region, this tends for a time to tune us to the vibratory rate of that region or condition. And, regardless of spirituality or lack of it, the habitual thoughts of earth things, and the habitual vibration of physical necessity, together with the habit of utilizing electromagnetic energies in thinking, keeps considerable contact with the electromagnetic astral belt about the earth. And thus it is, because they can so readily utilize the energies of this belt, and make the contact with other electromagnetic energies of earth, those who pass to the next life for a time after passing have no great difficulty in making their presence felt by those in whom they are interested who are yet in the flesh. But after that period of time has elapsed that permits adjustment, they move to their own level, and if this level is a highly spiritualized one, it becomes difficult for them to manifest their presence, except through those who utilize extra-sensory perception or are unusually mediumistic.

In his book, *At the Moment of Death*, Camille Flammarion has collected a large array of well authenticated instances of the power of those who are passing, or who have just passed, to manifest themselves to their loved ones who are at a distance from the body of the deceased.

Furthermore, if the attachment to some particular environment, or some material activity has built a thought-form so powerful as to be, at least for a

time, obsessive in character, the power of this thought-form may be sufficient to hold the person bound to the physical environment, or performing in pantomime close to the earth, this particular activity. With suitable electromagnetic emanations at hand to draw upon, such an earth-bound soul may produce a haunting. In any case he will linger near the earth in a somewhat dazed condition, interested in the things that are related to the dominating thought-form.

Such a soul has lost his physical body, but he is unaware that he has passed from physical life. His thoughts are as yet so focused on some earth condition, or some idea of earthly purport, that he has not yet awakened to a consciousness of his present conditions and surroundings. Except he is approached through his interest in the absorbing idea that dominates him, neither those on the physical plane nor those on the inner-plane can get intelligent conversation from him. He is more like one walking in his sleep, performing, perhaps, very difficult feats, but devoid of his normal awareness. While he has passed from the physical, he is still in the boundary realm, and has not as yet awakened into consciousness of the next life.

When such an earth-bound soul finally is born into the life of the inner-plane, his method of birth, and his after surroundings, are precisely those common to other souls who pass from physical life into the next life almost immediately. In the one instance the birth is accomplished almost at once, and in the case of the earthbound soul the period of labor is greatly prolonged. But when birth finally comes, the circumstances by which the arrival is surrounded are determined precisely by the same laws that determine those of the more quickly born individual. Knowing this, we can treat of all births as belonging to the three previously mentioned categories.

Of course, viewing the matter in one way, the moment the umbilical cord is severed may be considered the time of birth into the physical world. And on the same ground, it might be considered that the time of birth into the astral world is the moment when the silver cord that connects the astral form to the physical form is severed. But astrologers have found that, in certain instances, it may be sometime after the severance of the umbilical cord before the child draws its first breath and utters its first cry. And they have further found that the chart erected for this first breath, for this first independent act, is, in such cases, the correct chart of birth. Therefore, while customarily the child has its birth when the umbilical cord is severed, the moment of true birth may be delayed until somewhat later. And in like manner, while the moment of birth into the next life might be considered the moment when the silver cord is snapped; in a stricter sense, it seems to me, it should be considered as the moment when the individual awakens to a consciousness of his new life.

When the individual passes to the next life in full consciousness, by the natural method the astral form merely moves out from the physical form in precisely the same manner it does when the individual leaves the physical body voluntarily to make a temporary visit on the astral plane. On such a visit there is always a cord of astral substance connecting the astral body with the physical. The further the astral moves from the physical the thinner this white astral line appears. But in the case of permanent transition to the inner-plane, by the natural method of passing, the individual purposely severs this astral cord connecting him with the physical body.

If he is aged, or the physical body is feeble, or if he has carried the refining

The Time of Next-Life Birth

Natural Birth

process to an advanced degree, this line is already quite frail. But whether frail or not, it must be severed to break the connection with the physical form. The advanced soul breaks this line merely by the determination to do so, that is, by thought-power. When desirable and necessary, help in this can be obtained from those attending the birth on the other side.

Accidental Birth

In the accidental method of birth into the life hereafter, the transition from the physical is apt to be more abrupt. A soldier running across no man's-land may be blown to bits by a bursting shell. He has had no pain and does not know he is physically dead. He keeps on running, reaches the enemy, perhaps, and seeing their astral forms, does not realize that these are not physical, and attacks them. Then he begins to wonder why his bayonet thrusts produce no apparent effect. Others may have passed over about the same time, and they also are unaware of the transition. They talk together, and act in concert against the enemy. They may be joined by a comrade or two who are not dead, but merely stunned, and while lost to physical consciousness are out of their bodies on the battle-field. Or even some pal who has been thinking intently of the battle, and desiring to participate in it, and has gone to sleep with this in his mind, may come along and recognize and talk to them.

Being so close, as yet, to the earth and the activities in which they have been participating, they can see both the astral forms of those who have just passed from the physical and the astral forms of those yet in the physical. If a horse has just been killed, one of them may jump on its back and ride it, without knowing it has passed over. He sees it stumble and fall, and then arise. He cannot as yet realize that it is only the astral body of the horse that has arisen.

But when he tries to talk to those still in the flesh he will begin to realize that something is unusual. He does not realize that he sees merely the astral forms, which are duplicates of the physical, even to every item of equipment and clothing. But because the attention of these astral friends is focused on the low-velocity region of the external world, which he is unable to see, they neither perceive him nor hear his voice. Their attention is held to a region of which he is oblivious. Not knowing this he is puzzled.

Yet this condition, as a rule, is only of temporary duration. On the astral plane there are organizations of people who have once lived on earth who take an active part in Red Cross work from that side. One of the functions of this organization is, in time of war, to help those who have been shocked out of their bodies, but are not too badly maimed, and the silver cord remains yet unsevered, to get back into and animate their physical bodies. And another function is to help those who are wandering around, after the cord has been severed, dazed by their condition, to complete their births. And a third important function is to reconcile them to the fact that they have been cut off from all physical activity.

Suicides, and violent deaths occurring while the individual is participating in some revolting crime, commonly live for a more or less protracted period amid the distressing thought-forms they have created. The period of labor accompanying their birth into the after life is both prolonged and painful. But in the end some skillful physician of the astral cohorts is able to reach their consciousness and bring them through into a consciousness of where they are. So, in the long run they, as well as those more worthy, are awakened into a realization of their true condition and its environment.

Surgical Birth

But before speaking further of the surroundings of this new birth, we should take some consideration of those who pass by means of the surgical method, that is, the more common method of so-called death.

No two deaths, of course, are exactly alike and, therefore, no two births on the inner-plane. Ordinarily, however, the person who passes out by illness or old age lies in bed. Usually the astral form moves toward, and gradually out of, the top of the head. Thus, the feet and hands become cold first, and then the coldness moves upward to the knees. Then, as the astral body gradually moves out through the head the coldness extends to the stomach, chest and vital organs, and finally to the throat.

Because, in such separation of the astral from the physical, the last remnant of the connection between the two bodies is in the region of the brain, the brain may remain clear, to the end; or even when there has been unconsciousness, just before the complete departure of the last remnant, the person, now occupying the astral form which hovers over the physical, may vitalize the physical brain for a moment to permit one last glance in full consciousness at friends in the flesh, the saying of farewell to dear ones, or the delivery of some last message. Then the cord snaps, and the person is no longer a denizen of the flesh.

But so strong is habit that the one so released, while quite capable of moving from the room through the walls or through the ceiling and roof, not infrequently awaits the opening of a door through which he now passes to the outside world, where he is met, if they do not already accompany him, by those who guide him to a place of rest.

Concrete examples are usually better than generalizations. So I will relate very briefly, not the actual death, but a scene that occurred immediately following physical death, that I witnessed as a youngster.

A young man, with his fiancée and his fiancee's mother, went up river in a motor boat. The river was swollen with recent rains, the current very swift, and partly or wholly submerged trees were occasionally to be encountered, as they were carried down by the water. Along in the afternoon the motor boat struck one of these snags and upset, throwing all three into the water. Neither of the women could swim, but the young man was an excellent swimmer. Probably trying to save the mother, both he and the mother were drowned, but the girl, in spite of being unable to swim, and without knowing exactly how, got ashore.

So exhausted was she, by the time she regained consciousness, night was at hand. And it was around nine o'clock before she, in her wandering search for help, reached a farmhouse about a mile from the accident. There they immediately telephoned to town for help, and a searching party was quickly organized.

It was decided, and subsequently verified, that the young man was lodged in an exceptionally deep hole close below the scene of the accident. And it was the opinion of those familiar with the river that the body of the lady was also there; that, in fact, he had been drawn down in the locked embrace of the drowning woman, otherwise so good a swimmer would have saved himself.

The leader of the searching party, who was the most experienced in river-work, had on previous occasions had some experience with my "hunches," as he called them. Therefore, when just about midnight I informed them the body of the woman was half a mile below, lodged 'against a sand-bar, he

A Lady Who Drowned

asked no questions, but commanded two other men to follow in a rowboat, and in the only launch at our disposal, we set off to the designated sand-bar with every confidence we should find the body.

The body was at the designated spot, and by the light of the lanterns we carried, was easily located in the shallow water. It was then decided to put it in the skiff, and that one of us should row this skiff down to the village, some two and a half miles below; while the launch should return with the others and the lanterns to try to locate the young man's body. I was the one chosen to take the body to the village.

There was no moon, but the night was cloudless, and the stars shone clearly; so that I had no difficulty, without artificial light, in keeping the channel and locating the familiar landing. The body lay in the bottom of the skiff, but although the silver cord apparently was severed—at least I did not notice it—the astral form of the woman, standing erect as in life, floated immediately above her head. This astral body accompanied the skiff thus until after I had made the landing.

Although, in physical life, I had not known her well, yet we had been acquainted; and the young man who had also drowned had attended the same school while I was there. I also had a speaking acquaintance with the daughter, who thus had lost her mother and her sweetheart.

It was this daughter about whom the mother was now so concerned. She realized the nature of the accident, and she had the impression that the young man had drowned. This latter distressed her greatly; but the thing that was dominant in her mind was her daughter. She was as yet dazed by the occurrence, and had made no adjustment to her new condition. She feared that the daughter also had been drowned, and was worrying about this, because of the cutting short of the life of one so dear to her who had every bright prospect. And if the daughter had not drowned, the loss of mother and sweetheart, as she thought, would be too much for her to bear.

Feeling, rather than actually hearing, these thoughts, as they revolved over and over confusedly in her mind, I spent the time while we were moving down stream to the village in explaining the whole situation to her, as I understood it, and in reassuring her that everything possible was being done for her daughter, and that worrying over the occurrence would only help to distress her daughter, as well as make her own new condition harder.

I do not know whether or not there were others present from the astral plane, as I rowed down the stream through the night, talking to this astral form of a departed mother. But I do know that when I tied the boat at the landing and went into the village to find the undertaker, that two other faint forms were with her. To me then they seemed spirits from some higher world, come to guide this good woman to her celestial home. And through our conversations she apparently had become reconciled, so that she now also could perceive them. They were talking to her, and she was listening, and as I climbed the bank and left them, I had the impression that very quickly she would relinquish the attractions of the physical body and go whithersoever they should guide her.

I relate this very vivid experience of my youth, not because it is in any way remarkable; but because it illustrates two things very clearly. It indicates that those who have just passed from the flesh have an unusually strong power to impress those remaining behind. This woman showed me where her body was. It happened that I was the one most easy thus to impress. And it illustrates the confusion people may be under who pass out amid

unusual circumstances, and how talking to them earnestly, by some one who can contact them, may relieve the worry and bring a speedy adjustment to the new condition.

Perhaps a still more recent experience will be useful in indicating these same principles, and also how those just passed over may still do things for those remaining in the flesh.

This was following 1929, during a year of great financial depression and unusual lack of employment. The head of a family who are close neighbors of ours passed out suddenly in the night of heart failure.

This man, who had a wife and two children, was a carpenter. We knew that he had not had steady work, but as he had been working some, and the family always previously had seemed well-to-do, we had no thought that they might be very hard pressed for money.

Yet about four o'clock of the second morning after his passing, my wife was awakened out of a sound sleep. This man stood before her, and when she spoke to him he said, "I want you to do me a favor. I want you to see that M. and the kids have money to eat on."

He not only seemed anxious, but worried. So my wife at once replied, "I will go over to your house the first thing in the morning, and we will see they do not want for anything."

Upon hearing this, he seemed both relieved and pleased, and without saying more, disappeared.

Next morning, as promised, she went over to his home. His wife, when informed of what had transpired said when he died they had only fifty cents; but that her father, receiving a telegram announcing the death had thought she might need funds, and had at once telegraphed her money, so that she was really not at all in need.

There is no doubt that this man's thoughts of the evening preceding his sudden passing were largely occupied by how, with the meager sum at his disposal, he was going to provide for his family's welfare. He awakened in the night, in distress, and passed out in his wife's arms before help could be summoned.

After passing, he continued to worry about the circumstances of his family. Evidently he had been unable to get close enough to his wife, perhaps because of her grief, to know she had received financial assistance from her father. He was quite unaware that the family had been provided for. And being acquainted with us, it was quite natural for him to seek our aid. He was well aware of our occult beliefs, and shared some of them. And it was quite characteristic that he should come to my wife rather than to me; for in any little borrowing of tools or utensils, such as occurs among friendly neighbors, he never disturbed me at my writing, but all such transactions were with my wife.

Yet the incidents here related cannot be considered actual births into the next life. As far as related, they were deliveries, but full birth was not accomplished until somewhat later. For commonly, except in the natural method where consciousness is retained throughout, the individual after passing from the physical body falls asleep. In the case of the earth-bound soul this sleep does not take place until after the binding condition has been broken. With some the sleep may be of long duration, and with others of short duration. It may be only a momentary loss of consciousness. But in any case the individual moves

A Man Who Had Heart Failure

The Actual Astral Birth

in his astral form to the level and place where his new birth is to take place. This is not his later level and environment, but a point somewhere toward it, in a transitional region somewhat influenced by physical necessity vibrations and his still strong physical desires.

The moment when he awakens into consciousness after this sleep, or if sleep has not intervened, the moment when as a result of a conscious realization of what has happened the vibratory rates of his astral form cease sympathetic response to physical conditions and adjust themselves to the astral world, is the moment of his birth into the new life.

This birth into the next life is under astrological law, quite as much so as the birth into physical life. He does not awaken into this consciousness of the new plane and does not accomplish that complete adjustment to it which constitutes this birth, until the astrological vibratory rates correspond in their quality, harmony and discord with the various energies of the astral form he has built in human life. That is, even as at birth into the physical form, the planets map by their positions the organizations of energy of his total previous experiences that constitute his character at physical birth, so also other astrological forces map quite as fully his character, as organized within his finer form, as it has been constructed up to the time of his physical demise. He will not be born completely into the new life until this astrological relationship obtains.

Now I do not wish to imply that a map of the heavens set up for the moment of the person's physical death tells anything about his condition in the after-life; for, in the first place, this moment is not, as a rule, the same as his birth on the inner-plane. Nor do I wish to imply that the progressed aspects as calculated from physical birth still continue to influence the individual even after he has passed to the next life. Nor is the birth-chart of the next-life such as can be calculated using the surface of the earth as a center, and the revolution of the earth on its axis as the measure of progressions, as we do in calculating progressions as influencing us on the physical plane.

As soon as we get any considerable distance from the earth plane we are uninfluenced by the rotation of the earth, and while throughout nature there are alternate periods of activity and rest, day and night as known on earth do not there exist.

Astrological Energies

What I mean is that astrological forces continue to influence us in the next life just about as they do here. Only those who are astrological students know anything about this on the levels close to earth, just as only astrological students know anything about it on the earth. Nevertheless, on the entrance to the next life, the astral form undergoes an adjustment in which whatever experiences and thoughts have been added to it since physical birth are more markedly discernible in that form.

The person, according to the thoughts he has held and the deeds he has performed may, immediately after his new birth appear much younger or much older, better proportioned or worse proportioned, more beautiful or more ugly, larger or smaller, nicely attired or merely wrapped in rags. These manifestations of his outward appearance represent his character as developed to date and are mapped by the astrological conditions at the time of his new birth.

Furthermore, because astrological energies carry the throb of cosmic forces urging all toward evolution and progress, other energies of an astrological nature that correspond in their affect to the influence of progressed aspects in

a physical birth-chart, are operative as environmental forces, and thus influence his life on the inner-plane quite as much as the more familiar progressed aspects do on the physical plane.

This does not mean that they bring to him events such as are brought to him by progressed aspects on earth. On the higher levels the discords do not manifest in the sordid way they do on earth. They do not bring the loss, illness and sorrow; because these conditions have been left behind. But they do exert a pressure at times that is discordant. It is one of the great lessons both here and there to learn how to transmute discords into harmony. Discords do not have the same affect on the inner-plane; but throughout nature there are both harmonies and discords as alternating influences. Yet they manifest differently on different levels.

For instance, what corresponds to a very adverse progressed planetary aspect in the astral birth-chart of a rather highly evolved soul may cause him to consider it his duty to descend on missionary work into the hells that are even below the level of the ordinary earth plane. He does not permit his sympathies to cause him suffering; but nevertheless, he contacts, of his own free desire, sordid and to him repulsive conditions, that he may lift others to a happier state.

Nowadays it is very seldom a child is born into physical life without there being someone present besides the mother to give assistance. Nor is the next plane less well provided in this respect. There are those whose occupation it is to assist in the birth of those who pass into that life, and who also assist the newborn individual to get his proper bearings. There are large organizations for doing this work, with well developed resources. There are other individuals who are free-lance workers. And some there are who travel unfrequented paths, go into the slums or into the wilderness, and give aid to those who enter this life there. Because of these various ones who engage in this work, it is really less likely for anyone to be born into the next life without attendance than it is into this one.

And the environments in which such births take place are quite as varied as those possible to imagine on earth. Whether high or low in the vertical scale depends largely upon the dominant vibration of the individual; and the kind of environment is largely determined by the stronger thoughts and desires. Yet when, as in the case of some great disaster, many individuals of varied tastes and moral qualities pass to the next plane together, or in the case of a whole company of soldiers wiped out at once in a war; it sometimes happens that the hospital corps, or emergency relief, of the other side, is able to use the collective vibratory rates and energy of the whole group to keep them together for awhile and usher them all to certain quarters that are prepared for them.

In such a case, these quarters with their appointments are on a level close to that of physical necessity, which is usually referred to as being close to earth, and the group vibration sustains all in them until after their birth, and until after they have grown somewhat accustomed to the changed conditions. Then each gravitates to his own level and the environment where his thoughts take him. That is, he moves as guided by his desires.

But the birth of those of mean disposition may not be in a nicely furnished sanitorium with fine buildings and elegant grounds and everything provided for the relaxation, comfort and amusement of those becoming adjusted to the new life. Instead, it may take place in the corner of a hovel, on a pile of rags. It

Conditions of Next-Life Birth

may even take place in a forest, or out on barren slopes of rock. Such environments have an affinity for certain types of sordid thoughts. The individual is not compelled by anyone to be born in such a place, he determines the place of his birth by his own character. This law of affinity and correspondences is apparent even on the physical plane, and is inexorable on the inner ones.

Furthermore, in obedience to this same law, his features, his form, and even the garb in which he is thus born, express his inward characteristics. If he has, on earth, developed miserly traits, he will probably be smaller and shriveled. If he has been very licentious, this will show in the hideous leer of his countenance. If he has been vicious enough, he may even be crippled. But if his character as developed on earth is fine, his body will appear beautifully proportioned and his face may have the radiance ascribed commonly to an angel. If his thoughts have been somewhat sour he may appear older than when last seen on earth, but if his thoughts have retained elasticity and enthusiastic expectancy, even though the physical body was aged, he will have the appearance of being much younger than when he passed out.

Children, when born into astral life, are of the same size and usually not much changed in appearance, as when on earth. But they grow to maturity after their astral birth, and then present a mature form which corresponds in its lineaments with the inward character. On the inner-plane the character shines through the outward form in a way that is unmistakable.

But wherever and whenever the individual is born into astral life, it is but a short time usually until someone comes along, if not already there, who is willing to help him. Not that anyone can bear his burdens for him, or make a vicarious spiritual progress. Each is the arbiter of his own destiny. But there are those on the inner-plane who make it their business to act as guides and to give advice to the newly arrived. Usually such are present at the new birth to assist in it and in the subsequent adjustment.

The individual who thus awakens into astral life may, or may not, be willing to take the advice or even listen to, these guides. If he has a fixed idea that he is going to a heaven paved with gold, about as soon as he is born on the inner-plane he moves in search of such a place and is quickly attracted to such a thought-form environment built by others of like faith. Here he may reside for a long time, if his faith is unwavering, before some missionary of the real truth is able to reach his consciousness and jar him into a realization that this is merely an artificially created erroneous environment. Then his real advancement begins.

Those without such fixed convictions of how things must be, start their progression sooner. But this progression, if they have been very wicked in the real sense of finding joy in the suffering of others, and being viciously selfish, must begin at a basic level even below the common level of earth, and in environments that are distressing, indeed.

After birth on the next plane and the transitory period of adjustment has been finished in a temporary realm, rest home, or other environment, the individual is pulled down by the grossness of his essential vibratory rates to a level below, or is lifted up by them to a spiritual level above. He finds his own real moral level as surely as the surface of water seeks its level on the face of the earth.

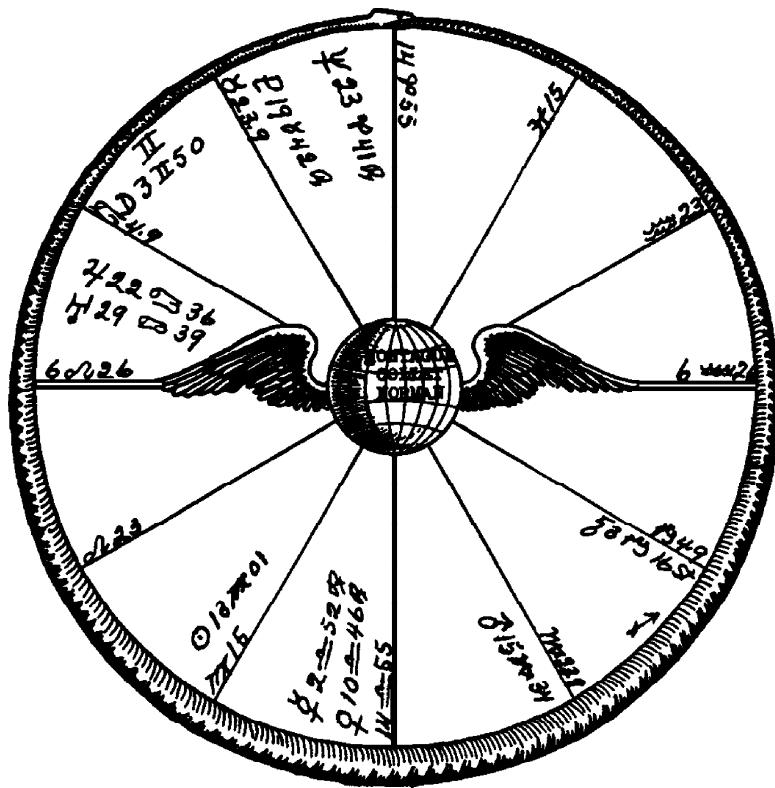
The strong thoughts and desires, further, attract him to an environment corresponding to their nature. If they are warlike, he is attracted to a place where there is strife. If they are greedy, he moves among greedy companions, where the weight of his body and possessions seem unbearable. The after-life

is quite dissimilar to earth life in that those of like tastes herd together, and those of different inclinations do not intermingle.

Nothing other than his own inclinations keeps the individual on the level where he thus finds himself, or amid the surroundings. He is not ordered to go there by any person, or by any supernatural being. He goes there because of the law of affinity. And he can move himself to any environment that he can cultivate a strong enough desire for, that will offset the desires and thoughts already organized that hold him where he now is.

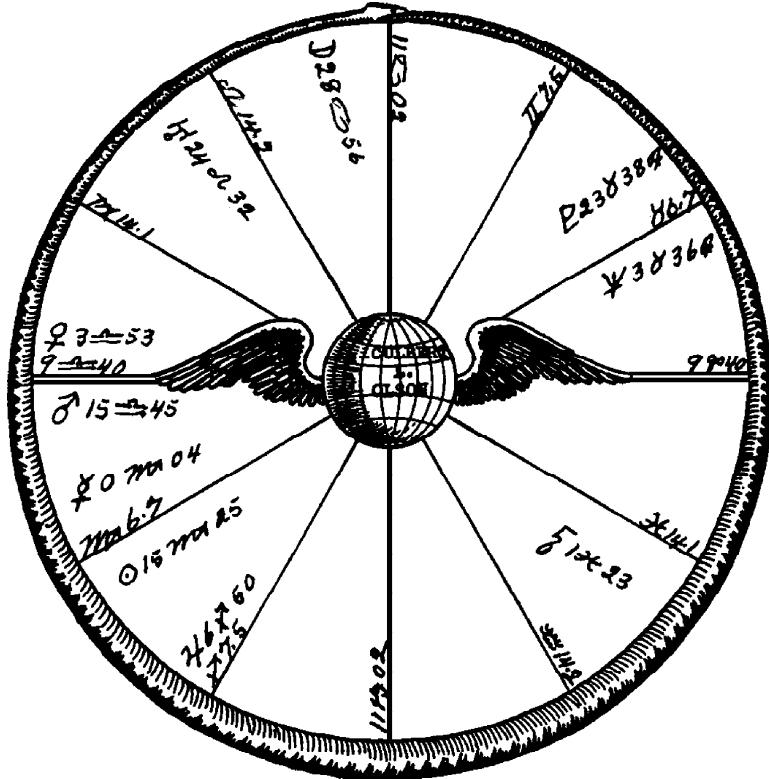
Nor does he have to remain on the level, or plane, where he now finds himself. But he cannot ascend to any level that has a vibratory rate higher than his own. If he would live on a spiritual level he must cultivate spiritual qualities, so that his dominant vibratory rates will be spiritual. And there are ministers, or teachers, who visit all realms, more than willing to instruct the inhabitants how to raise their vibratory rates, how to live better lives, and rise into better conditions.

But even as on earth, teachers of spiritual things cannot force their great truths down the unwilling throats of all they meet. They are ever ready to dispense wisdom; but they cannot compel others to accept it. Advancement in the astral realm after death of the physical body, even as here, depends upon willingness and effort.



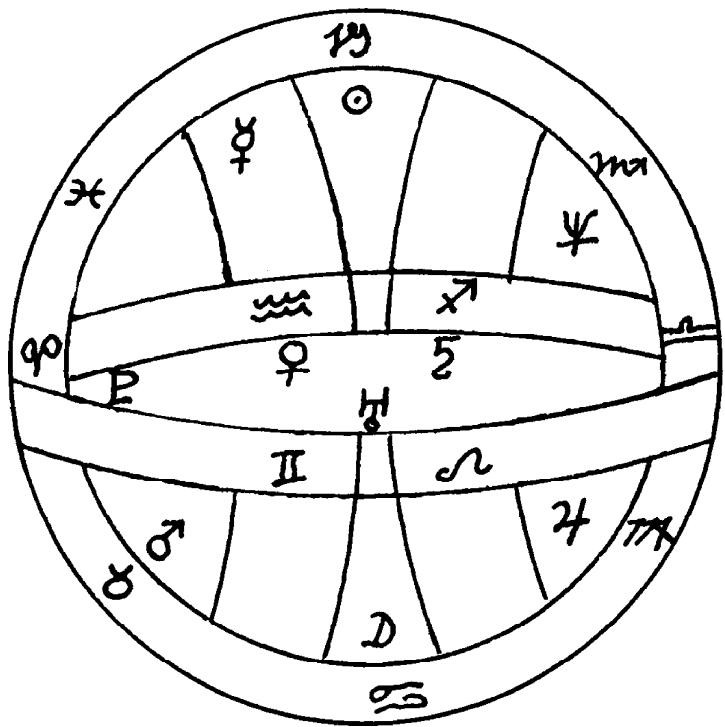
MONTAGUE COLLET NORMAN
September 6, 1871, 1:56 a.m. OW. 51:32N.
Time as rectified by Norma Hammond.

- 1884, went to Eaton: Mercury sextile Mars p.
- 1890, joined grandfather's banking firm: Sun semi-square Mars r.
- 1900, served with South Africa forces: Sun conjunction Venus r.
- 1907, director Bank of England: Mercury trine Moon r.
- 1917, managed third war loan: Mercury inconjunct Pluto r.
- 1920, Governor Bank of England: Mars inconjunct Pluto r.
- 1936, active in Bank of International Settlement: Sun semisquare Mars p.
- 1939, vainly tried economic appeasement of Germany: Sun opposition Pluto r.



CULBERT L. OLSON
 November 7, 1876, 3:40 a.m. 112:15W. 39N.
 Data given by his brother.

- 1890, student Brigham Young University: Mars sextile Uranus r.
- 1891, telegraph operator: Mercury square Uranus r.
- 1893, attended law school: Venus sextile Uranus r.
- 1895, city editor Ogden Standard: Mars square Moon r.
- 1897, Washington newspaper correspondent: Sun conjunction Jupiter r.
- 1916, State Senator in Utah: Mars trine M.C. r.
- 1934, State Senator in California: Mars opposition Pluto r.
- 1938, elected governor of California: Mercury sextile Jupiter r.



Chapter 4 _____

Astrological Influences in the Next Life

AFTER birth on the next plane, and a certain preliminary experience of adjustment in some situation not too far removed from earth vibrations, the individual moves to the vibratory level that corresponds to his character, and assumes certain responsibilities. And just as in earth life his reactions to the events which he contacts form his character, and this character thus built attracts events of corresponding quality, so also in the next life, and with even greater rapidity, the thoughts, aspirations, and actions engendered by responses to conditions, through altering the character, attract the individual to conditions that in quality correspond to them.

On earth we are born with thought-cells already organized by our impersonal experiences in lower forms of life. These thought-cells, which are mapped by the planetary positions at our birth, are of certain families, or types, each possessing a different volume, and subject to either harmonious or discordant organization. The events of our physical life are those that have the same vibratory quality as these thought-cells. These events are attracted by the inner-plane work of the thought-cells within the finer forms that comprise the character; the sum total of all past experiences thus recorded in the finer forms, up to any particular time, being the soul.

But as events are attracted after physical birth, or as events are attracted after birth into the next life, the experiences with these events add their energy to the thought-cells within the finer bodies, altering thus both the soul and the finer bodies. And as a result of this change in character, other events are attracted having the same vibratory quality as this new character; that is, corresponding to the new state of development of the soul. The same law holds on all planes: We attract conditions that correspond to our inner vibratory rates.

The thought-cells within the finer forms that constitute his character, and therefore determine his new condition, when he is born into the next life, are derived from the sum total of an individual's experiences up to the time of his physical death.

His new birth-chart, as calculated on the astral plane, but not represented accurately by any physical birth-chart, may be much more fortunate, or much less fortunate, than the one with which he was born into physical life. This depends entirely upon what use he has made of his opportunities while on the material plane. And because there is here a higher velocity, the character qualities act far more quickly in determining his condition than they do on

earth. Yet in spite of terrific discords that attract tragic events, the individual may possess a dominant rate that is highly spiritual. These discords are not dissipated merely through passing to the next plane. But in this next life there is a vertical dimension and, taking both his harmonies and discords with him, the spiritual individual will rise to a high level of life, to a level of vibratory rates that corresponds in frequency to his spiritual nature.

Children are with increasing frequency born into physical life in hospitals especially prepared for their arrival. Here they remain some days, with their mothers, under special medical care and attended by nurses. So also on the inner-plane, there are many kinds of places prepared for taking care of the new arrivals until they become adjusted to the new life. Some of these places are fitted so elaborately that long descriptions would be required to give even a slight idea of them. And they vary greatly in their appointments.

Immediately after passing over, not only is the individual apt to be a little confused, unless he has a very thorough understanding of the after-life before passing; but he may find himself somewhat weak.

First Adjustment to Next Life

He may awaken from the sleep of passing on a fine grassy sward, in a balmy climate, surrounded by glorious beds of flowers, and with birds singing happily from the boughs overhead. This may be within grounds where are to be seen large buildings of magnificent architectural design buildings which, as he grows stronger, he will visit, museums where are displayed models of the things that exist on the levels of that inner life; and lecture halls where, if he desires, he can attend lectures.

He will find also dining rooms, and recreation grounds where he can engage in sport and, for the time being, follow almost any endeavor that he was interested in on earth. He can even go hunting, although the game he shoots will be merely dummies. And he can eat the things he was accustomed to eat on earth, except that what appears to be meat is not real flesh food, but an artificial preparation to simulate it. Such places, fitted up for the reception of new arrivals, are of great variety; but the chief end sought is to furnish the transient visitor with everything that will assist him to acclimate himself to the new condition without shock.

Nor must it be thought that all arrive on the next plane amid such luxurious conditions. Those who have lived low and vicious lives more frequently cannot be stopped in their vertical plunge to lower levels, even temporarily in such a hospitable realm. Instead, they drop through to another level below, where they are born and make the temporary adjustment; before losing the vibration of physical necessity to such an extent that they gravitate to a still lower plane that is of their own dominant vibratory rate.

But wherever the individual is born into the next life, either awaiting his arrival, or coming to him rather shortly after, there is sure to be someone who will help him in his readjustment if he will permit it. Furthermore, this place of birth, as a rule is merely a temporary place of residence; and as soon as the adjustment takes place he moves out of it, and goes to his own level, and to conditions such as are attracted by his habitual desires. He does not remain in the hospital and its surroundings where he had his birth. It has served its purpose, and he must strike out to accomplish his new destiny.

When he arrives in this next life, because his astral body is a duplicate of the physical, he has a heart, stomach, lungs, liver, and all the other organs which we associate with the physical life of man. And because of habit, he still requires food, and may even feel the need of sleep. Even when in the

course of his development he moves to higher and higher levels, and finally out of the astral velocity realm into the spiritual higher velocity world, he does not lose the functions represented by these vital organs. Although the gross organs are no longer present in the more exalted body, nutrition, circulation, vitalization, continue to be performed even in that more exalted sphere of existence, but by means of spiritual functions that correspond to the physical organs of material existence.

During the period of adjustment right after birth into the new life there is not uncommonly felt a great longing to go back to visit the loved ones left on earth. The person, sometimes, will not accept the statement of the nurse in charge of him that he is physically dead. He still has hands and feet, still has a hearty appetite, still has all the desires-of his previous life; and the things about him, while some seem strange, are nevertheless quite as solid to his touch, and quite as substantial when he moves them about, as such things on earth. So he retains a doubt that he has passed from physical life.

To enable him to realize his condition, and because his desires draw him in that direction so strongly, his nurse may go with him on a visit to his friends and relatives. He goes back to his old home, perhaps, and if his vibratory level as yet is not far removed from that of physical necessity, he may see his wife, his mother, or his sweetheart quite as plainly as he ever did. It is only when he speaks to such a loved one and no attention is paid to him, and when he touches someone and the other is unaware of his presence, and when he passes before the eyes of those there gathered and it is obvious that they do not see him, that he becomes completely convinced.

And this may be an exceedingly sorrowful experience to him, not merely because he cannot make his presence known: but because those who have been left behind may be grieving for him. They may weep and sorrow and, thinking thus strongly of him, their grief stricken thoughts reach him with full intensity. He feels, because he is actually being given a mental treatment with these thoughts, all that they feel while they think of him. Their sorrow causes him agonies of distress, yet try as he may, he cannot relieve it.

Even after he gives up in despair, and goes to take up the duties of his new life, their recurring thoughts of sorrow are able to penetrate to him because of the bond of sympathy. They are mental treatments—as much so as if given by a Christian Scientist Practitioner, a Metaphysical Healer, or a New Thought Demonstrator, to one still in the flesh—and they do their work. They not only cause him to feel all the distress experienced by the loved ones in the flesh who are in this manner thinking of him, but they disturb him in performing his work on the inner-plane, and if there is sufficient responsiveness between himself and the ones on earth who cannot reconcile themselves to his passing, they may hold him so close to earth as effectually to retard his progress.

If people only knew it, when the thought of a loved one who has passed over flashes, apparently without cause, into the mind, they have the power to give that loved one assistance. In the sense that the loved one has tuned in temporarily on the same station that their astral body is tuned to, the loved one, when such thoughts thus come, is usually close at hand. Not close physically, because closeness in the next life is that of radio closeness. Thoughts at these times especially, and to a somewhat less extent always, about the loved one reach and influence him.

Visiting Loved Ones On Earth

Sorrowing For Those Who Have Passed

Grief over the physical death of a loved one usually is mostly the expression of self-pity. The one grieving seldom believes that the loved one has gone to a region where he is worse off. He thinks principally of the effect upon himself of the parting. He grieves mostly because he is apparently worse off, through the going of the one he loved, to a foreign land. Yet were the love both unselfish and intelligent he would not grieve at the departure of the loved one to a foreign country if he were convinced the loved one would have much greater advantages there.

And if the love were both unselfish and intelligent, instead of sending the loved one messages, one after another, that would be sure to depress, discourage, and hinder him in his important work in that new land, the one left behind would be as courageous as possible, forget the selfish sentiment of personal loss, and put forth some effort to make the departed one's life easier and brighter.

Help From Those Who Have Passed

Friends and loved ones who go to the next phase of life frequently return, by way of across-level radio-like thought-transference, to give us hints of helpfulness. Thoughts which envisage a person, have a singular power to reach that person, even across the levels. The thought raises or lowers the rate of the outward projected message to the vibratory level of the person thought about unless there is too great a difference in the levels occupied by the persons. Of course, only as the thought attains the proper level, does it penetrate a given plane. But such temporary tuning of the mind is capable of wide latitude. Thus, we often receive as slight impressions, information and impulses from those interested in us that now sojourn in that other land.

Not only unconsciously do they thus help us; and in some instances hinder; but we, by our thoughts, can cheer and assist them. Instead of mourning their going, and casting the shadow of gloom over their afterlife existence, we can think of them as happy in their new estate. We can offer them encouragement wherever they are. While on this earth, whether we are conscious of it or not, we give our associates mental treatments. And when we think of those who have passed on, and are now taking up new duties in another land, let us realize that we are sending them potent mental messages. And let us drop self-pity and self-interest, at least for the moment, and send them buoyant wishes for joyous living, for uplifting ambition, and for spiritual success.

Those Who Await Us

In this adjustment period immediately after birth into the next life, either because he has a strong desire to see them, or because the nurse thinks this is the most effectual way of causing him to realize that he has now left the physical plane, the new arrival not infrequently is taken into the presence of those of his acquaintance who have passed to this plane before him. Of course, some loved one often awaits his arrival. But even otherwise he may be guided by his nurse into the presence of someone of whom he was particularly fond. From this one he may be much more ready to receive an explanation of where he is and what his new surroundings are like.

A mother may be led to where her child, who has passed over ahead of her, now attends school. And the child may take great joy in telling his mother all about the new surroundings. Or a mother may await her child, and take up his training here. Or a wife or a husband may be led to the marriage partner who has preceded, and find his explanations and guidance a pleasant introduction into this new condition of existence. It is not so different, in many respects, from the immigrants who come to our shore, speaking, perhaps,

almost no words of our language, yet met by relatives who have preceded them from their own country, and who take joy in showing them the sights and telling them all about this land of America.

And right here is the appropriate place to explain that in the after life there is a tendency for us to be brought again into contact with those whose lives on the earth plane we have markedly influenced, or who have markedly influenced our lives. This is not simply that because our paths once have crossed they must cross again. It is because there remains within our mind a potent thought-image of such persons: and a thought-image which is potently associated with desire, has a power to draw us into contact with the thing or person thus visualized.

Even though some person has influenced our life greatly, or we theirs, either through injury or favor, it may be before leaving the earth plane both feel that the matter is satisfactorily adjusted. This adjustment may not be entirely personal; for one may have made effort to be helpful to society at large in such a measure as enables him to feel that his personal debt has been discharged. The experience resulting from the contact with the other person thus may be drained of its emotional elements. A balance has been struck, the account between these two individuals has been closed. And both feeling this, they may never meet each other after passing from earth life.

But where, due to injury while on earth, one holds an attitude of deep resentment toward the other; or where, because of unjust actions, one feels that he has deeply wronged another: the potency of the thought-image tends, sooner or later, to draw these two again together. Thus, not only love, but hate, remorse, great gratitude, or other strong emotion associated with the image of another, tends to cause the individual in that after life to come into the presence of the one so strongly thought about.

This is no new law. It is the operation of the same principle we constantly emphasize in regard to thinking on the earth. Whatever we think about strongly we tend to attract. If, near the edge of a cliff, we visualize strongly that we are falling over, we shall thus take the plunge. That is why some people feel an almost irresistible impulse to leap, when they find themselves on some very high place. It is because their imagination envisions the horror of falling.

But when we pass to the next life we stand before the judge, who is ourself. The records, not only of our actions, but our motives for these actions, are plainly before us. And they are plainly in view of others also. We cannot there hide our insincerity; for whatever goes on within is plain to be read by all who have made any degree of progress above the lowest levels. Yet others do not pass judgment upon us; it is we who pass judgment upon ourselves.

We perceive wherein we have erred, and why we have erred, and we realize that our progress, the level we are to occupy, and the environment we attract, depend upon the state of our character. And one way to remedy defects in character is through doing what we can to help those we have wronged. If they no longer need such help from us, we, at least, can balance the score by being helpful to someone who does need it.

It will be seen, therefore, that while it is not imperative that mistakes should be rectified through contact with those who suffered by them, yet because of the thought-image of the wronged individual lingering in the consciousness, or even because of revenge thoughts linked to such an image, rather frequently such individuals are again, in time, on some plane brought together.

Those We Have Favored Or Injured On Earth

Judgment Day

There is nothing here to suggest an "eye for an eye, a tooth for a tooth," doctrine. Nor is it parallel to the karma doctrine of some, by which one who suffers an injury from one person on earth, in another earth life is given the exquisite joy of committing the same injury against the first person, thus balancing scores.

On the other hand, if the one who was injured needs help, that help is given, providing it is within the power of the aggressor to give it. But in any case, if the injured one is to advance, he must lose all thought of revenge and desire for retaliation. He must feel that it is a privilege to forgive, and he must wish his injurer joy and happiness. He must help the one who injured him to discharge his obligation in such a way, and as quickly as possible, as will enable both to profit by the earlier error. The welfare and progress of the whole of creation is the motive behind all such balancing of accounts, and one who demands an "eye for an eye, and a tooth for a tooth," must remain, because of the attractive power of such thoughts, within the dark foggy levels close to physical necessity until he gets a more enlightened and generous viewpoint.

Astral Light

As we recede from earth, night and day, as we know it here, no longer have an existence. They are due to the rotation of the earth on its axis, and those not immediately associated with the material plane, are unaffected by it. Nor is there sunlight, which is a narrow band in the electromagnetic spectrum, because electromagnetism belongs to the Boundary-Line velocity region, between the velocities of the astral world and the velocities of the physical world.

In radio it is still customary to speak of ether waves as the carriers of the broadcasting energy. But there is a tendency on the part of scientists to consider such waves as properties of fields in space under certain conditions. There is no general agreement at present as to what electromagnetic waves, including those of light, are. We do now know that matter is energy concentrated in a certain manner, and that energy has mass. It appears, therefore, that as energy has mass, and mass is the common property which we think of as belonging to substance, even if we do away with the ether and think of electromagnetic waves as properties of space that develop under certain conditions, as these waves possess energy we are privileged to think of them as Boundary-Line substance.

But whether it is called substance or merely energy does not affect its observed properties; nor whether we speak of astral substance or call it astral energy, are the properties of the astral world changed, which derive from the higher-than-light velocities of that region. And the spiritual world possesses still other properties that are consistent with velocities which are still above the astral, whether we call it substance, or energy, or motions in space, or lines of force that constitute a field, or by some other designation derived from as yet to be developed conceptions of the nature of energy and form.

This astral light, which in some degree and color permeates the whole astral world, when not clouded with thought elements, is of a singular purity and beauty; soft, yet penetrating and brilliant, as anyone can testify who has seen it clairvoyantly. It is a pervasive light, but subject to an incredible amount of variation in shades of color. When unmodified it is a silvery white, somewhat like the light from the blue-white stars, except that it has no such quality of hardness.

Again Contacting The Earth

Those who have passed to the next world and are accustomed to the astral light of a level even a little higher than that of physical necessity, when they

re-enter the plane, or vibratory level, of the astral environment of physical necessity, and come in contact with the electromagnetic-astral belt of earth feel as if they were entering a mist or fog. The turmoil, strife, selfishness, ignorance, and general thought quality immediately associated with our physical sphere creates an electromagnetic atmosphere that is almost like a dark miasmic wall to spiritual entities who come here. It is difficult for them to penetrate it, and they find breathing, that is, their vitalizing process, obstructed. Except to contact someone on the physical plane who has within himself a spiritual quality, spiritual beings can only penetrate to the earth after undergoing special preparation.

Where, however, there is a person yet in the flesh who has made considerable real spiritual advancement, there is a spiritual light which penetrates the darkness by which he is otherwise surrounded. To the extent he has built up a spiritual body, through the processes which are described in the Course 3, *Spiritual Alchemy* and Course 17, *Cosmic Alchemy*, he affects spiritual substance. He thus radiates an energy of spiritual quality, and this is readily seen by those of the spiritual world. In spite, therefore, of the miasmic fog of his earthly surroundings, spiritual beings perceive him clearly by the radiance of his own light, and they are able to come close to him. in the radio sense of tuning in on his vibratory rate.

The physical necessity or earth level is by no means the lowest. There is no hell in the meaning of the word usually employed. There is no place where the wicked are condemned to spend an eternity in torture. But there are vibratory levels far below that commonly encountered on earth where by the inherent attractive power of their own viciousness those of especial depravity congregate. They descend to such regions because these regions have the same general quality as their thoughts and desires. Nor do they enjoy themselves there, no more so than people really enjoy themselves in great wickedness upon the earth. But they are not condemned to remain in these regions; for when their thoughts and desires turn toward better things they, by that token, begin the struggle upward.

In these lower levels even the ordinary astral light has little power to illuminate. They are cloudy, gloomy regions, lit in spots by the lurid flares artificially constructed by their benighted and sodden inhabitants. Such vegetation as exists seems to be obnoxious fungi. There are in some of these lands bleak stretches of smooth bare rock of a greenish-pink color. Other regions, in their desolation, look much like the pictures of shell-swept no-man's-land. And such animal life as here may be found is of the most repulsive nature.

But people are not compelled to live in these regions. If they do so it is because they refuse to be guided higher. They prefer to remain in a domain where brute strength and animal desires constitute the general law. If there is torture, it is the inhabitants of these regions who perform it, not some higher being or infernal devil. If they gloat in the torture of others, perhaps they also, at times, shall be the victims. No one can compel them to abandon their hellish existence. But if they desire something more spiritual than this indescribable existence, that desire, beginning the reconstruction of their character, starts them on the gradual climb toward brighter things.

Those who visit these lower regions, these hell-worlds of the astral plane, must undergo training for such missionary work. They must learn how, by various devices, to overcome the difficulty of breathing and seeing in these regions, and how to prevent injury from the malicious creatures that there

Under-Spheres

dwell. The first strong wish for better things in one who has fallen so low, sets up a vibration of higher frequency than the region where he dwells, and penetrates it as a more or less faint light. These missionaries are ever alert to discern such lights that they may give helpful advice to those who would work their way out of these sordid lands.

But whether it is these lowly creatures of the under-spheres, or an exalted spirit of the higher astral realm, whenever he tries to move to a level, above his own dominant vibratory rate, he experiences a peculiar difficulty. There may even be a bridge thrown across the vibratory chasm by those living on the higher plane to make his approach easy and gradual. Yet when he begins to get into a vibratory atmosphere too high for him he commences to feel faint. It is as if he could not get sufficient oxygen. He feels very much like the mountain climber does who reaches an altitude above his lungpower. Exertion, even in a small way, causes exhaustion. He feels dizzy. And if he gets too high he may lose consciousness.

By training, and through artificial means, one can visit temporarily a level either far above or far below one's own vibratory rate. But to sustain life there any length of time is altogether too difficult. Automatically, when one's forces are spent in such an effort, one drops back to one's own basic level.

Remember that these levels are each as concrete, hard, real, and vivid as the low-velocity region now experienced on earth. In fact many are so much more so that one who has had experiences only on the physical plane cannot imagine it. Yet they are like radio programs each belonging to its own wave-length and frequency. The individual gets the program to which his dominant rate is tuned. Unless he can turn the dial of his consciousness to other basic rates he knows nothing of what is going on there. And unless he can tune up, or down, his own character rate, so that his body vibrates also to the higher or lower rate, he cannot move about and have his existence on such levels.

I have spoken here of a disagreeable side of the next life. This disagreeable side is minute in extent compared with the beautiful and pleasant side. Nor have I spoken of it, to put the fear of hell into the mind of anyone. On the contrary, there is no hell except that created by the individual's own character. If he is a devil right now, merely passing to the next plane does not change him into an angel. If he is a devil in his character, desires and disposition, no one can compel him to become anything different. When he passes to the next life he merely moves to a region suitable to the expression of the qualities which he has developed.

On earth he may be a devil, yet consort with those of angelic disposition. But not so on the next plane. Those of like character, like ambitions and desires, are attracted to a similar environment, and have the pleasure of each other's company. There is no hell lower, more cruel, or more vicious than the thought-quality of those who inhabit it. Such a lower region is not created by God or by the devil. it is created by the thought-building power of those who move into it. And if they do not like it, they have the privilege of moving out by the expedient of building characters that fit them for a different realm.

Character Attracts Environment

While we are upon the earth, if we have within us powerful discordant thought-cells that attract us to a similar environment, no amount of information will enable us to escape misery and perhaps disaster. Men of the highest intelligence and ability are overtaken by fire, by flood, by financial panics, by accidents and a variety of other misfortunes. Information alone if they enter

environments that correspond to discords within-themselves, is not sufficient to prevent catastrophe. Yet the intelligent man, who has abundant information about the place, or business, or industry wherein he finds himself, has a great advantage over one who is ignorant of the first principles of such phases of life.

If, in a man's birth-chart are found violent aspects such as indicate violent thought-cells built within himself, he may not escape severe accident on a hazardous trip of exploration into the arctic even though he is unusually well informed on the conditions he must meet. But he certainly will get along better than another who has no knowledge of arctic conditions and how to meet them. Whatever foreign land we expect to travel in, we will get along far better if we have as complete information as possible about the climate, the laws, and the customs of the people of that land.

Nor will information about the land where man dwells after physical death prevent anyone from gravitating to the level corresponding to his dominant vibratory rate.

Nor will it prevent him from being attracted to environmental conditions in that world that correspond to his strong thoughts and desires. Furthermore, in spite of any amount of information he may have, his appearance to others will portray his true character. Even the clothing he wears, strange as it may seem, has a correspondence to his thoughts. In fact, it is really built by his thoughts.

People do not go about nude in the after life. At first they wear clothing very much the same as that worn on earth. But the person of vulgar tendencies will find himself vulgarly dressed. The one who is miserly and hard will find himself in shabby, even tattered, attire. And the licentious individual will be seen clad in soiled apparel. On the contrary, those of more kindly thought attract about them finer garments. Robes of dazzling beauty clothe those of spiritual worth, or their raiments are of different modes, blending colors and designs in the most exquisite way. Even here on earth the tastes of people are somewhat displayed in their choice of garments; and on the inner-plane both the calling and the inner character are thus rather clearly symbolized.

Information about the conditions apt to be met on the inner-planes will not change the astral environment in which one finds himself: but it does help him vastly to adjust himself to those conditions. If he finds himself in a place, or on a plane, that he does not like, he will have some idea of why he is there and how to get where he wants to go. Either high or low, it is a decided advantage to him to know before he reaches that land, what the inhabitants are like, and how he should treat them. If he knows beforehand that wherever he finds himself is due to his own inward character, he will not wander about in a daze because the place he finds himself is so different from the orthodox teachings. Nor is he apt to remain content long within the tepid thought-built regions of an artificial heaven. He will realize quickly, because his previous teachings have emphasized the necessity of the use of discrimination on every plane, that certain things he sees are artificial, and that others are in the path of natural progression.

One who passes to the next life with a rather clear idea of the conditions there to be encountered is fitted to take up his life there; but one who goes over without such knowledge must begin with the very kindergarten; and the most difficult task of all with some is to unlearn what they thought they knew. On

Information Gives An Advantage

that side, even as on this, if a person is determined to believe black is white, no one can compel him to alter his opinion. There are those on both sides who narrow their minds to some fixed idea, and then, instead of perceiving reality as normal individuals do, will see nothing that fails to conform fully to this idea.

We should understand, both in this life and in the next, that the conditions by which we are surrounded are due to the work of the thought-cells within our finer body which have been thus organized by our past experiences. These organizations of energy are changed by our thoughts and desires, and as they are thus changed attract to us new and corresponding events. The same law runs through the physical existence, the astral existence, and the spiritual existence as an unbroken chain of action and reaction. Right now we are living under that law and we will still live in obedience to it in realms far above our present power to imagine.

Astrological Influences

And in the next life, as well as in this one, an ever changing part of our environment are astrological forces. Even after we have left the earth, tides of finer energy will beat against our new form, stimulating it to certain types of feeling and consequent action. There will be influxes of force that correspond to the oppositions and squares of our earthly progressed horoscope, and there will be at other times, influences that correspond to the sextiles and trines.

These astrological forces afford nature the assurance that there shall be no stagnation. They sweep the universe along in the direction contemplated in the divine plan. They are the expression of the deific will and the deific intelligence. They are not compelling forces. They are expressions of the tides of the omnipotent mind, that reach poor lowly mortals struggling here on earth as planetary progressions, and reach angelic hierarchies in realms far above any spiritual state we can conceive, as signals of ineffable love and wisdom.

The squares and oppositions, and their corresponding influences in the next life, are testing forces that properly used enable us to build strength, initiative, resistance, determination and faith. Instead of permitting us to slumber peacefully wherever we may be, they bring a pressure to bear that arouses an inner thought-cell disturbance. Such thought-cell disturbance engenders a desire and determination to do something. We resolve to escape from the condition the discords within ourselves, thus stimulated, have attracted. Some pain may be necessary before we arouse to struggle; and even though we struggle, so long as the discords within last, it is unlikely we will much better our environment.

Yet even when pelted with discord from without: by our own thoughts we have a power to engender harmony from within. And to the extent we are able to do this we will surely attract more pleasant conditions from without. Also, in spite of discords, by our attitudes toward events, as explained in spiritual alchemy, we can build within ourselves, either in earthly life or after physical death, more spiritual vibratory rates which will lift us to higher planes of existence.

Trines and Sextiles

All life, however, is not a continuation of receiving harsh astrological influences. There comes a period when there are sextiles or trines here, or their equivalent in the life to come. These are the times when we move forward rapidly, not in the development of strength of character, but in using whatever strength, initiative, determination, and resistance we have developed in

times of stress to take advantage of favorable opportunities. Under these influxes the harmonies which we have added to our characters are stimulated and intensified by similar influxes of energy from without. This attracts to us conditions that are unusually advantageous for accomplishing something in the world outside of ourselves. For effort expended, and for a given amount of character, the external results at such times compensate in full measure.

The times of squares and oppositions of this life, and the similar influences in the next, are the times when, through the struggles they impose to hold one's own physically, mentally, and spiritually, the greatest inward development may be had. When there is discord without, it is fine training to try to maintain harmony within. When all goes wrong, it is the best of discipline to endeavor strenuously to retain courage. When losses take place, there is opportunity to test one's ability to carry on. Such buffets of fate are like the severe grillings given a training athlete. Without them the character tends to remain soft and weak.

But when the sextiles and trines come into this life, and the similar influences in the next, the environment outside oneself is more easily made to yield. Responsibilities are attracted that can be carried. There is a character development here also, but it is developed to a greater extent through outside accomplishment. The athlete who has undergone severe training now enters upon his more public performance. The grinding strain of his training may have been a far greater accomplishment to him; but as it affects the outside world, the environment where he now is, on this plane or some other, what he can do under these sextiles and trines seems more important. Where before he apparently stood still, now he moves forward in a manner to be marked by all.

Astrological harmonies and astrological discords influence the life of man in this life and the life of man in the next. Their somewhat alternate occurrence is some insurance against stagnation. They stimulate trains of thought; and these eventuate as action, and attract corresponding environments.

Thus not only on earth, but in the next life, astrology, to one who knows what planetary positions map, and how they operate, affords the best possible road map to progress. But to be most effectively used there must be an understanding of just what the astrological positions indicate and what they do not indicate. As has been amply proven in reference to life on earth by the Brotherhood of Light Astrological Research Department in the analysis of Case Histories of Identical Twins, Natural Twins and Astrological Twins having almost identical birth-charts, and what happened in their lives under practically identical progressed aspects, astrological positions in the birth-chart do not map specific events. They do, however, map predispositions toward the types of conditions and events which will affect each of the twelve departments of the individual's life. And this is what the positions in the chart of birth into the next life also map.

These Case History Studies also prove that progressed aspects do not map specific events. Instead they—and those astrological influxes on the inner-plane that correspond in that region to progressed aspects on earth—map energy releases of definite types during limited periods of time which can be predetermined. These energies, during such periods of release, expend themselves in the work of bringing into the life conditions and events of their particular type, harmony or discord, and relating to one or more of the depart-

Oppositions and Squares

The Road to Progress

ments of life with which they are associated as revealed by the houses ruled by the planets mapping the energies released.

What the thought-cells bring into the life when they receive additional energy from a progressed aspect, or what corresponds in the next life to a progressed aspect depends on the evolutionary level of the individual, the way the thought-cells have been conditioned to act previous to birth as revealed by the birth-chart, other planetary energies received at the time from progressed aspects the additional conditioning the thought-cells have received since birth, and the environment of the individual at the time.

In the next life, and in the earth life, astrological energies are only a part of the environment. They are environmental influences that, at definite times which can be predetermined, add energy to given groups of thought-cells within the soul. But what these thought-cells try to do when they get this additional energy is not determined by the planetary energies, but primarily by the way these thought-cells have been conditioned. If they have been trained, through the individual's proper attitude toward the events which happen to him, only to work for those events which are beneficial to the individual and forward his plans, no amount of discordant planetary energy added to them will change this habit.

Now on earth we consider that under a progressed aspect to any planet the life is sure to be affected in some measure by at least three things characteristic of that planet. Also that the department of life affected by the thought-cell activity is sure to be indicated by a house which one of the planets involved in the aspect rules.

But beyond this our Case History studies show that what happens is determined not merely by the thought-cell organization mapped in the birth-chart, but by this birth-chart organization as modified by events and attitudes subsequent to birth, and as finding opportunity to express in the physical environment. That is, the same child raised under different conditions will have a markedly different fortune. And the same adult, in this life or the next, if he deliberately trains his thought-cells to find pleasure in certain actions and to have a distaste for other actions, will have a markedly different fortune.

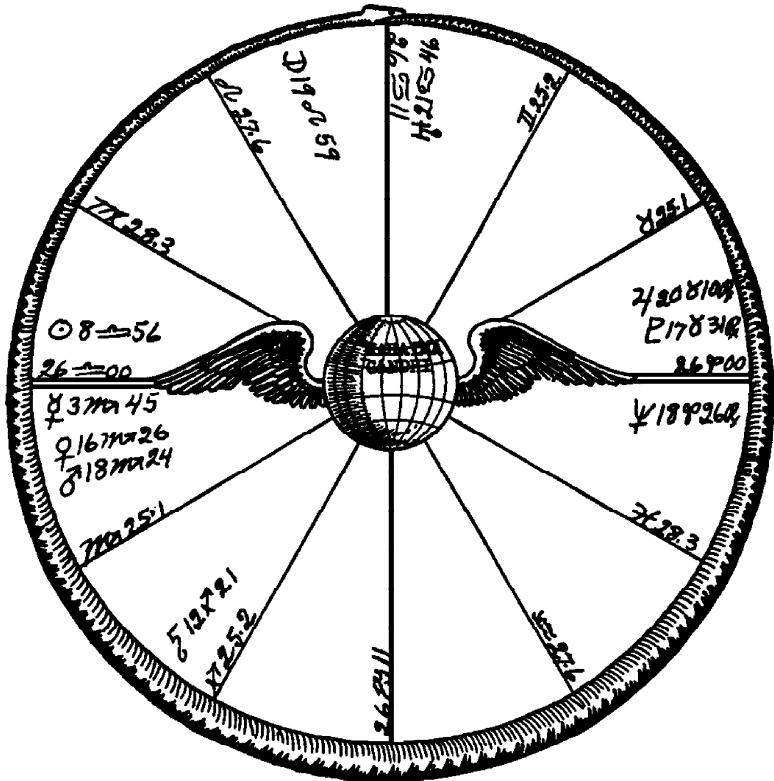
Furthermore, the same individual, if he deliberately selects a different environment, even though the thought-cells have not been changed in their desires, will have quite different events than if he had remained in the original environment; for the events that happen are due not exclusively to the activity of the thought-cells, but to these thought-cell activities operating upon the external environment. If the environment resists one kind of event and facilitates another kind, especially if both are of the general type related to the thought-cells then active, the event that occurs will be much more likely to be the one for which the environment affords special facilities.

The thought-cell activity mapped either in the birth-chart or by progressed aspects, in this life and in the next, influences the behavior through stimulating trains of thought which are characteristic of the planets involved, and it influences the events which are attracted through environmental factors which also are characteristic of the planets involved. But the individual who has the knowledge and intelligence to plan his life most effectively, can cultivate trains of thought related to each such group of thought-cells that will tend to give these thought-cells ample opportunity to express, but at the same time give them the desire to express their energy in attracting events which are beneficial to the individual. And to assist these thought-cells thus to express in ben-

eficial events instead of those detrimental, an environment may be selected which will afford special facilities for such beneficial events, and offer great resistance to events of the same planetary type which are detrimental.

On any plane the effective road to progress demands that the individual from a study of his chart shall learn what are his natural aptitudes, and how they may be utilized to get what he wants from life, not only to advance his own interests, but to contribute his utmost to society. And to accomplish what he wishes, he must integrate the various groups of thought-cells within his finer form so that all the factors work, not at diverse purposes, but harmoniously together to bring about the things he has set his heart upon.

And to get these thought-cell groups, some of which contend with other groups and have desires at variance with his own, to work together for the purposes he desires, he must make them feel differently. This he accomplishes, whether he is still on earth or has passed to the next life, by cultivating, relative to the things they are associated with, harmonious emotions. Progressed aspects, of whatever nature, afford opportunity to determine how successful he has been in giving his thought-cells the desires he has decided they should have.

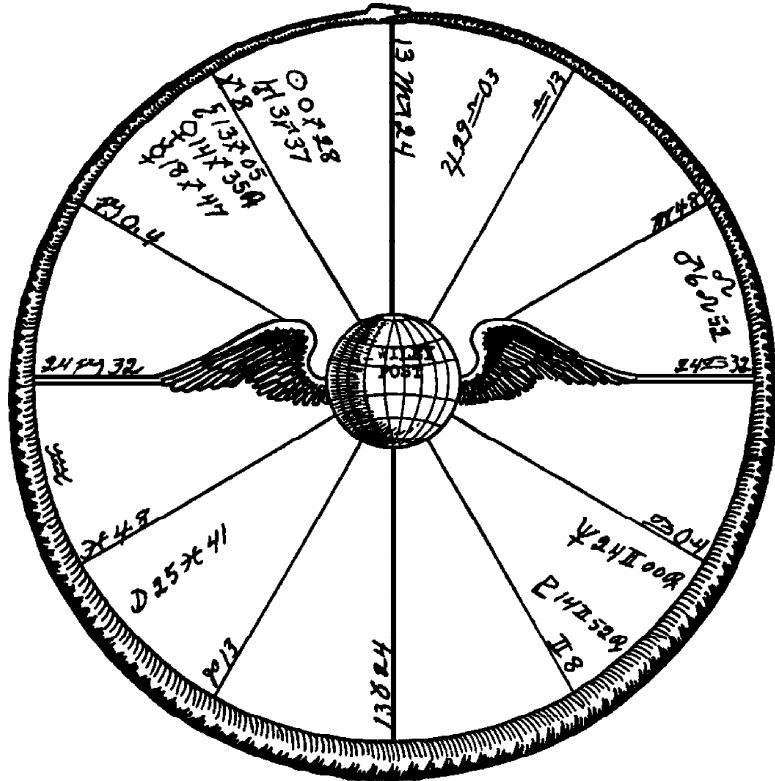


MOHANDAS KARAMCHAND GANDHI

October 2, 1869, 7:09 a.m. 69:45E. 22N.

Data given in Book of Notable Nativities

- 1889, called to the bar: Mercury conjunction Asc., square M. C.
 1891, law practice in So. Africa: Mercury square Uranus r.
 1906, religious and occult training: Sun opposition Jupiter p.
 1908, gave up law to serve Indian settlers: Sun opposition Pluto r.
 1912, solved diet problem after six years: Sun trine Uranus r.
 1914, Passive Resistance Campaign in So. Africa: Mars inconjunct Jupiter r.
 1915, returned to India: Mars inconjunct Uranus r.
 1932, jailed, first fast to death: Sun conjunction Saturn r.
 1942, mid-August, jailed for Non-Cooperative Campaign to gain immediate independence of India: M.C. conjunction Sun r, Sun inconjunct Uranus r.



WILEY POST

November 22, 1898, 11:00 a.m. CST., 95:45W. 32:45 N.

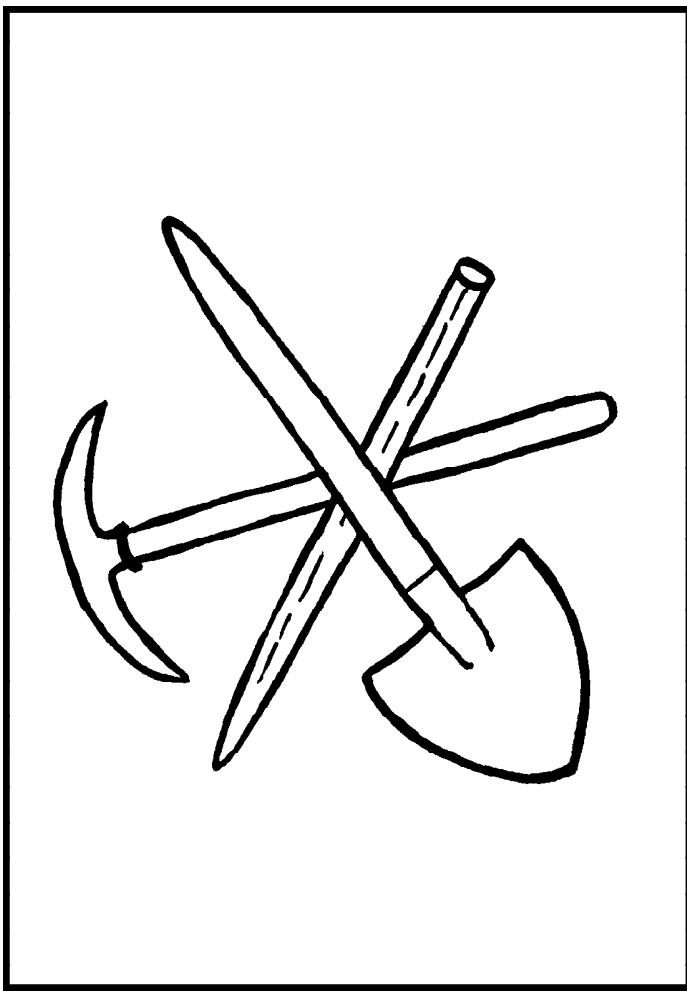
Data given by mother.

1929, June 27, married: Venus semi-sextile Sun p, Moon semisquare Neptune r.

1931, June 23, with Gatty, started record round-the-world flight, 8 days, 15 hours, 51 seconds: Sun semi-sextile Uranus r, Mars semi-square Neptune p. Moon opposition Uranus r.

1933, July 15, started record solo round-the-world flight, 7 days, 18 hours, 49 minutes, 2 seconds: Sun sextile Jupiter p, semisextile Uranus p, Mercury opposition Neptune p.

1935, August 15, with Will Rogers, killed in crash 60 miles from Point Barrow, Alaska, while pioneering airway to Siberia: Mars conjunction Mars r. trine Uranus p, square Jupiter p: Asc. square Pluto r.



Chapter 5 _____

Occupations of the Next Life

WHEN you pass to the next life, as you surely will at the appointed time, it will be greatly to your advantage to have a clear conception of what is there required to enable you to lead a successful and happy existence. With such information arranged in orderly fashion in your mind before the day of passing, you will not go about, for some time, in the next state in a muddled condition. A certain amount of preliminary education is necessary before you can take up active duties in a world which, while in so many respects resembling the physical, due to its high velocities possesses a different order of time and is unaffected by gravitation, in which distances are measured by vibratory frequency, where thought is a chief source of power, and where money has no value. And it facilitates adjustment to that world if that preliminary education is acquired before leaving the physical realm.

Although you will find people, and houses, and trees, and animals much the same in that after-world as you find them here; you will find many customs that are distinctly different. And you should be informed about these customs, so that you will not make things difficult for yourself by disregarding them.

The first of these customs I should discuss, because life on earth as now lived is so inseparably bound up with it, is the use of money. There are regions, to be sure, in the after life, where money exists. But not in the realms where you will desire to go. It exists only in those lower realms where the miserly and greedy gravitate, and even there it possesses no real value. On the contrary, it merely binds these poor souls, who are dominated by the image of it, to those dull and dreary nether worlds. So long as they are unable to perceive the value of motives other than profit, they are chained by their own desires to this astral gold. They fight and scramble and struggle among themselves, in what might be termed financial hells, for possessions that have no real purchasing power whatever.

Therefore, one of the first things to realize about the after-life is that money has no power to buy anything there, and the next thing of importance is to realize that any action prompted solely by a selfish motive is not rewarded by real gain. Because the profit motive is so customary in the transactions of life on earth, it may be a little difficult to realize that the interchanges of the next life, except in the lower regions where the grossly selfish move, are entirely separated from this motive of profit and personal gain.

People are just as ambitious after they pass to the new existence as they

**Currency In
the Next Life**

were while on earth, but that ambition, except in the darker spheres, is not to gain something at the expense of another. They still desire to "be somebody," still desire, and quite as strongly, to do something worth while. Noteworthy performance is not, by any manner of means, frowned upon. But the only kind of performance that gains honor is doing something that benefits, in some real manner, someone else. There is only one kind of currency that is good in the next life, and that is the currency of constructive service.

In this, also, the conditions differ from those that obtain in earth life; because, due to transparency of motives and visibility of thoughts, people are not evaluated falsely. On earth, to be sure, an individual while working for a secret selfish motive, can hoodwink the public into the belief he is a great and public-minded man. But not so over there. Every motive is in plain view of everyone who contacts him; and his mental and spiritual development are apparent in the plane he occupies, in his countenance, and in the structure of his form. Both what he is and what he has done go with him as a part of himself for all who desire to do so to read.

Yet because money has no value it should not be supposed that all one needs to do is merely to wish for something and, presto, it happens. On the contrary, the truly desirable things of the next life must be paid for quite as dearly as the things men most desire must be paid for dearly in this one. The difference is not that there is no payment; but that the currency is different. The only currency that will purchase you anything wanted in the after-life, so far as I have been able to ascertain, is the currency of constructive service.

Such a statement sounds like an abstraction, but in reality it is very concrete. The things you will desire most in the next life, just as most of the things of this life, must come to you through the aid of others. Over here, the farmer raises what you eat, the textile industry furnishes you with clothes, the building trades erect your house and office, the electrician brings you light, and someone else affords you fuel. But you do not get these things merely by asking for them. You are required to pay.

And there are a multitude of services that may be performed for your benefit on the other side by people. Not furnishing material food, fuel, or clothing, of course, but other services that are quite as essential for your higher welfare, that correspond to these material functions. But these functions are not rendered unless you pay for them. And to get them you must pay in terms of constructive service to others.

It is not that people over there are unwilling to render you a service without compensating pay; it is because you are unable to receive it. The individual who renders the service receives nothing and wants nothing from you. He is glad to render you all the assistance you are capable of receiving. But unless through your own efforts you try to be of assistance to others you have not opened the channel to receiving help.

So long as you are self-centered, you radiate no light that attracts those more advanced, and you effectually encase yourself against their help. They cannot reach you. But when you do something that is an aid to someone else, and do it without thought of recompense, you radiate a different vibration. And to the extent that you show the ability and desire to use whatever you receive for the good of others less fortunate, those who can aid you will feel attracted to you, and strengthened in their desire to give you help.

Attracting Assistance

This currency of constructive service obtains also with those yet in the flesh, in so far as help and assistance from the inner-plane are concerned. Higher

intelligences from the inner-plane are attracted by the use of ability for the common good. But even though attracted by zealous service rendered others, they are powerless, on any plane, to impart knowledge and instructions above the capacity of the person to receive.

Yet you may be sure that whosoever, even on the earth, uses whatever powers are within his command for the benefit of his fellowman, attracts helpful intelligences from the inner-plane. And he will be given, by them, whatever assistance, little or much, he is capable of receiving and assimilating. These helpful ones from the other side often are not able to change some grossly erroneous notion, because such ideas become too strongly entrenched to be displaced by any subtle impression wafted from the inner-plane. But they will send the individual such help as he can receive; as is well illustrated in the lives of a great many ardent humanitarians who have accomplished wonders in the face of seemingly insuperable obstacles.

Bearing this in mind, that the only currency that will get you anything after you pass from the physical life is constructive service, when you reach that after land, instead of expecting to be babied, pampered, and taken care of forever, you will, as soon as somewhat adjusted, set out to see what you can do that will benefit others.

And just to get into the right habit, it might be well to do a little practicing beforehand. You cannot, of course, renounce the money of the physical plane while you are still in physical life. But you can do a little something for somebody every day without considering what you are paid for it.

So essential do we consider this habit to all who seek spiritual progress that we made it obligatory on those who join The Church of Light that they take a pledge to devote some time and energy to the assistance of others without thought of recompense. Thus if they are true to their pledge they accustom themselves, before passing, to the use of the only currency that is legal tender in the land where they shall next reside.

One of the things of which you should permanently disabuse your mind is the desire to receive something for nothing, or that, on the next plane you will get something worth while without effort. Effort is the mainspring of individual existence and the power behind all progression. Life does not come to a standstill so soon as it passes to the next plane. It moves on, and the amount of this movement is in proportion to intelligently directed effort.

Either on the physical plane or on the inner-plane, life is like a bank. If we accept the loan of opportunities to develop spirituality, we are expected to pay back that loan by using the spirituality developed for the advancement of all. And whatever talents we have, as indicated by our charts of birth, we are not supposed to permit them to lie idle, but to put them to use in such a manner that not only ourselves, but others, will be benefited.

I know, to be sure, that the very idea of work is obnoxious to many. They are "fed up" with it here, and desire to go some place where there is nothing to do but rest. Yet these very over-worked individuals when they are given a forced vacation find doing nothing, after a time, worse than doing disagreeable work. Soon they find idleness intolerable, and become active in seeking pleasures, in sport, in travel, or in something that appeals to their fancy. Their distaste for work was really a distaste for some particular kind of work, or with too much activity. They imagined they wished to do nothing, when in reality their desire was to cease doing the things they were compelled to do, that they might do the things they desired to do.

Something For Nothing

The climate endured by a considerable of the population of India is such as to make physical activity a great strain on their vital forces. Such activity, therefore, in certain regions is greatly loathed. And from this loathing of effort, due to temperament and climate, has arisen, I believe, that particular conception of Nirvana that regards it as a state either of complete rest, or as annihilation. To an ill-nourished people, in a terrifically hot and humid climate, nothing seems more inviting than just to be able to rest forever.

But even these people, when once their vitality has been recuperated, would find the lack of something to do boring. Activity is life, and lack of it is death, to any organism on any plane. And activity is only disagreeable on any plane when we are compelled to do something contrary to our desires, or in excess of our easily available strength. Except for the purpose of recuperating his energies, no one finds any real joy in doing nothing. The only pleasure to be had from lack of activity comes from the feeling of recapturing energy for new activity. In this life our pleasures come from amusement, from sport, from certain types of achievement, all of which imply considerable mental, emotional or physical activity. The joys on any plane arise from activities.

Talents Must Be Used To Avoid Atrophy

We find little inherent joy, however, in performing functions an any plane for which we are ill-fitted. People are temperamentally adapted to certain pursuits. Their experiences in lower life-forms before human birth, as well as their experiences after birth into human form, give them certain abilities which they find joy in exercising, and also lack of ability in certain other lines which make these lines distasteful.

It is possible, of course, to cultivate a liking for anything that life demands us to do, whether we have ability for it or not. And the incidental circumstances sometimes cultivate a repugnance for something we have natural ability to do. That is, artificial associations cause us to become conditioned toward some activity in a way diametrically opposite to the tendency that otherwise would have developed. These, however, are mere artificially created exceptions to the rule that we like to do what we can do best.

Back of this ability is the cosmic need for it. Each soul starts its cyclic journey to develop the ability to perform a specific function in the cosmic scheme of things. Its experiences, which are different from the experiences of any other soul, and may be quite unlike the experiences of most other souls, are all undergone to give it the education and ability ultimately to perform this work. And, because of this, when a soul is performing its proper function in the cosmic scheme, is doing the kind of work it is best fitted for and most likes to do, it experiences a joy and happiness in this work that can be obtained in no other way.

As a small boy whenever I heard the sermon based on the 25th chapter of Matthew, I reflected that the master in the parable of the talents was an unreasonably harsh fellow. The story goes, as you will recollect, that this master traveled to a far country, and on leaving delivered to his servants his goods, each according to his ability. To one he gave five talents, to another two talents, and to the third but one talent. The fellow who had been given five talents went into business and made five more. The two-talent man likewise doubled his money. But the poor one-talent man merely hid what had been given him.

When the master returned for a reckoning, because they had used their talents for the master's benefit, the five-talent man and the two-talent man were highly commended. But when the one-talent man revealed that he had let this

talent lie idle, it was taken from him and given to the servant who had already acquired five additional talents. To me that seemed harsh enough; but in addition his master had the unused-talent man cast into outer darkness.

Later in life, when I became a naturalist, I found this parable verified by Nature. A talent or organ not used is taken away. It atrophies. Fish living in Mammoth Cave where they cannot use their eyes, have lost their sight. Whales and porpoises through being constantly in the water have lost such legs as once enabled their ancestors to walk about the land. And man has lost many an organ which still is discernible as a vestigial structure, the most troublesome one being the vermiform appendix, the rudiments of an extra chamber to the stomach which enabled his non-human forebears to digest cellulose.

In these losses of talents through disuse there is no hint of being cast into outer darkness; but in parasites, both vegetable and animal, there is; for the loss of functions through disuse is commonly so great that when their host dies, or gets rid of them, they are quite unable to provide for themselves and perish.

Now it is true, as in the parable, that each person is given custody of something. It is also true that talents are not equally distributed. The birth-chart of this life or of the next life of one person may indicate he was born with five talents, or as we commonly call them, natural aptitudes. The birth-chart of another may show he was born with two talents. And the birth-chart of a third may reveal he has but one outstanding talent. Everyone, however, has at least one natural aptitude, in the use of which he can accomplish more than in trying to employ others which he does not possess.

Divine Providence, the master of the parable, does not demand that the man possessing only one natural aptitude should employ five in contributing to universal welfare. Divine Providence requires only that the individual should use such aptitudes as he has. But should he fail to use these, whether they be one, two, or five, they will be taken away, they will atrophy; and because the individual thus fails to meet the demands of Nature, fails to evolve and develop according to the Progressive Plan, he is left behind. In a progressing cosmos which depends for its advancement on the contributions made by its specializing parts, whether on the outer-plane or the inner-plane the lot of the parasite is hard.

The talents which the individual is given by Nature are the result of the soul's experiences. These experiences are of ten different types, each associated with one of the twelve departments of life. The intensity and volume of a given type of experience is mapped by the prominence of its corresponding planet in the chart of birth. The department of life with which it is associated is mapped by the houses ruled by this planet in the chart of birth. And the harmony or discord of the given type of experience is mapped by this planet's aspects. Thus does the chart of birth into this life or into the next life correctly map the talents with which a person there is born.

The thought-cells built by prehuman experiences are correctly mapped by the birth-chart of the human form on earth, and these determine whether the individual is a five-talent, a two-talent or a one-talent person. The experiences thus indicated were of the Mars type, the Saturn type, or of some other planetary type, and they were brought together in certain intensities of harmony or discord, and relate to definite departments of life. But they have not been human experiences. They have not been experiences in bookkeeping, in financing, in trading, in conventional relations, in driving automobiles, in cooking, in studying books, in writing, lecturing or science.

To be of value in human life, these natural aptitudes, like the talents of the

parable, must be given specialized activity. The Mars experiences may have been such that given a proper human environment they are easily developed into mechanical ability, or ability as a surgeon or a soldier. The Saturn experiences may be such that given a proper human environment, they readily give aptitude in organizing and buying. The Jupiter experiences may have been such that given a proper human environment they develop salesmanship ability. But until they are thus conditioned by exercise amid an appropriate environment they remain like the talent hidden away, not abilities ready for exercise, but merely natural aptitudes.

In like manner, all experiences up to the time of making the transition to the next life, including those of using specialized abilities on earth, afford the natural aptitudes with which people are born on the inner-plane. But before they are of real value on this inner-plane, they usually must be adapted to inner-plane existence through developing them for the specialized activities which there are in demand.

In prehuman life-forms the soul has had experiences in caring for the young, and the Domestic thought-cells thus organized provide one of the natural aptitudes required in human life to become a successful store clerk. In like manner experience as a store clerk in human life provides the still more complex organization of the Domestic thought-cells which gives the natural aptitude for a valuable function in the inner-plane life. But store clerks do not function as store clerks in the next life, no more than the plants and birds which in the care of their young on earth so strongly exhibit the thought-cell activity mapped by the Moon, when human life is reached depend on the whims of the wind to carry their offspring to a proper environment, or feed them with insects. It is not feasible to explain the details of functions exercised in the high-velocity region of the inner-plane, because certain properties of existence there are so at variance with those on the outer-plane. But we can speak of the work done there in terms of those physical activities which provide the aptitudes for similar inner-plane jobs.

And in doing so we can draw still another important inference from the parable of the talents. For whether in outer-plane life or inner-plane life, we may assume that had the servants increased their talents as two of them did, but used the gain merely for brutal and selfish purposes such as materialism encourages, that the master would not have been pleased. Natural abilities, which the birth-chart maps, not only should be developed to do such work as they best fit the individual to perform, but they should be used in such a manner that they benefit both the individual and the society of which he forms a part. For the true measure of a life is how much it contributes to universal welfare.

Next-Life Economic System

One of the points in the Nine-Point Plan For the New Civilization sponsored by The Church of Light is that men should have Freedom of Expression. This does not mean merely freedom to express honest convictions, but also that they should be given opportunity to develop whatever natural aptitudes their birth-charts show they possess, and use them to the advantage not only of themselves, but also to the advantage of society as a whole.

Such conditions already exist on the inner-plane. People do not work for money in the next life; therefore, there is no compulsion for them to follow a trade for which ill-fitted and which to them is distasteful. On the contrary, the economic system there encourages them to find and take up the work for which they have been fitted by education and inclination.

I do not wish to convey the idea that so soon as you get on the other side that you will never be required to do anything that seems disagreeable. If you have not found your cosmic work while still on the physical plane — which you can do if you make proper effort — there may be considerable education and adjustment required before you finally get into it. Furthermore, aside from this work, there may be certain obligations to be met, incurred through error and wrong-doing in earth-life, that for the time will not be pleasant. The record of your earth-doings must be faced, and you, yourself, will pass judgment and pronounce sentence. And aside from this, the unlearning of pre-conceived ideas, and getting yourself properly adjusted to the new life, may not be unaccompanied by some disagreeable circumstances; or, according to your own life, they may be free from them. But when you get into your own work on the inner-plane you will experience nothing but joy in doing it. Blessed is he, on either plane, who has found his real work.

You can, if you make proper effort, find this cosmic work while still in the flesh. But while still in the flesh, because there is no financial demand for it, you may be able to follow it only as an avocation, and may be compelled to make your living doing something else. But you may be assured that the economic system of the inner-planes is not so inefficient and wasteful as to demand of you that you do something else. Every encouragement and assistance will be rendered you, by those more advanced there, to enable you to find and follow your own work. And in it you will experience a great Joy.

And now let us consider some of the inner-plane jobs bearing in mind that in this incomplete description no attempt is made to show how these employments are there influenced by the different time order, or other freedoms from restrictions commonly encountered on the outer-plane.

If you have read the literature of spiritualism, and the reports of others who have traveled on short trips into the astral region and returned to their physical bodies, the impression may have been received that in the next life everyone worthwhile is engaged in one of two occupations; they are either missionaries lending assistance to those who are making an effort to rise to higher planes, or they are members of the medical profession, doctors and nurses spending their time assisting at the birth and adjustment of those from the earth-plane who enter this new life.

That by far the majority of recitals of the next life have to do with accounts of these two professional activities is to be expected. People when they first pass over need doctors and nurses, even as they need them when first born into physical life. Hence, about the first impression of the new arrival is that of these activities. And so soon as the nurses feel that the late arrival is sufficiently adjusted to the new world that they can relinquish their care of him, he usually is turned over to a guide, or missionary, who instructs him, in so far as he is willing to receive it, on the conditions of the new life, and how he should live to make upward progress.

Nor are the activities of doctors and nurses confined to these regions immediately surrounding the earth. So high, at least, as any I have information about, they still perform a useful function. Man still possesses a form, not only on the astral levels, but on those spiritual. And this form, for the individual to perform at highest efficiency, must be kept in proper condition. I do not mean that it is subject to such illnesses as we have on earth; but that the coordination of its vibratory organization to give the highest results requires that care be given it.

Doctors and Nurses

Astrological discords, excessive endeavors in some single direction, and other conditions may upset the harmonious relation between the functions of this higher form, depleting the vital reservoir, or disturbing the inner coordination. The doctors and nurses specialize in helping those who need such help on every plane. They make a study of the thought requirements of individuals following various occupations, and how to restore through thought-treatments, any who have exhausted themselves in their endeavors. And on the higher astral levels they specialize not so much in correcting discords, as in how those who there work can acquire and use the vital forces necessary to carry out their self-imposed tasks.

On the spiritual plane, too, they perform a useful function. After passing from the astral, although this passing is usually not so abrupt as the passing from the physical to the astral, people are born into the spiritual world. To be finally and completely born into the spiritual world requires the construction, through such processes as are considered in detail in Course 3, *Spiritual Alchemy* and Course 17, *Cosmic Alchemy*, of a spiritual form in which there to function. Every person who lives in the physical world possesses an astral body, and when he passes from physical life he spontaneously functions in this astral body. But not everyone who has a physical body, or who functions on the astral plane in an astral body, has a spiritual body. The spiritual body must be built.

But before there is complete birth into the spiritual world, every shred of the astral body must be discarded. This sloughing off of the astral body is a rather gradual process of refinement. But in the final change from the velocities of the astral world to permanent residence in a world of still higher velocities, the last vestiges of the astral must be left behind. And the doctors and nurses of the spiritual world are fitted to advise and help in this. They also, in that higher velocity region, perform a further useful function, which because it pertains to high velocity properties, it is useless to try to explain in any detail.

Those who have special ability to lead people into a higher life perform the duties of missionaries, or guides. These guides do a great variety of work. They take the newly arrived person about, explaining to him as much about the new conditions in which he finds himself as he is able to receive. They endeavor to inspire him with the desire to live a more spiritual life, quickly to atone for the mistakes made on earth, and to rise to a position of constructive usefulness.

Devotional Exercises

Not only are some missionaries, but some also who have special powers of oratory, through thought-broadcasting, talk regularly to large congregations. Devotional exercises are not confined to earth, but are a part of the life also of higher levels. People who follow various other occupations gather together at given times to listen to those of special spiritual understanding expound their knowledge of the higher truths.

Sometimes these devotional exercises are held in immense cathedrals of wondrous architecture; and sometimes they are held in the open, the chief speaker delivering his thought-message from some grassy eminence. At such gatherings there is music of a rapturous nature far surpassing anything known to earth. On earth we are moved by music; but in these interior regions the finer body is far more responsive, and the exquisite harmonies pervade it in a most ecstatic manner. Tones are heard that physical sound can scarcely suggest, and the finer senses of this inner world give a keener thrill of responsive pleasure.

At these meetings, especially at some of the open-air meetings, where

there are trees and flowers and soft murmuring brooks; those gathered rather commonly expect, in addition to the music and the discourse, to witness some manifestation from regions above. These more spiritual manifestations are made possible by the soul upliftment of the gathered congregation. Their vibrations are raised and intensified, temporarily, through the music and the devotional exercises; and thus can be used to enable great beings from still higher spheres to descend amid spiritual splendors into their midst.

A group from some higher hierarchy may thus descend upon the hill around which the congregation is assembled; and the main speaker, or preacher, may step to one side to permit one of these exalted guests to address them. Or the descending great ones may bring with them some tremendous musical composition which is rendered before the awe-inspired audience. Or they may bring with them a miniature life-like and moving representation of the conditions that obtain in the higher sphere from whence they come; something like a moving picture, except that it appears to have all the dimensions of actual life. Or the manifestation may be that of building and dissolving scenery of most magnificent contour and gorgeous colors.

Just what takes place at these devotional gatherings depends upon various conditions; but it is always uplifting and inspiring. And if visitors from higher realms have taken part, at the close of the meeting, these ascend, are lost to view, and return to their own higher estate.

But the more familiar form of ministry is that of the missionaries. Not that all of them consider themselves by this term, but it seems to express the nearest approach to their kind of work that we have on earth. Welfare work might be nearly as good a term for their endeavors. But it is a kind of work that not only applies to the slums of the lower astral, but is carried out, with such variations as is required by planal level, on every level, as high as I have any knowledge.

It cannot be considered mere teaching, because the instructions given are mostly confined to soul-advancement, and not the imparting of technical information about any single occupation. And, more often than not, the missionary descends from a plane higher than the one occupied by the person to whom he ministers. He has studied the process of moving across the planes, and has developed at least some slight ability to enter a lower plane than he normally occupies and reside there temporarily, while he encourages those who need such encouragement, and imparts to them counsel as to what they should do as the next step in their progress.

Because in the region close to the earth there is so great a need of such missionaries to put those who have passed from the earth with minds full of misconceptions on the right path, and because such missionaries are rather prominently in evidence in the regions where those who visit the astral realms temporarily travel, the impression might get abroad that the next life is a place where no one does much of anything but explain to someone else how to live a better life. But this would be erroneous; because life's activities are quite as varied over there as on the earth.

Yet this work of spiritual instruction is well organized in the astral slums. Yes, there are brave souls who, after special training and preparation, descend into the very lowest regions, that wherever a single spark of light can be seen, manifesting even the faintest desire toward betterment, specific instructions may be given that will enable the proper step to be taken by the aspiring one.

Guides and Missionaries

To do such missionary work requires a knowledge of the broad principles of spiritual progress, and a sympathetic understanding of the disposition, nature, and needs of those approached.

Even on the highest levels of astral life, the knowledge of the spiritual existence, and how the individual best can reach it, is brought by missionaries from that realm, who have been able to communicate with those needing such encouragement or information. For while it is a law of spiritual progress that everyone should give all the aid he can to his fellows, some can be of much greater aid in other ways. Thus only those who are especially adapted to this kind of work are missionaries. Yet in the sense that it is their business to give direct aid to those seeking spiritual advancement, showing them how to direct their energies for that purpose, these missionaries, or ministers, have a valuable function on all planes.

Astrologers

But I can assure you from my own personal experience that astrologers also have a very important work to perform in the next life. As they ascend higher the work they perform becomes more difficult, in conformity with their expanding powers.

Those not too far from earth continue their researches into the astrological conditions that affect the lives of people still on earth. Whatever of astrological knowledge I may possess has first been shown me in the astral realms. Not that because I saw it in the astral realms I accepted it. But because I saw it in the astral realms I started out in my search for it on earth, and after finding it on earth more or less complete in theory then devised means to check its accuracy. Such was the process with the Hermetic System of Astrology.

I have waded through immense books, books probably with leaves larger than any astrological book on earth, where huge page after huge page was devoted to charts, with explanations of them. I have watched the astrologers of the inner-plane make calculations, and followed their processes. Then I also have tried to make such calculations, and whenever I made an error was corrected.

Nor have I found all the astrologers over there infallible, either in method or in prediction. Some of them still hold to notions that I think are fantastic. Some of them delight in intricate mathematical processes which seem to me too much involved for practical use. But, also, I have observed the computations of certain others, of those who gave me information and methods that I have amply proved. And these I have followed in their work, finding it accurate and provable as far as I could go; but quickly reaching a point beyond which my puny mind could not grasp what to them seemed so plain and simple.

I refer here merely to the calculation of astrological problems affecting the physical earth and its inhabitants. To calculations that gave them information about what was going to happen, and when it was going to happen, which was verified subsequently; but which, because of insufficient brain power I was unable fully to follow.

Nor is this all; for I have witnessed them working with the problems, and charting the forces operating in higher velocity realms, such as exert their influence on the lives and destinies of those in the next life. Their charts were not plain surfaces; nor was their zodiac round: but more like a transparent sphere, with the lines inside as well as outside of it. And it seemed to me that the astrological forces were calculated as coming from the inside, from the center, as well as the outside. I did not understand how this could

be; nor did I understand anything about the process they were following, but I enjoyed it immensely.

People come to our astrological classes in Los Angeles for the first time, and sit through the meeting without knowing even the meaning of the simplest astrological term we use. They say that they are not bored because at least we seem to get fun out of it. And thus I have attended astrological meetings on the astral plane, where they talked about things quite incomprehensible to me, and had a lively time of it discussing how certain astrological influences would operate upon certain people or groups in the astral world; also about which I knew nothing. But in spite of my ignorance, I felt they knew what they were talking about, and it certainly was astrological, and the atmosphere of the place and those in it made me feel that it was important. So, in spite of my lack of comprehension, the mere feeling that something astrologically important was being discussed gave me pleasure and interest.

And I might take up, at some length, a description of the halls of learning, in which discourses are held on other occult subjects. But it is enough to say that many still on earth who are deeply interested in occult studies rather regularly visit these astral schools during sleep. The person conversant with the occult forces of nature, as well as the person conversant with astrology, has an important function to play in the life after physical death.

But do not think that the occupations so far mentioned are the only useful ones. Even the person who has cultivated the ability to be a successful farmer, or a successful miner, has a vital part to play in the after-life economy.

Basic materials and energies are equally necessary for construction and for activity on the inner-planes as they are here. In the regions not remote from earth there are forests, and gardens of flowers. Even these do not assume their pleasing distribution and forms without intelligent supervision. And while thought intensely held brings things into form, thought consumes energy, and the astral substance used may be of grades and qualities.

From the universal substance of the level occupied, those with aptitude for it furnish the proper quality of energy and substance to be used in thought-construction, even as our miners and farmers here furnish the basic commodities of life. I shall not attempt to explain this process. Farming and mining as we know it here do not exist after leaving the region close to the earth. But the abilities of those who specialize in such work here are not lost. They perform a useful function, and an interesting one, changing the materials used as higher levels are reached, yet continuing active all the way up the ascending scale of existence.

I suppose I hardly need to mention the function of teachers, writers, publishers, and accountants in the realms above, because these are people frequently contacted by those yet of earth. They install the various systems of communication with the earth plane that are in vogue; including the supervision of seances where messages and information are given as well as those higher class systems of communication between the planes by means of voluntary thought-transference. But seances devoted to materialization are commonly presided over by chemists, and those where physical force is the chief manifestation usually require the presence of a physicist.

But either teaching those on the earth-plane, or establishing communications between loved ones on different planes, is the work of but certain groups.

Halls of Learning

Farmers and Miners

Teachers and Writers

Teaching, and the dissemination of information, is quite as important a function in the inner realms as on the outer-plane. Children who pass through the portal of physical death, of course, must take up their schooling on the inner-plane. And adults require technical training to become more proficient with the particular line they have chosen to follow. I have already mentioned astrological and occult schools; but there are also schools devoted to every variety of technical education, and other places where lectures are delivered on subjects of more general interest.

I have already made mention of books in connection with astrology. These books give way, as the earth recedes, to records of a more direct character kept in the archives of astral substance. But to be available with facility to a wide public these records need to be clear cut thought impressions. And it is the function of publishers to see to it that such are made, and that the vibratory avenues are kept open, so that anyone desiring any particular information can tune in on it instantly.

Mechanics and Engineers

This universe is not such a self-starting, unalterable, predestined concern as materialists conceive it to be. A few years ago five great scientists met to discuss their divergent views. Jeans maintained that the universe is running down. Millikan believed that the cosmic rays indicate that it is being wound up as fast as it runs down. Eddington thought in time it is bound to explode. The papers did not say what Milne and Lodge thought; but the latter, no doubt, took a more spiritual view.

As seen from the inner levels the physical orbs are machines just as the materialists conceive them, except that back of them is an intelligent driving power. That is, they are machines built and operated by vast intelligences occupying the inner realms of being. And even as a machine once built and started by a human on earth must operate according to its plan, so the physical orbs and manifestations run according to the laws imparted to them by their designers.

This is not an attempt to explain how the material universe came into existence. It is merely a hint that inventors and machinists and engineers need not despair of finding something upon which to use their skill and utmost ingenuity, not only in the astral but also in the highest spheres of spiritual being.

Artists

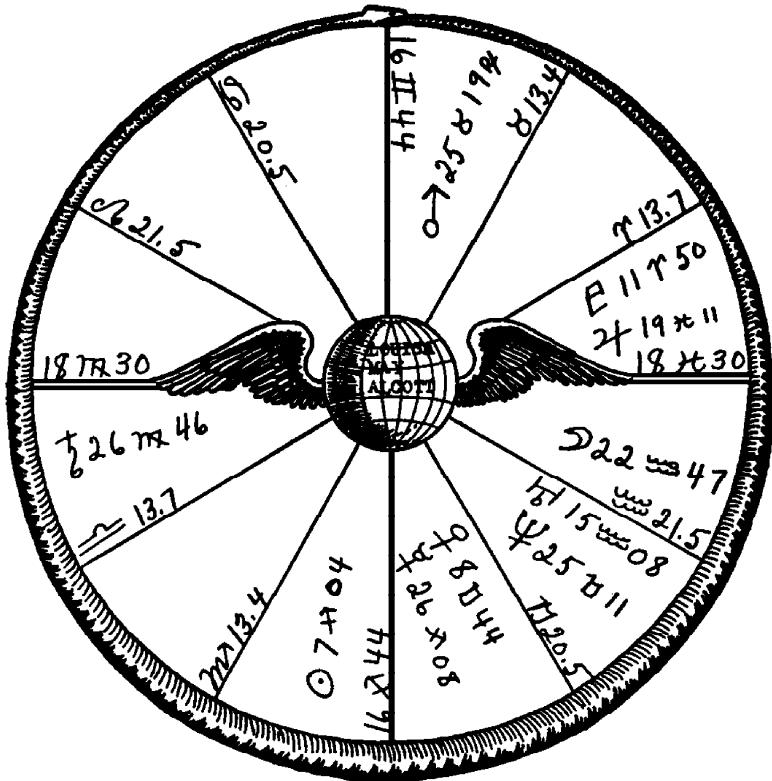
Entertainment, through the drama, through fiction, and by means of music and dancing, finds a place in the after-life. It is not a region of all work, or of all play. It has its variety of interests. And the beautiful, approached through every avenue, plays a most important part.

If I had the gift of transcendent description I should try to give a pen-picture of the beautiful creations you will see in that future realm. But such is entirely beyond my power. Yet the work of the artist in that realm, whatever the medium of his expression, is only partly expressed in the external creations of his music, his painting, his sculpture, his dancing, his fiction, or whatever he uses to give form to his work. The important thing to him, and to others, is the direct way in which he, conveys the sense of beauty to the very interior nature of others. Operating with high-velocities, through the avenue of thought-forms he imparts to others and cultivates in them his own joyous appreciation of the symmetrical, the harmonious, the beautiful, and all that seems most elevating in life.

In higher realms there is quite as much need of competent organization and a capable centralized authority as there is here. People strive in the after life to be leaders, that is, those whose abilities fit them for such service. But they do not, in higher realms, strive to be leaders while incapable of efficient work. Instead, because the ability of people, as well as their motives, stand out clearly for all to see, they strive for ability, well knowing that when they are sufficiently fitted they will be called upon to act in executive capacity.

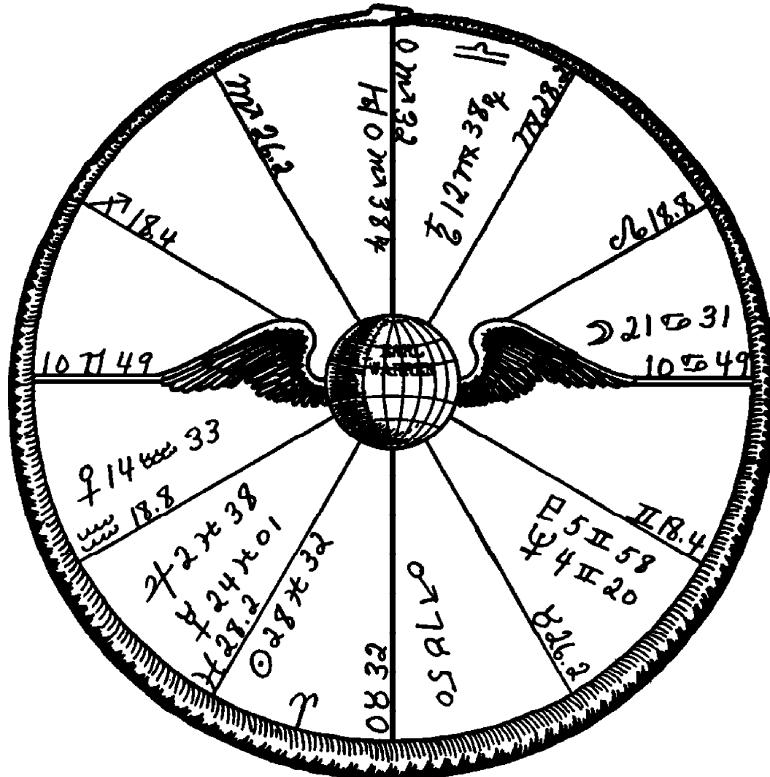
In this we have something that is truly democratic and yet has the seeming of autocratic government. Leaders are given autocratic authority and full responsibility. They gain their leadership, not through popular vote in which appearances often count more than real ability, but because those working under them, as well as those working over them, perceive their special fitness for the post they occupy. Their authority is exercised, not through compulsion against rebellious subjects, but through a common recognition of their ability thus to serve in maximum degree.

Leaders



LOUISA MAY ALCOTT
November 29, 1832, 12:30 a.m. 75:25W. 40N.
Data as recorded by her father.

- 1849 wrote first book: Sun sextile Moon r.
- 1850 wrote plays: Sun semi-sextile Neptune r.
- 1855, first book was finally published: Mars sextile Jupiter p.
- 1861, war nurse but health broke down: Venus sesqui-square Saturn p
- 1863, published hospital letters: Sun semi-sextile Sun r.
- 1865, trip to Europe: Sun sesqui-square Mars r.
- 1867, edited magazine for children: Mercury semi-sextile Neptune r.
- 1868, wrote and published, Little Women: Venus conjunction Moon r.
square Mars p; Mercury semi-sextile Neptune r, inconjunct Mars r.

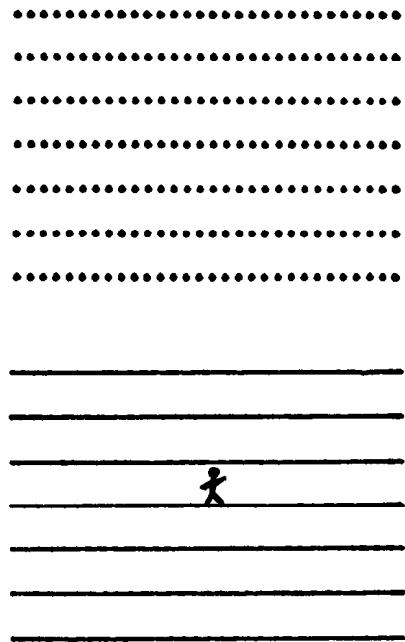


EARL WARREN

March 19, 1891, 2:00 a.m. 118°15'W. 34N.

Data given by his father.

- 1914, admitted to California bar: Mars sextile Mercury r.
- 1919, Deputy City Attorney of Oakland: Mars sextile Sun r.
- 1920, Deputy District Attorney: Mars sextile Sun r.
- 1923, Chief Deputy District Attorney: Sun semi-sextile Mars p.
- 1925, District Attorney of Alameda County: Sun sextile Jupiter r. 1927, Chairman State Board Criminal Identification: Sun semisextile Neptune r.
- 1928, Alternate Delegate Republican National Convention: Venus conjunction Sun r.
- 1939, Attorney General of California: Venus sextile Mars p.
- 1943, Governor of California: Mars trine Venus r.



Chapter 6 _____

Education and Progress in the Next Life

As soon as you were born into physical life your education as to physical requirements was commenced, and as soon as you are born into the next life your education as to the requirements there will be taken up. Whether you desire it or not, you must have some education on the plane where you dwell. In early childhood you reach for something, and by getting it, or failing, you begin to acquire some knowledge of distance. Or you reach for a bee, and get stung, and find that some things are harmful and other things are beneficial. One thing is sure, whether you desire it or not, when you enter any plane of existence, education there immediately confronts you.

And on any plane—physical, astral or spiritual—to the extent that you are able to acquire correct information and then apply it to the adjustment of your life and the attainment of your ambitions, do you make satisfactory headway.

Yet even though the requirements of any new plane demand additional education, it is not impossible to acquire a large measure of it before transference to that plane. We do not enter physical life destitute of education. For the total of our past evolutionary experiences in lower forms are stored in our finer body. The new-born child knows how to breathe, requires no instruction in the assimilation of the food given it, and moves at the prick of a pin or the shock of a violent noise. It comes into this world, not endowed with all the animal instincts, but a graduate from them; for their continued and insistent presence would hamper the higher faculty it now develops; the power of reason.

Thus also, when we pass to the next life, which we no doubt shall do in the exceedingly short space of the next century, there will be the necessity of education. Yet, because practically all the requirements of the next life can be practiced here, as well as grasped theoretically, we need not await our passing to acquire a proper education for the next plane. I do not mean that life is so similar that the common requirements of the physical plane are sufficient for progress over there; for they are not. But I mean that the requirements of life and progress in the next life may be put into daily application while here, in spite of physical requirements and limitations.

Now real education on any plane is something quite different from mere schooling. It implies something more even than a theoretical knowledge of a subject. Education, to be truly such, must rest upon a working knowledge, and this, in turn, usually embraces some practical experience. People not only

learn by thinking, but they also learn by doing. And in this broader sense of the word, education goes hand in hand with progress.

Three Phases of Education

But progress in the next life is not made by acquiring vast stores of money, nor by climbing rough-shod over those of superior ability into a position of prominence and leadership. Instead, it has three chief divisions, all uniting, of course, to promote the one thing of paramount importance; which is the cosmic welfare. That is, while the one and only yard-stick with which values are measured in the next life is the amount an individual contributes to the welfare of others, yet there are three separate phases of individual development and education that assist him to render high service.

Because, on the inner-planes, we can no longer speak of things as being physical, I shall call these three separate, yet interblending lines of education upon which progress depends, the mental, the emotional, and the spiritual. Yet these must be understood to be quite relative terms, as that which we call spiritual has both a mental and an emotional basis; that which is emotional is associated with thought and has a determining effect upon the spiritual; and that which is mental is not free from emotional elements and an influence over the spiritual qualities. Mental, emotional and spiritual are not entities existing apart from one another. They are different ways which, for simplicity's sake, we seek to view a single reality.

Mental Education

That which I here call mental refers specifically to the amount of information at the individual's command, and his ability to use it for some worthy end. If his experiences have been harmoniously organized, or reorganized, there is no doubt that, through this his power to assist others is increased. But under the heading of mental progress I prefer to disregard these elements of harmony and discord and consider the availability of information and the person's ability.

But before taking up adult education, a word about the children is not out of place. Those who pass out in infancy or childhood do not remain in that state of undevlopment. On the contrary they grow, very much as they grow on the physical plane, to the adult form. And, according to their capacity to receive it, they are given an education. There are schools on the astral plane, many of them of surpassing beauty, where children are instructed. And these schools, in most respects, are far superior to those on earth.

At least I have never witnessed the harshness there that is sometimes attendant on schooling in earth-life. And the teachers all seem to be so very fond of children, and so patient with them, and always so considerate and kind. Nor are these youngsters of the astral plane just little angels without wings. They are as full of fun and mischief as the youngsters who attend school on the physical plane. But I do believe those who have them in charge are selected for special ability to handle children and impart information to them. One does not see there, at least I never have, some sour old person who should have been running a factory, or giving legal advice, trying to teach school. The teachers there gravitate to this work because they have special ability, and because there is no other line of endeavor they like nearly so much.

Nor are all the youngsters crammed with the same instructions, and given the same amount of it. The object is to provide for each the special education which will permit him to get the fullest measure out of life. The child's experiences in earth-life, which have added to the experiences in prehuman life-forms, have organized thought-cells in its finer form. The degree of activity,

harmony or discord, and the department of life with which these thought-cells are associated, are the seat of the child's natural aptitudes and luck-attracting ability. And even as in human life, the prominence of certain planets, their aspects, and the houses they rule, indicate to those familiar with astrology just what activities it should engage in to be most happy in its work, and to contribute most to its own welfare and the welfare of others.

Even as at the commencement of human life on earth, the natural aptitudes with which a child or an adult is born into the next life, to be of value there, must be given special activity. The Mars experiences of earth life, or the Saturn experiences, or the Jupiter experiences, if properly trained may be made to express through channels highly beneficial to all on the inner-plane. But until they are thus given special training they have a very limited usefulness.

It is recognized by those who are in charge of instructions on the higher levels of the inner-plane that the universe is one great evolving organism in which each soul has its own particular work to do, and that to the extent it performs this work is it able to participate in the progress of the whole. Therefore they make an appraisal, through astrology and other means of the function the individual has natural aptitudes best to perform; and they select the kind of training that is best suited, not merely to give him a liberal education, but also to develop the special abilities needed in the cosmic work he later is to do. They recognize that on all planes there is but one yard-stick for the measure of the value and fullness of life. That measure is how much it contributes to universal welfare.

Thus in the training of youngsters more latitude is permitted individual requirements, individual capacities, and individual leanings. It is not a namby-pamby system of education; but throughout no pains seem to be spared, either in environment or in method of presentation, to create a strong desire to learn. Everything is done to cause the children to desire to attend school, and to desire to learn. There is very little forcing of any kind.

One of the things which struck me most forcibly is that so much of the instruction is imparted either through field excursions or through avenues of play. The children are called upon to do things in their games that give them practical experience with the things they are being taught. Those who are backward, and those who are specializing in something unusual, are assigned a special teacher, who studies the child's individual requirements carefully, and acts in something of the capacity of a private tutor.

These astral schools for children are efficient, and while not entirely without their problems in handling refractory youths, they do not make the many mistakes commonly made in the schooling of youngsters on earth.

Yet in one respect the failure to grow to maturity and experience the vicissitudes of adult life on earth is apparently quite a handicap. For the impression is persistent that almost no amount of astral training alone can give the stability, the rigid resistance to forces, and the power to endure adversity, that is gained by more extensive experience in earth-life. No doubt, the cosmic requirements do not demand that those qualities be so strongly developed in some. I suppose, therefore, those who pass to the next plane in infancy are being educated for some sphere of activity in the cosmic scheme which does not call for a certain ruggedness. At least, in such progress as follows the more strenuous lines in the next life, those who have had plenty of experience on earth seem to have a decided advantage.

But whether child or adult, there is an effort made to fit each individual

Those Who Die Young

for the particular kind of work to which he is best suited, and in which, consequently, he will find the most joy. Not that people as soon as they pass to the next life start looking for a job, or start training for some occupation; because many of them have no idea that effort is necessary. They think when the earth is left behind that everything they need will just come to them. They have no more inclination to work, and no more idea of what they are fitted to do, than they had before passing.

But idleness becomes just as much of a bore on the inner-planes as on the one external. So, after a period given over to adjustment, and another period devoted to sight-seeing, the desire becomes insistent to do something. In the slums of the astral region there are hoodlums who resist any idea of constructive effort, and they will continue to occupy the slums until, stirred by a discontent with their lot, they aspire to a better form of existence. When so moved, their thoughts for something better is noted by missionaries who regularly visit such regions, and who give them advice on what to do next to set their feet moving in the right direction.

And in the astral hells there are criminals who have no desire to do anything except live and satisfy base desires at the expense of others. I do not mean that merely because an individual has been convicted of some crime on earth that he descends to such a region. I refer here to those who sometimes are looked up to and respected while on earth, yet who are dominated by cold and cruel selfishness to such an extent that sympathy and kindliness have been blotted out in the determination to live and thrive through the efforts of others. Such individuals do not change in their intent or their inclination at physical death, and still try to prey upon others. And, when they can establish some measure of communication with someone yet on earth whose temporary vibratory frequency rate of thought tunes in to their dominant vibratory rate, they not infrequently endeavor to gain a vicarious gratification for their criminal wishes through influencing this individual to such evil acts as are prompted by their desires. Through vibratory sympathy with the individual on earth they are able to share his feelings and experiences.

Such vicious people have no desire to accomplish anything for the betterment of others; and until they are awakened to realize the necessity of unselfish service they have no chance of rising to higher planes or of bettering their condition very much where they are. It is the function of the missionaries, as I call them, to give what aid they can to these individuals in arousing them to the desire for a better kind of life. And, after they have made sufficient progress to enable them to realize what kind of work they are best fitted to do, and will, therefore, when accustomed to it, most like; they are taken in hand by teachers who give them proper instructions.

Finding His Occupation

More people than might be imagined find the kind of work, while they still reside on earth, that they are best fitted to perform. They may, due to financial necessity, be able to follow it only as a hobby, or they may be so fortunately situated as to make it the main occupation of their earthly existence. But at least they have a pretty fair idea of what they want to do, in so far as it can be arranged.

And when they pass to the next life, and become somewhat adjusted to it, they will find that this same line of work is open to them there. As they ascend from lower to higher levels, the conditions regulating the performance of it, and the demands made by planal-level, will necessitate alterations in

both material and technique; but it will be the same type of work in its general function, and consequently in the interest it arouses. When practically all is known about some work on one plane, there is still plenty to learn about its performance on the next higher plane. Work, thus, like everything imperishable, is eternally progressive; one step leading to another, ascending throughout infinity.

As I have implied, many need no particular guidance in finding their cosmic work. But there are others on both planes who have at least made progress enough to feel the desire to contribute to the social welfare, who blunder about without anything definite in view. In fact, either in this life or the next, the individual who does not feel impelled to undertake something that will benefit others has made no discernible spiritual progress. He is still in the state where the teachings he most needs are not technical, but those making plain the meaning and object of life. He is in need of missionary help. And he can hope to make no progress in the next life, and may expect a rather hard and dreary time of it, until he gets a different attitude, no matter how learned he may be in other ways.

But when the desire is felt strongly to enter upon the cosmic work, and the individual does not know what he should do, it is the function of the astrologer to indicate it to him. It is much better, of course, if the person can find his real work while still on the earth-plane, and make some headway with it. But if this is denied him, he will have the opportunity of finding it in the next life; the first essential of locating it being a strong desire to be of highest possible service.

With it finally clear in his consciousness what it is in general that he wants to do, even though only the first step is marked out in detail, he quite naturally moves into association with those of similar aspirations, interests and desires for knowledge. Even on the physical plane it is the common thing for those of similar interests to arrange places of congregation where they have opportunity to exchange ideas. We have various trade associations, clubs, fraternities and study groups; and in the next life there are corresponding organizations.

And in addition to gatherings where ideas are exchanged, there are formal schools devoted to every conceivable type of technical and general teaching. Chemists have their laboratories, with competent instructors in charge. There are machine-shops in the region close to earth where machinery is designed and built, that later on will find its way to earthly construction through the impression of its thought-form filtering into the consciousness of some machinist on earth. And there are machine-shops in worlds of high spiritual level, where models are constructed and displayed, not merely of physical planetary systems, but of systems of existence that if created, or when created, in full proportions, would permit the development of still other sentient, throbbing life.

I have already made some mention of occult schools and astrological colleges existing on the inner-planes, so I will say no more about them here. Nor will I go into further detail about the various technical schools of which I have been informed, but which I have never seen. Whatever time one spends in the inner worlds is apt to be spent, except for excursions of sight-seeing and exploration, mostly amid those things that are of deep personal interest. Naturally, therefore, I know more about the schools and processes devoted to teaching astrology, occultism, and nature subjects.

Technical Training

Methods In Teaching

I should, perhaps, before passing from the subject, try to explain a very common method used in teaching natural science. It is to cause the process, whatever it is, to take place in miniature, yet in detail, before the eyes of the class. It is like a moving picture, except that the thing is represented as a working model. If it is something, like a flower or an animal, that possesses life, it appears for the time being to have that life. If it is something that undergoes a change, those changes all take place in plain view. Changes in vegetation or in animal development or in geological formations, that have taken ages, are reproduced and speeded up so as to be witnessed in a comparatively short space of time. And things that naturally move with great speed are slowed down so that they may be observed at some length.

I am reminded of the moving pictures of flowers as they came into bud, opened and closed, that Mr. Pillsbury took many years ago in Yosemite National Park. He has since greatly perfected the process.

The movements of these flowers during several days were reproduced on the screen in a few minutes of time. But in the process of which I speak, the things in miniature are there, and may be examined. Their inside workings are quite as visible to the consciousness of the observer as the outside. And the process can be applied to showing the development of a civilization, the cause of the fall of an empire, and to other vast subjects. One can witness the people, in miniature, rushing about the streets of ancient Rome, and feel the general mental atmosphere they at that time radiated.

And such processes can be projected of the future. A political system, showing its chief executives in miniature, and depicting the effect of the system upon the minds and activities of the people, may be made to run its course, to develop to its highest peak and then fall into decline, before the eyes of students. But, of course, having no actual astral records of the past to draw upon to give absolute accuracy, such projections into the future are only as precise as the power of the teachers running this kind of a show are to perceive, by their superior astral senses, what is going to happen. That is, they portray, by this method of thought-form evolution, their idea of what has taken place in the past, what will take place in the future, and what would happen if influences were brought to bear in some certain way.

Thus, because the movement of such thought-form representations may be stopped at any point for thorough examination, in this super-visual-education, all the senses can be appealed to in making clear technical processes or more general information. And similar methods are used in some of the schools devoted specifically to educating the emotional reactions. For, as lending itself not merely to the happiness of the individual, but as giving them also greater power to do something valuable for others, those who would make rapid advancement must undergo a training of their emotional nature.

Emotional Education

No less than here, discords within the finer body there attract misfortune in the environment. At the time of a person's birth into physical life the degree of thought-cell activity of each of the ten different types is indicated by the prominence of the corresponding planet, the degree and kind of harmony or discord of the thought-cells is shown by the aspects of the planets, and the departments of life which they influence are plotted by the houses which the planets rule, in the birth-chart. But the special channels through which these thought-cells have been conditioned to express their energies after birth, and the degree in which they have been conditioned by experiences after human birth or after inner-plane birth to be more harmonious or more discordant,

are not indicated by the chart of birth; nor are just what specific events these thought-cells will desire and work for at a given time fully shown by the progressed aspects that give them energy.

It is true that the thought-cells, either while the individual occupies the physical plane or after he passes to the next life, work for the things they desire, and that what they desire is influenced not merely by the experiences of the past which formed them, but also by the planetary energy they at the time receive. And it is true that the events that come into the individual's life either while on earth or after he has passed to the higher-velocity plane, are chiefly determined by these thought-cells using such extra-physical power as they can acquire to exert pressure upon the environment. But this does not imply predestination, because it is within the power of each individual to alter both the degree of activity of any group of thought-cells and their desires, and to select an environment which will offer either less or more resistance to the pressure they exert in trying to bring the events they desire to pass.

It is the organization of thought-cells which we call the soul, or character, or unconscious mind, which survives the tomb and persists on successive inner-plane levels, and may persist on various successively higher-velocity inner-planes. And whatever harmonies or discords have been built into it by attitudes toward experiences determine within broad environmental limitations, not only the fortune or misfortune experienced on earth, but also the fortune or misfortune after passing to the inner-plane.

On no plane is Nature a respecter of persons. Even as our bodies are injured by chemical imbalances when on earth we permit discordant emotions, so even in more profound degree on any plane are our finer bodies affected by such emotions, and groups of thought-cells are given both the energy and the desire to bring unfortunate events into our lives. You can create as much good karma as you can imagine, and you can live absolutely free from what is commonly known as sin; but if you permit yourself to harbor discordant emotions you will suffer through the events which later will come into your life.

Yet even if you know this, and make up your mind to cultivate only those thoughts and feelings that will build harmony into the soul, there is still the item of how. And it is one of the functions of the Religion of the Stars on earth, and of those who instruct in emotional education on the inner-plane, not only to point out the certain results that follow given thoughts and feelings, but how to cultivate the recommended thoughts and feelings.

Astrology will aid in the selection of the thoughts and emotions that should be cultivated. They should be selected for the express purpose of rearranging the thought-elements harmoniously within the discordant thought-cells which tend to become active, or to supply these thought-cells with other mental elements which give them harmony.

The object sought, either on the physical plane or in the next life, is to give the thought-cells that otherwise would work to bring misfortune into the life, the desire for events which are fortunate. Therefore when it is observed that a certain type of discordant thinking tends to intrude into the consciousness, it should be classified according to its planetary rulership so that both the destructive and constructive thoughts which express the desires of the group of thought-cells responsible for these thoughts can be recognized.

When the constructive thoughts which are always to be substituted for the discordant ones have been selected, to give them the power to remain in consciousness and displace the unwanted thoughts, they should at start be associated with as many pleasant thoughts and experiences as possible.

The thoughts thus harmoniously substituted for those discordant will combine with the thought-elements within the discordant thought-cells in the finer body and give them the desire to work for those things which are beneficial to the individual. And because he has better fortune from that time on in his undertakings, he can contribute that much more to universal welfare.

This is the principle of the thing, but those on the inner-plane who know how can make a miniature model of any individual, in which the lines of extra-physical power are all shown reaching out from the different groups of thought-cells and attracting the particular circumstance or event. And to explain the operation of the principle of reconditioning, as above roughly outlined, they can show by animating this puppet just how a certain kind of thinking modifies the thought-cell activity and harmony or discord within, and thus changes the direction and power of the extra-physical lines, so that they then exert an influence to attract events of a very different nature.

Thus is it illustrated by temporarily animated figures how, on all planes of being, the events attracted to the individual are due to the organization of his thought-cells, how these thought-cells were organized by experiences, and how they can be reconditioned to give a different fortune. And this study is carried forward by introducing thoughts of a predetermined type, to show just what effect a certain line of habitual thinking would produce in the finer organization, and the consequent destiny of individuals variously organized. The thought-cell organization of those present is then examined, and by means of these puppets, or experimental miniatures, which can be constructed closely to duplicate the thought-cell organization of any individual, it can be shown, by laboratory methods, what the influence would be upon any individual of certain types of experience when met by a given mental attitude.

It is recognized that an individual cannot render his maximum services to society if he continually attracts to himself misfortune in what he undertakes, or if he is miserable and unhappy. Unfortunately for the effect upon society, it very frequently occurs that greater ability is organized in association with discords derived from hardships. This does not detract from the talent, but does detract from its useful application.

A man may be greater as an inventive genius, for instance, who has the Sun in opposition to Uranus in his birth-chart, than one who has the Sun trine Uranus. But the discord within himself, mapped by the opposition in his birth-chart, may attract to him so many catastrophes and separations that his energies are consumed by them, and he is unable to bring forth into usefulness the many things he has the ability to conceive. The man with Sun trine Uranus, even though usually it indicates less ability, will attract less turmoil and disruption, and because his energies, such as they are, can be directed into productive channels, he may be a much greater benefactor to the race.

Now this same principle holds in regard to all ability. Yet in his cosmic work the individual follows the line in which he has the most ability, rather than the line where most harmony is indicated. His education in lower life-forms, as well as his human experiences, fit him for the performance of a certain type of work. And he expands this ability by further technical and general instructions after he reaches the astral plane.

But just because one passes to the next life the organization of the finer body is not markedly altered. The birth-chart there shows, not the same organization with which one was born into physical life, but whatever modifications, due to the experiences in human form, have taken place. Whatever dis-

cords are within the thought-cells at the time of physical death, either as unmodified from the time of physical birth, or as acquired by attitudes toward experiences during human life, are still present. They do not, in the next life, detract from the ability; but in much the same way as they do here, they detract from the useful exercise of ability.

These discords are not the essentials of ability, they are merely incidentals of its development. Yet before the abilities can be exercised to the greatest efficiency, these discords must be changed into concords. And in these astral schools devoted to emotional education the individual is shown just what kind of experiences he should seek, and what mental attitude he should take toward them, in order to reorganize his finer body so that he will not only be free from irritation and discontent, but also so he can exercise his particular gifts to full advantage.

In his technical training, and in the exercise of his abilities, the individual may be called upon to do things that, due to incidental conditioning in the past, he finds disagreeable. But in these laboratories of emotional education he is taught how to develop a liking for everything that the requirements of his progress demand him to do. He thus works to reorganize, through induced emotion, his finer body to a state where all its essential vibratory rates are harmonious, and he also works to maintain this completely harmonious organization.

Yet it should not be thought that the next life, even on the highest planes, is free from discords. Discords are present, and necessary, on every plane of being. They are necessary to the progress of life even as they are necessary to music. Either life or music free from any hint of dissonance would be tepid. It is not the entire absence of harsh notes that is desired, but that all dissonances should be resolved into final concord.

In the next life astrological forces play upon the finer bodies of people in a manner not entirely dissimilar to the way they do here. On that plane are certain astro-influences that well correspond to the progressed positions in the birth-charts of those on earth. And these astro-influxes, in order, it seems, to give the kinds of pressure that impel both individuals and stellar systems to struggle and evolve are, like those we experience here, sometimes harmonious and at other times discordant.

In the next life these also stimulate thought-cell activity within the finer form of man of corresponding nature. When discordant, they tend to set up discordant thought-cell activity, and this in turn, if permitted, attracts discordant events. But do not think of these discordant events as sickness, poverty, and crime; for as we know them here, these have no existence in the higher realms.

Yet in the emotional education it is taught how these thought-cell discords can be reconditioned by induced emotion and how they can be diverted into harmonious channels of expression. We attain to strength and ability only by meeting obstacles, only by overcoming difficulties, only by solving problems. Discords, while they persist within our finer form, by the very disagreeable, and often tragical, nature of the circumstances they bring us, compel us to struggle and find solutions for these problems of life. And in so far as we make intelligent effort to overcome these circumstances, we are strengthened and grow in power.

But, for progress and advancement, after a comprehension of the nature and function of discordant events is attained, there is no necessity for discords within. The problem of directing the life and destiny is the problem of

reconditioning thought-cell discord and converting it into thought-cell harmony. With a re-educated emotional nature, and harmoniously reconditioned thought-cells, conditions and events are attracted of one's own choosing. This is true either on the physical or on the astral plane.

However, because the individual now perceives his function in the cosmic scheme of things, and because of his own desire to fulfill his mission, to make the utmost progress, and to render the greatest service possible, he does not avoid obstacles and difficult problems. Instead, he goes forth to meet them. They are not difficulties forced upon him by the attractive powers within himself. They are conditions existing on whatever plane he finds himself, that he enters of his own volition, and for the purpose of doing some specific work of value to others, or of gaining some information.

Events and circumstances, on any plane, do not bring us mental discords. It is only our attitude toward them that determines whether they will add energies that are harmonious or discordant to our thought-cells. Even the discordant influx of energies either due to progressed aspects of the planets in earth life or to corresponding astrological influences in the next life, that reach the finer body of man, need not be permitted to stir up discords within. By his own mental attitude, resulting from the emotional training to find some angle of pleasure with which to transform them into harmonies, he can prevent any such environmental forces from building discords into himself.

Of course, should he stagnate, environmental forces quickly would overwhelm him to the extent of building into him new discords. But if, instead of being shoved about by the forces and conditions of evolving nature, he takes the initiative as a co-operator in the evolutionary processes, he has no need of discords within himself, and can avoid their forming. The difficulties he meets, from thence forth, are those that lie in the path of accomplishing a greater and greater work and of higher and higher progress. They are all of his own choosing. He studies and works, not because he is compelled to, but because he likes to. Instead of doing disagreeable things, he engages in those things which are of keenest interest, and therefore, afford the greatest pleasure. The strengthening element of meeting problems and overcoming obstacles is afforded by his effort to accomplish more and more, in his chosen line of work, for the benefit of others, and by his effort to rise to higher and more useful planes.

Emotional education, as carried out in the next life, does not make all difficulties vanish; for these are naturally present, and are influenced by astrological forces, on every plane. But it enables the individual to go about his affairs in the joyous spirit that this new life is a fine game to be played; and it gives him the power to choose a game to his liking; that is, a line of endeavor suited to his temperament.

Spiritual Education

One may exercise intelligence and acquire a fund of information while a resident of any plane. Mere information, as such, has no power to change the vibratory-level of an individual's existence. Nor does the emotional reconditioning of the thought-cells of his finer body of necessity convey the individual to a higher plane; although on the lower levels, the slums and hells close to and below the physical level, one of the chief characteristics is discord. No doubt, in these terrible regions, the development of harmonious thought-cells within the astral form would automatically raise its dominant rate to that of a higher level. But broadly considered, the harmonies and discords within the finer body determine the kind of events and conditions attracted on the plane where the individual dwells. They may, and as indicated

undoubtedly do, contribute something to the development of the dominant vibratory rate of the form; but their chief characteristics is their power to attract harmonious or inharmonious events.

Yet any real progress of importance carries the individual to a higher plane of expression, to become the inhabitant of a new world. Each of these worlds, which the individual occupies only by virtue of his dominant vibratory rates being tuned to it, has its own schools, industries, and other conditions of existence. They all correspond in their functions to, but differ in details from, the activities of the earth. But, as higher levels, or worlds, are reached, these functions become more complex, and of greater importance in the universal scheme of things. And only as an individual becomes fitted by developing greater spirituality is he able to perform these more important prerequisites, and experience the more intense life and superior enjoyments of these higher regions.

Progress from level to level is the result of increasing spirituality. Certain types of experience tend to give the finer body a more intense vibratory rate. Certain mental attitudes tend toward refinement of the astral form. Thoughts, purified and combined in proper proportions, raise the general vibratory rate. Desires to give relief to others, and aspirations for a more noble existence, tend to refine the form and raise the dominant rate. And when the dominant vibratory rate is sufficiently raised, the old level seems stuffy, and a place where it is hard to breathe. The individual then, usually accompanied by a missionary, or guide, ascends to the next higher level, and there finds an atmosphere, so to speak, adapted to his powers, and greater freedom for the development and exercise of his faculties.

Right close to the earth-plane he will find very few actual schools devoted to teaching spiritual development. And below the earth-level he will find none. In these regions the spiritual education is conducted almost exclusively by missionaries and by preachers. Not that these are orthodox missionaries and preachers. They convey their doctrines of spiritual progress, not after the manner of schools and colleges, but by private conversations or by public discourses in which the advantage of a better life is pointed out and the individual exhorted to endeavor to rise higher.

Even on the highest planes there are missionaries and preachers, although they there do not resort to exhortation and the cruder methods of stimulating the aspirations that are more prevalent at and below earth-level. Instead, on the higher levels they act more in the capacity of kindly and benevolent advisers; the missionaries acting as private guides and helpers, and those I call preachers, for want of a better name, delivering inspiring talks about spiritual things to public gatherings.

But in addition to these, as higher planes are reached there will be found also schools that devote their energy to imparting correct information about spiritual things, and instructing individuals how they can make the greatest spiritual progress. These schools are somewhat after the plan of those devoted to emotional education, except that their chief aim is to explain the influence of thoughts, acts and environment in reference to refining the organism and raising its dominant rate.

Here effigies of people may be found, to which have been imparted thought-rates of a certain wave-length and frequency. Above and below these miniature representations of people are what appear to be horizontal screens, each separated from the next screen above or below, by a space of considerable extent. And above these many horizontal screens is another space in

which there are no screens; but what appears to be other horizontal levels of some luminous force. This upper region is to represent the still higher velocity, or spiritual, realm.

Then to these effigies are imparted, as the instruction requires, thought-vibrations of a particular kind. To one may be given the thought-vibration arising from a desire for vengeance; and after sufficient treatment with this thought-energy, because the whole vibratory rate has been lowered, the effigy sinks to a lower screen. That is, its coarsened rates permit it to drop through the screen which previously held it. Then, perhaps, the rate of thought-energy engendered by mother-love is applied to it; and as these energies are made visible, the mother-love energy can be seen mixing with the vengeance energy, acting as a natural antidote, and raising the vibratory rate to what it was before, the effigy now ascending, to stop at the screen where it was at first.

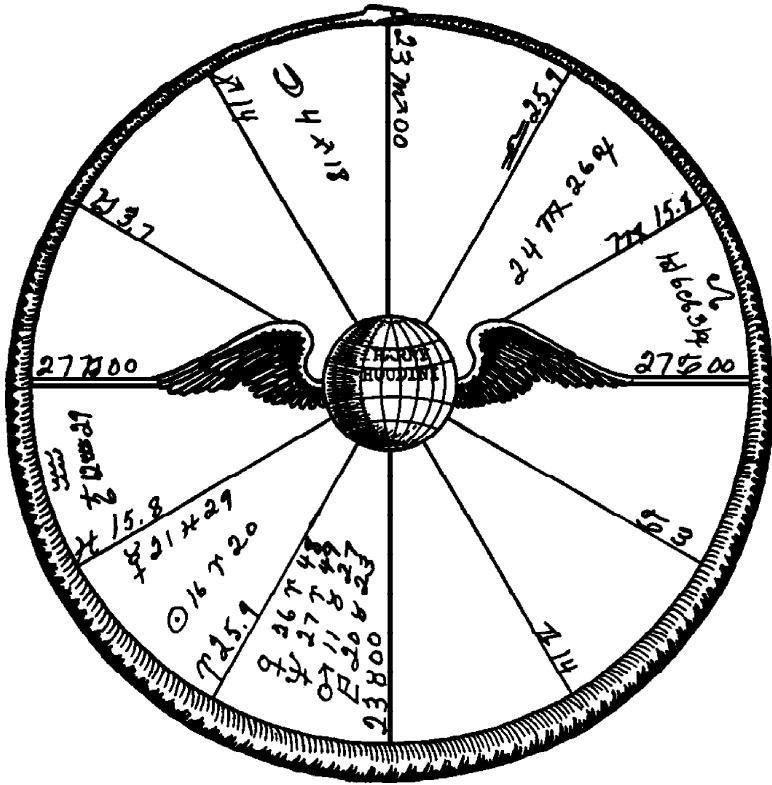
In this manner, by means of laboratory demonstrations, it is taught to those interested in these matters, just what effect thoughts, feelings, desires, and aspirations of any particular quality and in any combination, have toward increasing or decreasing the dominant vibratory rate of the form. The student is able to witness experiments that show just how and just why an individual moves from one level of existence to another. And he has no illusions, after viewing these experiments, that other levels are less real than the one on which he now temporarily resides. He knows that any world is real and tangible to those who vibrate to its frequencies.

I do not here wish to imply that all who make progress from one plane to another higher plane in the next life attend such schools. I merely point out that such schools exist, and that those so inclined can attend them, and through the aid of the superior information and help there gained make better headway than they otherwise could. Others, however, not so studiously inclined, depend on the missionaries and preachers for instructions on how to live, what to think, and what to do to make spiritual progress. And they, too, when aspiring, and energetic in the application of the advice they receive, make quite satisfactory progress.

In the schools devoted to spiritual education the matter is gone into with great thoroughness and with attention to details. Yet the advice and instructions promulgated by the missionaries, in their broad outlines, follow the same essential principles. In all spiritual instruction, wherever given, emphasis is placed upon the desire to be helpful to others, upon the refinement of the desires and emotions, and upon the necessity of building a more perfect character which when sufficiently developed will enable the individual to function in a realm still above the astral.

The preachers and missionaries are content to pass out the general idea, and to give concrete advice to individuals as applied to their particular problems in reference to such advancement. But in the spiritual schools I have mentioned, the effigies, as well as a variety of other means, are employed to give those interested in such matters a thorough understanding of the whole process.

A great amount of ingenuity is employed to teach those interested just how it is, and why it is, when the individual refines himself sufficiently, and increases his vibratory rates through building a superior character, that he moves entirely free from the various levels of the astral world, and henceforth lives, functions, and enjoys, the glorious privileges of the spiritual realm.



HARRY HOUDINI

April 6, 1874, 2:24 a.m. LMT., 88:20W. 44:15N.
Data in Book of Notable Nativities.

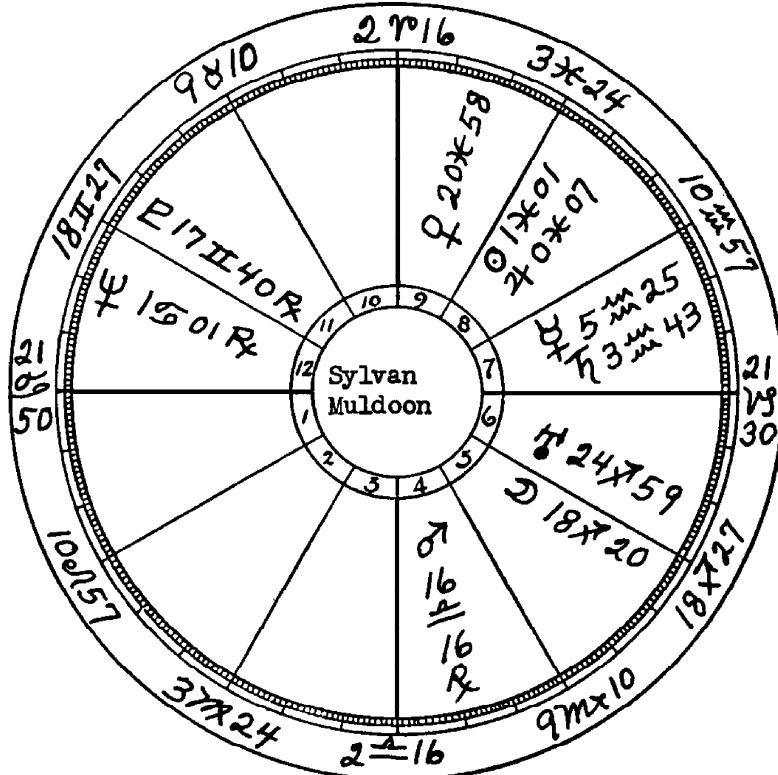
1883, traveled with circus: Mercury semi-sextile Neptune r.

1895, worked at Tony Pastor's theatre: Sun semi-square Mercury r.

1900, sensational tour of Europe doing daring stunts: Sun conjunction Mars
r.

1913, mother died, he went to mediums to get in touch with her was disappointed and turned the relentless enemy of spiritualism Sun trine Jupiter r, Mercury square Saturn p.

1923, one of Scientific American Committee investigating "Margery": Sun conjunction Mercury §. both opposition Moon r.



SYLVAN MULDOON

February 20, 1903, 2:10 p.m. LMT. 42N41 90W07. 42:45N.

Data given by him personally.

1915, first conscious astral projection: Venus opposition Mars r.

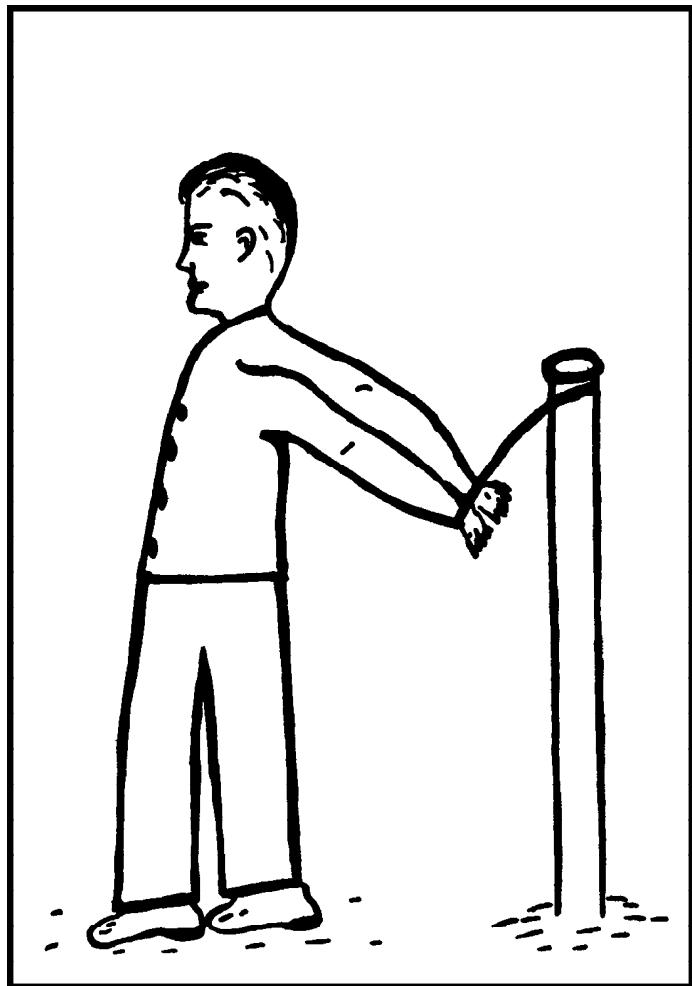
1929, married, and book, Projection of the Astral Body, published: Mars inconjunct Jupiter p, Sun sextile Saturn r.

1933, he and his wife went into business: Mars trine Saturn p.

1937, his book, The Case For Astral Projection, published: Mercury in 9th sextile Saturn r.

1941, collected and published, Sensational Psychic Experiences: Sun sextile Pluto r, Venus semi-sextile Pluto r.

1953, May 3, checking birth records he found he had been celebrating birthday 8 days later all his life: Sun square Asc. r: Mars opposition M.C. r.



Chapter 7 _____

Earth-Bound Souls and the Astral Hells

MY own impression of the next life, and the reports of practically all those who have visited the next-life planes, as well as the teachings emanating from those inner worlds, is that the next life is a joyous, glorious, exhilarating improvement over this one. The landscapes surpass in beauty, by far, anything seen or known upon the earth. The economic system, meaning here the system under which people serve one another, has done away completely with various features which make life so hard for some on earth. Social relations, while not to be considered perfect on any of the astral levels, are intensely more enjoyable. And even marriage offers exquisite pleasures of a transcendent nature only imperfectly shadowed by its grosser counterpart on earth.

It is true that in that after realm there is a small region where things are not so blessed. It is microscopically small when compared to the illimitable vastness of the next-life realms. But because it is so intimately associated with the earth, and the region just adjacent to, but below, the earth level, I feel I should give it attention and space all out of proportion to its actual size and cosmic importance. A mote is a very small thing compared to the size and importance of man, yet if it gets in his eye he may find it advantageous to give it considerable attention. And so also, this sordid region close to earth, although small and unimportant in comparison to the unmeasured realms of the blest, because it is right in the line of vision of many residing yet on earth, should be given plenty of consideration.

I trust that because in earlier lessons of this Course I have repeatedly mentioned earth-bound souls, and also those who reside in the slums and astral hells, and here again go further into the details of their life and the conditions that have brought them to this pass, that no one will think that any considerable part of life after death is confined to such existences. Yet because some people now on earth are, through their obsessive attachment to earthly things, becoming earth-bound, I feel that I should point out the principles more in detail; and should offer some suggestions as to how those still on earth sometimes are able to help break the earth-bound condition of those who have passed to the other plane in that deplorable state.

Because considerable vice and crime on the earth is prompted by intelligences of the inner-plane endeavoring vicariously to gratify their evil desires, some mention of their activities also should be made. And because it is sometimes possible to help them better their condition through ceasing their

debasement activities and redirecting their desires, this phase of the matter likewise should be presented. They deserve attention, just as habitual criminals, although comprising only a small percentage of the population of this country, also need to have their problems carefully and intelligently studied.

Earth-Bound Souls

So first we will discuss the condition of those who are earth-bound. Why are they earth-bound? Because, through long and intense thinking about something, through the persistent application of desire to some object, or through emotional shock, they suffer from a mental fixation upon something of the earth.

On the earth plane we have the mental aberration called paranoia; which is defined as systematic delusion. This delusion usually arises from some idea becoming so dominant that it cannot be displaced by reality. That is, every condition that is met, is made by the mind of the person to conform to this fixed idea. Impact from environment, or the persuasion of people, has no effect in dislodging the fixed idea. As in hypnosis, some idea is accepted, and all other ideas, experiences and conditions, are made to conform to this conception.

Now on earth very few people have their ideas so properly endowed with emotional energy that each has the comparative strength it should have. In practically all of us, due to emotional experiences or unduly stimulated desires, some ideas have a certain power to warp other ideas somewhat into conformity with them. But it is only when this warping power of an idea, or group of ideas, becomes so pronounced as noticeably to unfit the individual for the tasks and responsibilities of physical life that the individual is considered a paranoiac.

Earth-bound souls are really those who, however normal in adjusting themselves to earth life, in the region where they now find themselves are suffering from paranoia. Others, who are not earth-bound, also suffer from paranoia on the astral plane. This paranoia may give them fixed ideas about things as they should exist in the after life, and thus attract them into an artificial environment where things, thought built, appear as they deem they must be. But earthbound souls are suffering from a paranoia in which something yet on the earth plane assumes an importance it in nowise deserves. It is a condition in which something of earth so dominates the mind that all the experiences of astral life, all the conversations, perhaps, with others of the astral plane, are powerless to dislodge this fixed idea associated with the earth plane.

Paranoia on earth is often difficult to cure. But if the patient by some means is made to realize the true significance of the idea which dominates him, and comes to give it a proper place in his scheme of things, he is no longer a paranoiac; that is, he is no longer insane. When his mental conceptions are thus readjusted, he is quite fit to perform the functions of life and carry the responsibilities of the physical plane. And likewise, when the earth-bound soul is made to realize the proper significance of the event or condition that holds him to earth, and thus comes to see the proper relative importance of the conditions that obtain in the plane where he now lives, he is no longer earth bound. His mental readjustment to conditions as they are in reality enables him to carry out the responsibilities of life on whatever plane he occupies.

Ideas of whatever character that become so powerfully emotionalized as to become fixed and obsessive in nature are inimical to the individual's welfare, no matter what they are. But only ideas thus emotionalized in associa-

tion with something of the physical plane bind the soul to earth until a mental readjustment is made.

It may perform a useful service to mention some of the commonest forms of earth-binding conditions: People sometimes become so attached to their home, or place of business, while on earth that this attachment assumes a dominative character. When they pass to the next life they are unable to adjust themselves to the fact that they have lost their physical possession. Everything of the astral life by which they are surrounded that does not fit in with continued possession of the home or business is warped to fit this notion. Under this, or similar mental fixation, two of the outstanding laws of the inner-plane operate to cause them actually to continue to inhabit the environment to which they were so attached while on earth.

The first of these laws, which we have already considered in some detail in chapter 3, is that the dominant vibratory rate at any given time determines the inner-plane level to which the soul gravitates. I use the word gravitate advisedly; for this principle of dominant vibratory frequency supplants gravitation in those realms where high-velocity no longer permits gravitation to operate. An individual, therefore, who through his thoughts and emotions, holds himself in the dominant vibration of a certain level, remains on that level, even when it is the level of his previous physical home or business.

The second of these laws relates also to the power of desire; but in this case not merely to influence the dominant vibratory rate and consequently the level on which a soul functions, but to take the soul to the particular place on the level contacted that is strongly thought about. As distance is determined by resonance instead of by our earthly conception of space, when an individual thinks strongly about a place on the level he occupies, this causes him to move into its environment. Thus does a fixation in thought and emotion on some earthly condition not only hold the individual to the planal level of that condition, but it also keeps him in the actual environment on which his thoughts are focused.

Thus is it that people who have passed from physical life- are known still to move about the halls of European castles and manors. But it is not so commonly recognized that the streets and office buildings of our congested cities also still hold some of those whose dominant passion was business.

Not that business is inimical to spiritual welfare and progress. But it may so absorb the life and energies that there is room for little else in the thoughts and desires except to conduct business at the same old stand. With no conception of an after-life, with no belief other than that when we pass out we are a long time dead, and a fanatical attachment to some place, or to some occupation, that has been conducted for years and years in a given locality, the individual may readily become earth-bound.

The greed for gold may become obsessive, and bind the soul to earth. In fact, it would be difficult to catalogue the various attachments which may become intense enough to develop, through their emotional intensity, a fixation which holds the soul to earth. Great grief and distress may become, when sufficiently brooded over, strong enough mental factors to hold the soul to the earthly region which was the scene of such suffering. Or some great shock may fix an image in the mind that holds the individual to the earthly region where the shock was experienced. Thus murder of peculiar revolting character, or where the individual passing out is obsessed with the desire to tell someone something that to him seemed of great importance, sometimes holds the individual earth-bound.

Such earth-bound conditions are not normal, no more so than insanity is a normal condition of physical life. But due to the prevalence of great attachments formed for physical things, they are far more common than might be supposed. That is one reason why people should be better informed than they are about the conditions of the next life. Knowing that they will live in the after-realm, and develop proper interests there, they will not become obsessed with the importance of some particular thing of earth. While on earth they will devote their energies to such interests as they think best; but when they pass to the next life they will be prepared to relinquish earthly things, and ready to find something on the new plane that will interest them quite as keenly.

We accomplish little worth while without strong desires and intense interests. But even in earthly life too strong attachments to things that are transient are fatal to success. There are still a few who use horses to haul freight long distances, who still travel with horse and buggy, who still use hand methods of manufacture in preference to modern machinery. They have been unable to relinquish the old. But for success on this plane or any other, it is essential to be able to break with past attachments and form new ones. Industrial development lags to keep step with no man's antiquated notions, and the life-wave permits the individual only a limited span on any plane. The universe is progressive, and any life-form to persist indefinitely must keep pace with it.

I think it is a great mistake for people to cling too tenaciously to thoughts of earth life. I believe it hinders their progress noticeably if they pass to the next plane with the strong desire and determination to return to earth. We should desire to remain on earth so long as we can be useful here; for on earth we develop qualities which are much more difficult to cultivate after passing to the next plane. But once our time has arrived for passing, I believe it is a great error to continue the attachment to earth. It hinders adjustment to the next plane of living.

Even those who believe in human reincarnation, I am sure would do better to think very little about coming back to earth to reincarnate, and look forward to adjusting themselves to the new plane of life. If, as they believe, it is Nature's law that they shall return repeatedly to go through earth life in human form, Nature will attend to that in her own time. For a period, at least, they will live in another realm, and this other realm has requirements. Their struggles to return and reincarnate merely keep them earthbound, or earth-attached, and serves no good purpose.

This desire to reincarnate often holds people to earth, and unfits them for the duties of life in the next realm. They are attracted, by this obsessive passion to reincarnate, to any condition that offers them hope of its fulfillment. With no evil intent, they stimulate those with whom they can form sympathetic rapport, to enter into such relations as they hope will enable them to be born again into the flesh. It is not a happy condition for themselves, and is not conducive to the spiritual development of those still on earth whom they are able to impress and influence. If, therefore, there is a conviction that human reincarnation is true, it is much better for the individual to direct his mind to spiritual progress, and let Nature bring him back to earth to reincarnate at the proper time. For if he gets so that he talks and thinks about little else, he is very apt to be completely earth-bound by this determination and desire.

And if, due to the presence of a person of mediumistic qualifications, or due to other special conditions, there is a sufficient supply of electromagnetic energy available, the earth-bound soul may become visible to those not clairvoyant. That is, it may, under those circumstances, draw about itself an electromagnetic material form quite visible to any person present.

It is very rare that such ghosts or spooks are dangerous to human beings. If they pass out of the body dominated by the thought to guard some treasure, or dominated by the idea to harm anyone who comes to the place, then, providing there is sufficient electromagnetic energy at their command to enable them to produce material effects, they may become exceedingly dangerous. Such hauntings are rare, but not entirely unknown. But ordinarily, even though the individual was vicious in physical life, he is so dominated by the idea that binds him to earth that he takes no notice of anything not directly associated with it. Thus most earth-bound souls are quite harmless to those on earth except when through some sympathetic relation they are able to impress those still in the flesh to action.

Because they are so dominated by an idea they often are as hard to get conversation out of as is one who is walking in his sleep. The easiest method of getting their attention is through something relating to the dominant idea. They are more willing to discuss whatever it is that holds them to earth than anything else. And from this, leading by gradual steps to their present condition, it is possible sometimes to talk them into realizing that they are earth-bound, and that they are perpetrating a grave mistake. If they can once realize this, the binding condition is broken, and they are born into the new life and take up their natural course of progression.

Although missionaries from the inner-plane are constantly working to free earth-bound souls, those still in the flesh can often do quite as much in this as the missionaries can. In such work, those who have developed clairvoyance, and those who in sleep have accustomed themselves to work on the astral plane, have an advantage. But any person who has enough extra-sensory perception to feel the presence of someone from the inner-plane and feel the condition that holds this presence to earth can render valuable service.

If such a presence is felt customarily in a certain vicinity, those who feel it, even though the astral person is not seen, should talk to it pleasantly and convincingly whenever it is felt to be present. No dramatics need enter into this, and nothing heroic. Talk to the invisible presence reasonably and forcefully, yet sympathetically, just as if it were someone in the flesh who had a wrong conception of things and needed kindly help to straighten him out and get him started on the right track. But when thus conversing with any aberrant entity, it is best all the time to keep the mind alert and positive. You are selling him the idea, and should not permit him opportunity, through your own negativeness, to sell his convictions to you, or in any way influence you. You would not, I am sure, permit even a harmless paranoiac on the physical plane to get you under his control; although you would probably be willing to talk to him and offer kindly advice if you thought it would help.

It should be understood that an earth-bound soul is suffering from a delusion that he still inhabits the earth. As a result of this delusion he has never been completely born into the next life. His forces are still incompletely polarized to the inner-plane, and he has consequently never adjusted himself to the requirements of his new environment. But if he can be awakened to a realization of where he is, and that his old attachment to earth is folly, he quickly completes his birth into the new realm and can take up his duties there.

Up to this point I have discussed earth-bound souls as if they invariably were quite unconscious of their transition to, and environment on, the astral plane. But even as paranoia on earth may be very complete, or in varying degrees affect the sanity either more or less, so earth-bound souls are bound in varying degrees. Some of them are only bound to earth environment to a small extent, and are pretty much aware of their astral condition, even though clinging stoutly to something in physical life. Such individuals, when communicated with, express considerable intelligence in regard to a variety of things that now affect them. Thus, while there are those who are completely earthbound, there are others who are only partially earthbound. But so long as they are even partially earthbound they have never been completely born into the next life. And only when completely born can they make the adjustments necessary for progression.

Earth-Attracted Souls

But in addition to these, there are others who have been completely born into the next life, who still, whenever they can make the proper contact, like to hang around the earth. They are quite aware that they have passed to the next life, and they have taken some steps to adjust themselves to it. It is not because they are ignorant of the relation between the earth and the plane they now occupy that they desire to make earth contacts, but because they know that through such means they can find some satisfaction for carnal desires.

These individuals are much more numerous than those earth-bound. Their desires while on earth were sufficiently diversified that they suffered no fixation; but these desires were of a character that gave them a dominant vibratory rate no higher, and perhaps much lower, than the average of the earth-plane. They possess a vibratory frequency similar to that associated with the grosser endeavors of those yet on earth. And they are glad enough to find any opportunity by which they can re-experience the old earthly sensations.

In the next life they have gravitated to levels, and to environments, corresponding to their dominant vibratory rate and their strongest desires. They have not forgotten their experiences of earth, and they have not changed their tendencies and desires. But without forming a sympathetic vibratory exchange with someone on earth, they are completely cut off from this earth life, and exert no influence upon it.

When, however, they are able to form the contact with some very negative person, they may be able to form a rapport with him, through which they are able to experience all that he does. And because of their own vicious tendencies, they may be able to impress him to do things that of his own initiative he would never think of doing.

Those in the flesh and those out of it can turn the dial of their consciousness to rates either higher or lower. In this manner aspirations may place them in touch with entities higher in the scale of life, and base desires may tune them in, temporarily, on a phase of existence far below their habitual level, and permit them to be impressed by the intelligences of a lower region.

When, however, an entity of a lower region turns the dial of his consciousness to a higher vibration, he has an influence upon the higher level only so long as he keeps the temporary vibratory rate of his thoughts tuned up to the rate of this higher plane. Should he, therefore, experience a desire more gross, or a thought more malicious than that customary to the level he has tuned in on, such desire or thought, because of a lower rate than this level, would cut him off from the level. An entity of a lower level cannot exert a detrimental influence upon entities of a higher level, except the entities of the higher level,

through some artificial process of mediumship, or through tuning in on the lower level, establish the conditions that permit it.

But those of a higher level can turn the dial of their consciousness to a lower frequency-rate, and thus tune in on a lower level. And while tuned in on the lower level, because the way is open for an exchange of energies, not only can the higher entities influence those of this lower level, but those of this lower level are placed in a position to influence the higher entity.

In the understanding of how one level can affect another it is very important clearly to comprehend that a low-vibration entity cannot exert any evil influence on a high-vibration entity so long as the high-vibration entity keeps his vibrations high. For instance, purity and high aspirations are a complete barrier against every inimical and low influence. This is true of those yet in the flesh, and it is true of those who have passed to the next life. Spirituality, either on earth or in the invisible world, keeps the vibrations on a level that evil forces cannot reach. If they tune up to reach this level, their forces are no longer evil; and if after tuning up, they begin to think evil thoughts, it cuts them off from the higher level and they no longer exert an influence there.

But an individual on a higher level can lower his dominant vibratory rate to an extent that enables him actually to live on some lower level. And while he is on this lower level he can influence those of this level, and he is subject to the influence of those on this level.

If he is not to be injured while on this lower level, he must have sufficient force at his command to resist those who dwell there. Missionaries who work in the lower regions undergo rigid training in the use of their mental forces. While working in these lower regions they are in actual danger; because the denizens of such regions strive to get them in their power. The fact that they are missionaries does not make them immune from harm. Such immunity as they have, which is not always complete, comes from the superior strength that has resulted from their special training.

Yet without lowering the dominant vibratory rate, and thus actually living on a lower level, an individual on one level can, by the directive power of his thoughts, tune his consciousness in on a lower level. He remains on his own level, but sees, hears, and feels temporarily, certain things of the lower level. During such partial contact he tunes in, perhaps, on the thoughts of certain persons of this lower level. And so long as his mind is positive, and directed to the accomplishments of some definite thing, he does most of the influencing. That is, he is the broadcasting station, and those of the lower level are the receiving set.

But, while his thoughts are of this level, if he becomes negative, or even puzzled for a solution of the ways and means to realize some desire that is of a quality corresponding to this lower level, this mental passivity enables someone on the lower level who is more positive to become the broadcaster, and the higher entity, for the moment, becomes the receiving set.

This principle of sending and receiving is not confined to a communication with the lower entities; it is applicable to all planes. A desire of a certain quality, if strong, tends to tune the consciousness in on the level and locality of corresponding quality. And, the mind becoming meditative and receptive while seeking a solution to the problem presented by the desire, some person of this level can then become the broadcaster, and send information that will be received by the unconscious mind of the person having the desire. People's thoughts are not nearly as independent of the influence of other minds as they generally suppose.

Influencing Those On Earth

I do not here wish to convey the idea that most people are merely puppets moved about by entities on the astral plane. People who habitually direct their energies to the task at hand, who direct their minds resolutely to the problems with which they are confronted, who are not naturally hypersensitive or unduly negative, move about their physical lives quite unconscious of those of the inner-plane. And while, in seeking the solution of their problems, and in forming opinions, they do unconsciously pick up, and are influenced by, ideas emanating from those of the inner-plane, yet their lives are not unduly affected through such channels. Their minds are too actively engaged in broadcasting to become very receptive receiving sets.

But in the lower levels of human society, where depravity is the rule, and impulse, desire and passion supplant reason and intelligence, the broadcasting is intermittent and spasmodic. These people habitually are swayed by feelings engendered by slight suggestions coming from without. Instead of having characters built by long resistance to detrimental forces, and instead of commonly turning inimical desires into constructive channels of expression, they are used to being swayed by the slightest thought of base gratification.

Among such people the power of those on the inner-plane to influence their actions is often very great. Accustomed to exercise very little self-control, it requires no very strong influence to deflect them from any predetermined path. Recurrent desires of a gross nature turn the dial of their consciousness to the lower rates of astral slums and dens of iniquity. The depraved individuals of such regions thus are made aware of their existence, and one of them may be able, over the wave of transmission thus organized, to establish enough rapport to be able both to influence the actions of the person on earth, and to share in the resulting experiences.

Such contacts may also be formed through the artificial process of developing the disintegrative form of mediumship, by a person who has no evil desires. In a seance room there may be those of the flesh present who have vicious desires that tune them in on the lower regions of the astral world. These may be positive enough not to be markedly influenced by anyone of the unseen realm. But the medium, or some person present who becomes very negative, may have the vibratory rates of the consciousness lowered by this person's thoughts, desires, or basic rate, to a point where contact is established with invisible entities of similar quality.

There are people who are carriers of typhoid and certain other diseases, although they themselves are not stricken. And there are those who may be contacted in a seance room who are not much influenced by those of the inner realm, but who, because of their own baseness, enable vicious individuals of the lower astral to form contacts with others present who are more negative. Purity and high aspirations are an effective bar against such low contacts; but this barrier can be destroyed through negativeness and passivity while in the presence of some evil minded person on the physical plane.

After rapport is established between two entities, whether of the same plane or of different planes, the one developing the higher voltage is the one which does the influencing. That is, traffic is not compelled to travel only one way. Which way the energy moves, who does the influencing and who is influenced, is determined by the contact potential.

And this also is the principle which permits an individual emanating a powerful electromagnetic force in a seance room to polarize the weaker electromagnetic force of some other person present, even though it is done un-

consciously, so that this less powerful person, electromagnetically, temporarily has the dominant rate, or some part of his finer form is given the vibratory rate, of the other person. His own electromagnetic vibrations are forced to accommodate themselves temporarily to the vibrations of the more powerful person, because both are occupying the same electromagnetic field. And this may enable an inner-plane entity to make a contact that later is difficult to sever.

After the entity has once made the contact through the assistance of the electromagnetic energies of a medium or other person with powerful emanations, it is easier again for this same entity, through the lines of force established, to make the contact again.

But when contact has thus, or through voluntarily tuning to the dominant mood of those occupying a certain level, been established, who does the major part of the influencing is determined by the same principle that Volta discovered relative to different metals when placed in contact, but otherwise insulated. That is, tuning in and establishing rapport is analogous to placing two different, but otherwise insulated, metals in contact. There is then a potential difference, which varies between different metals, and between different individuals. And the energy flow, which in the case of individuals means the influencing power, always moves from the higher potential to the lower.

Yet positiveness and negativeness are relative. A metal which is positive to another metal, itself usually is negative to still some other metal. And a person who is positive to one person, may be negative to another. The so-called positive individual, whether he occupies the physical plane or the inner-plane, is merely one who customarily has so high a potential that he strongly resists control by any outside energy, and the so-called negative individual is merely one who customarily has so low a potential that he easily is controlled by energies from without.

Thus for an individual on the physical plane to develop more resistance to the influence of inner-plane entities, in addition to cultivating those moods which tune his dominant vibratory rate to levels whose occupants are spiritual, he needs to cultivate a higher electrical potential. For so long as he has a physical body his electromagnetic frequencies impart their rates to his astral form.

Some of the astral regions occupied by those of little spirituality are fair duplicates of the cities of earth. Strife, bargaining, and cunning attempts to gain unfair advantage over others, occupy much of the time of their inhabitants. Such regions attract those who on earth were engrossed in business, and neglected to cultivate sympathy for their fellows. They are not compelled to remain in these uninviting conditions. But here they will remain until, through the desire for something better, they develop at least the rudiments of spirituality.

In a region still lower, are duplications, with inversive improvements, of the slums of earth. Sin and wickedness are here rampant. And whenever the denizens of this region can do so they form contacts with those yet on earth, that they may gratify their base desires more fully through the flesh. Much of the ingenuity of criminals on earth, and untold crimes of impulse, are prompted by those in the astral slums.

And still lower are those of a cold and vindictive wickedness. They have built for themselves, by their thoughts and desires, a region of darkness in what may be described as the astral hells. These are not people of impulse,

Criminal Promptings

but of premeditated and coolly calculated wickedness of the most cruel type. And in this region, devoid of all light except such as they can supply by artificial means, they practice their cruelty upon one another.

The Astral Hells

In the astral hells force alone is the law of its denizens. The shrewdest and most unscrupulous reign supreme. They scoff at the existence of God, and look upon all religion as a sop fit only for weaklings. The surroundings are bleak rock in some localities, and swampy land given over to something resembling noxious fungi, which emits a dreadful odor, in others. The clothing of the inhabitants is merely rags and tatters, and their housing not better than the dens of wild beasts.

People on earth are not compelled to live in mosquito-breeding swamps, but some do so. Nor are these, who once inhabited earth, compelled to live in these awful regions. They go here because their dominant vibratory rate is of this level, and because their thoughts and desires are of a nature to attract them to a bleak or noxious surrounding. And in these regions are other than human forms of life; creatures of some intelligence, even as animals on earth have some intelligence, but more repulsive than our animals.

Into such realms, even to the very lowest, go specially trained missionaries. They talk to the denizens of these gloomy lands, tell them of better conditions on higher planes and explain how those higher planes can be reached. For their pains they are jeered, heckled and booed. They are told that they are mere dreamers, that no higher land exists, that God is a myth fit only for children, that might is the only right, and that they are trying to influence people merely from some selfish motive unusually well concealed.

Such missionaries are set upon by crowds in the astral hells, and must know how to protect themselves from such assault, and how to get away when the attack becomes too strong. This is important as part of their work. And they must be quick to recognize the faint light that results from the response of any individual to their teachings.

When thus they perceive that someone has faith in their doctrines and begins to long for the higher life they describe, they go quickly to him and give him personal instructions. In this they often are thwarted by others of the region in which they work, who take pains to advance to the aspiring one every reason and Inducement for remaining just where he is. And when such a one begins to gain a little spiritual understanding, and attempts to leave the region, these others set upon him like wild beasts, bent on bringing him down. Sometimes he is successful in getting away, with the assistance of the missionary; and sometimes the onset is so strong that he is pulled back too discouraged for further effort.

Those who have reported their visits to these infernal regions have given vivid descriptions of their horrors. They have painted word pictures of human depravity, and they have made known the existence of creatures quite terrifying, recognized commonly as elementals. But this need cause no person an extra shudder; for in reality, on a slumming expedition, one may contact things almost as hideous and revolting. There is this difference, however, that in slumming on the physical plane one commonly does not see the desires, evil thought, and cruel selfishness. One only sees people. But in the astral slums and hells the thoughts, desires, and passions are represented in the quality and kind of environment, and in the creatures other than human that inhabit it.

No one needs to quail at thought of such regions. They are the result of

ignorance and moral disease. But the human soul should have the courage to face any condition that exists, on any plane, knowing that it has the power to triumph over it. Fear is a deadly enemy to the human soul; and should be allowed to have no participation in our lives. On the streets of the physical world we pass vicious characters, and there are sometimes poisonous spiders, like the black widow, about our homes. We do not fear these, and we need not fear any condition or intelligence of the inner world. We can face the fact that such conditions exist, that effort should be made to correct them; and beyond such knowledge and rendering such aid as we can, we need think no further about them.

People on earth sometimes suffer from obsession by an idea. But some also become obsessed by discarnate persons, such as belong to some of the lower levels just partially described. The obsessive influence may be intermittent, and only manifest when the individual becomes unduly excited about some particular thing so that his mind tunes in on the level of the obsessing person. Or the obsession may become a permanent thing; the person losing mastery of himself to such an extent that the invisible entity has complete control of his thoughts and actions. Our insane asylums house many who are afflicted in this way.

Many who become hopelessly obsessed could prevent it if they but had a little knowledge and made the effort in time. They could free themselves from any such influence by the same means that the missionaries use to get away from the denizens of lower regions who attempt to drag them down. The missionaries turn their thoughts resolutely to something of a higher level. They ignore their present surroundings, and the higher thought-vibration lifts them out of the lower level to a higher level where grosser creatures cannot follow. Their special training enables them to do this, and also makes them aware when, through prolonged contact with a lower level, their energy is weakened to a point of danger, that is, to a point that makes it difficult to develop a high potential and to focus their minds sufficiently on the things of higher levels.

Some who are yet in the flesh do quite valuable work talking to those in the lower astral regions, instructing them, and trying to arouse in them an incentive for life on a higher level. And almost anyone can talk to an earth-bound soul, and if his attention can be gained, render him aid in realizing his condition and how to remedy it. But it is not advisable for the ordinary person, who has had no special training in such matters, to try to help those of the slums and hells of the astral world. It is altogether too dangerous.

It is made more dangerous because elementals and those depraved who no longer have physical bodies may still be in contact with the dense belt of electromagnetic energy surrounding the earth, and be able through its energies to exert considerable force, provided the individual on earth develops the conditions which establish contact. Such contact between entities on different planes strengthens with repetition. And once the thoughts form the habit of tuning in on a certain level, it is increasingly hard to keep them from this particular level. As in the approach to narcotics and opiates, the first experiences may be difficult; yet with repetitions there is a stronger and stronger attraction. And the danger lies in the possibility of some entity of such a lower level getting the individual of the earth-plane into his power.

Thought and feeling, including the consciousness and feeling of animals as well as of men, of those on earth radiates both electromagnetic energy and

Obsessing Entities

astral energy; and thus about the earth is a belt of energy formed of both electromagnetic and astral vibrations. And the electromagnetic boundary-line energies of this belt can be used by entities of the inner-plane, once contact is established, to exert force on those of the outer-plane.

High and noble aspirations provide energy which those on the higher levels of the astral plane can use to impress those on the outer-plane with valuable ideas. But so much of this purgatorial belt has the vibrations of the brute level that it is specially adapted to the use of creatures on the inner-plane whose propensities are those of the animals.

Even on the lower astral levels whose denizens are still closely in contact with this electromagnetic belt, because on the astral plane space, time and gravitation do not limit as on earth, those who dwell there may be able through extra-sensory perception to gain information of value relating to conditions and the affairs of earth. But those residing on such lower levels, even though their contact with the electromagnetic belt makes it easy for them to influence people on earth, are not to be trusted. Those on any such level, if they find it to their advantage, are too apt to deceive, and try to use the earth-plane individual for their own selfish ends.

Except through excessive negativeness while in the presence of some person on the physical plane whose thoughts are evil, people do not tune in on such low levels of the inner-plane except through thinking the thoughts characteristic of such levels. Yet if, once having made the contact with a person on another plane, one thinks persistently of this person, it automatically tends to raise or lower the consciousness to his basic level, thus reestablishing the connection.

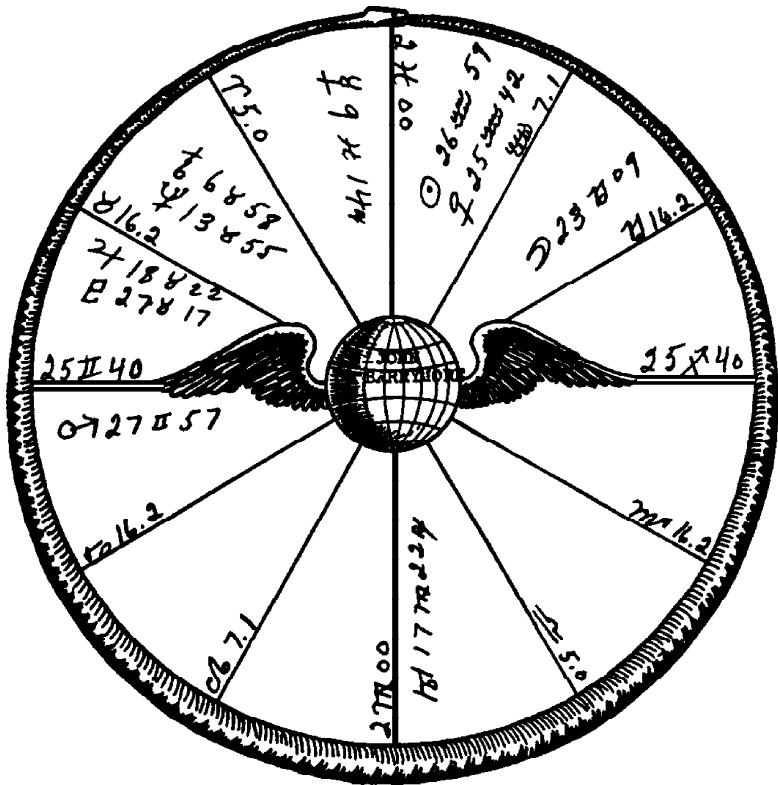
On the physical plane there are racketeers. And once an individual becomes a racketeer, the laws of gangdom never willingly permit him to leave the racket. Every effort is made by gangsters to prevent any of their members going straight. And when they get some victim in their clutch, they strive to keep him a victim, and to use him for their own purposes.

People on the physical plane who dabble unintelligently with things of the astral realm sometimes more or less voluntarily come in contact with the denizens of the astral slums or hells. And others, through poorly supervised public seance rooms, or through psychic development coupled with dominant base desires, sometimes contact people of the next life who are depraved. And these depraved individuals of the inner realm use just such means as we expect modern gangsters to use in holding their victims. They resort to threats, to curses, to abuse, and to anything that tends to arouse fear.

They really cannot harm the person in the flesh, except through his fear and his acceptance of their suggestions. And the person in the flesh can get rid of them for good by developing a high electrical potential and keeping his thoughts so busy with something else that any thought of them does not intrude into his consciousness.

But those who in the next life live in these slums and hells cannot turn to some other vibratory rate so easily; for it is their dominant vibratory rate. When the desire comes for a more unselfish kind of life, their vibratory rate rises, and they gradually acquire the power to move across the thought-built bridge to a higher realm. But when their associates perceive what they are trying to do, they clutch at them and do all in their power to hold them back. They leave only after a struggle. Even with the missionaries' help, not infrequently they are drawn back by their fellows who set upon them like a pack of wolves. Yet if they continue to aspire, and do not give way to discouragement, in the end they will win.

And when they win to a higher level, what joy is there for all. Exhausted by the struggle, they are taken by guides to a place of rest. And after their vitality has been restored they are shown about this new and glorious land. The minute corner of the universe from which they have emerged was very real to them, however unimportant in the universal scheme. But now they have before them, as the result of their own efforts, a life of an intensity, interest, and enjoyment such as previously they could hardly have imagined.



JOHN BARRYMORE
February 15, 1882, 0:33 p.m. LMT. 75W. 40N.
Data as given by Paul Council.

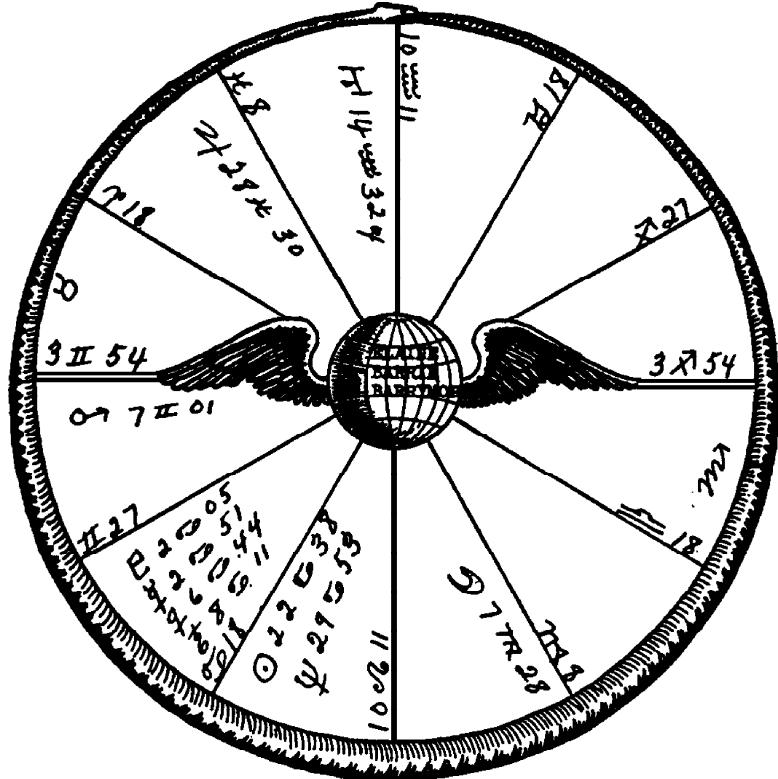
1903, October, stage debut, outstanding success as actor for 39 years: Sun trine Jupiter r, Venus semi-square Saturn r.

1910, married wealthy Corri Harris: Jupiter trine Moon r, Sun semi-sextile Venus r.

1920, August 5, married Mrs. Leonard M. Thomas: Jupiter square Venus r, Venus semi-sextile Neptune r.

1928, November 24, married beautiful screen star Dolores Costello: Jupiter square Venus r, Venus square Moon r.

1936, November 8, married youthful Elaine Barrie: Jupiter conjunction Pluto r.



ELAINE BARRIE BARRYMORE
July 16, 1915, 1:15 a.m. EST. 74W. 40:43N.
Data as given by Lenora Ross.

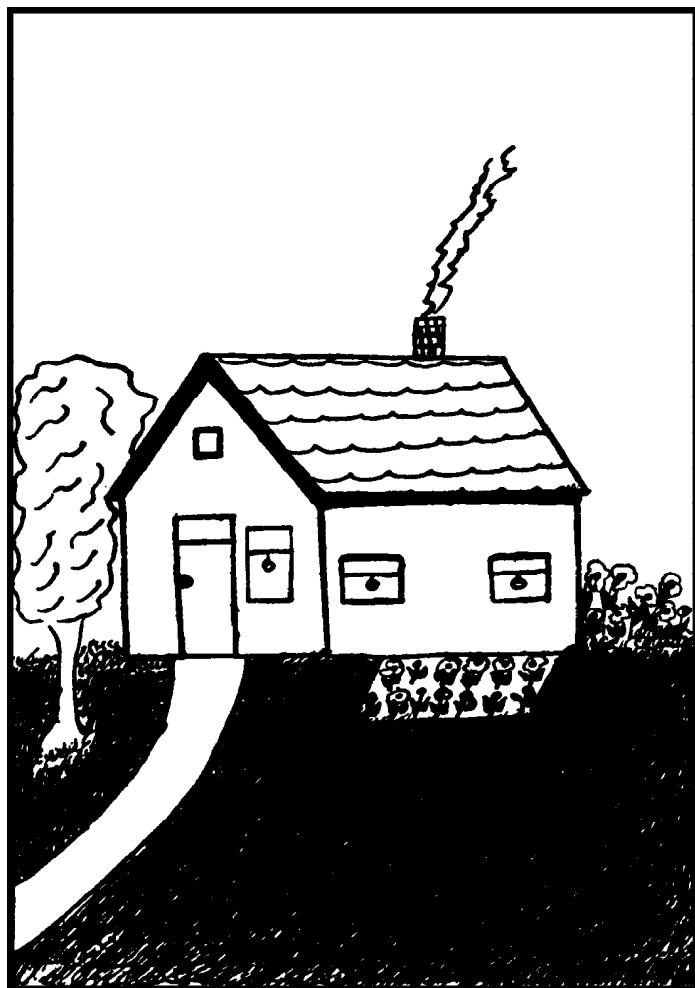
1935, on dare from sister students at Hunter College, crashed New York Hospital room to interview matinee idol John Barrymore: M.C. semi-sextile Jupiter r, Mercury conjunction Venus r.

1936, November 8, after wild romance receiving wide newspaper publicity, married John Barrymore: Sun sesqui-square Jupiter p.

1937, April 24, won divorce decree, but quickly went back to Barrymore: Sun opposition Uranus p.

1938, started suit for separate maintenance, but quickly went back again to Barrymore: Sun opposition Uranus r.

1940, divorced: Asc. square Jupiter r. Sun semi-square Pluto r.



Chapter 8 _____

Domestic Relations of the Next Life

AFTER your birth, and a period of adjustment, into the next life, you will not find yourself an inhabitant of the astral slums, and unless you are a very exceptional individual, a true saint or adept, you will not pass immediately to the still higher velocity spiritual spheres. The ordinary person, who is neither a saint nor a devil, starts the duties of his new existence on some of the astral levels not too remote from earth.

The habitual criminal and the insane must be considered in any comprehensive account of human society on the earth. And in like manner it has seemed necessary to describe something of the abode and life of the gross and really wicked in the after-life. But these people and their habits are not the normal conditions of the next-life lands. No more so than hospitals, prisons and insane asylums are normal for the general run of humanity on earth. And the usual condition in which the vast run of people find themselves not long after passing to the next realm is superior in many respects to their condition while on earth.

Not that everything straightens out just to one's satisfaction merely by passing to the next life; but that many things which cause difficulty on earth are there handled in a far superior manner. No one, through an imperfect economic system, for instance, is deprived of the privilege of work, or denied sustenance. Such hunger as is experienced in the afterlife is for greater knowledge, for greater ability to serve, and for the spiritual attainments that enable the individual to rise to more glorious spheres of life.

You have been accustomed to eating about ever so often, and when you emerge from the period of adjustment to conditions there, this habit may still be rather strong. You do not need to eat food to sustain vitality, because the energy you require can be gained, and on the higher levels is gained, more directly by transpiration. But so long as you still crave solid food, that food can easily be supplied. No flesh can be had, but very acceptable substitutes may be secured, until the habit of using this kind of substance has vanished.

But you do not buy your food. Instead, you make it. At first you will be unable to do this, and others will help you make what you want, and will instruct you how to do this work for yourself. Yet when you have had some experience, by means of thought-power, you will be able to coagulate the astral substance of your surroundings into any form and substance that you can clearly visualize. And in this manner you can supply yourself with any kind of food you desire.

You might think that in a land where there is no rain, little wind, no great extremes of heat and cold, that shelter would be unnecessary. There are regions which you probably will not visit in which there are conditions resembling the storms and weather inclemencies of earth. But where most people go the climate is quite serene. Yet in spite of this, homes, laboratory houses, and public buildings are found to be advantageous.

The Need of Shelter

They are so constructed as to afford a certain amount of insulation from the influence of various kinds of vibratory rates from the outside. Vibrations that correspond to those we on earth apprehend by means of sight and sound have great range and freedom of movement on the astral plane, and annoyance from them is prevented by the sheltering walls of one's dwelling or of the building where one works.

Astrological influences also set up various vortices of force that sweep over the astral terrain with tremendous power. I do not here refer to those astrological influences that work in the lives of individuals; for these are internal releases of energy that operate much as do progressed aspects on earth, and therefore cannot be cut off or prevented from expression by any kind of astral house. Instead I mean that astrological conditions corresponding somewhat to those caused by the current positions of the planets in relation to each other, as shown from day to day in the ephemeris, set up, at times, astrological storms that resemble somewhat the electrical storms of earth. These astrological pressures would tend to deflect the population of a region from their predetermined course. And thus houses are constructed to insulate those within from this class of astrological influences; permitting them to direct their energies to other things without the necessity of resisting such pressures or storms.

Not only are the buildings of the astral plane so constructed as to insulate their inhabitants from outside interference, but they provide another function not common to houses on earth. They afford a means of concentrating the energies of those occupying them. The thoughts, by means of the insulating walls, are prevented from wasteful dissipation of their power. By means of specially constructed transmitters these thoughts may be either broadcast or sent as a beam in special directions. And by means of condensers they are able, there, to receive thought messages even from far distant levels.

For their curative effect, or for their use in special kinds of work, it is possible to build the walls and roof of a substance that will shut out all but certain astrological rays. The windows still permit the entrance of the astral light, which is rather constant in its luminosity at any particular point; but only the astrological influence needed finds its way into the house. The general principle is that which is utilized on earth when glass is used to permit only blue light, or only red light, or only yellow light, to enter. Substances are used which permit the passage of only one or more astrological ray.

On earth we have as yet found no means, other than using the human nervous system, of collecting in concentrated volume and intensity the energy of a given planet and directing it into the body, and specifically to the organ where it is needed, to correct some discord that in human life manifests as disease.

On either plane the events attracted into the life, including the diseases that develop in the physical body on the outer-plane, are due to the activity of certain groups of thought-cells exerting extra-physical power upon the environment then occupied by the individual. If, through any means, either the intensity of the activity, or the desires, of a given group of thought-cells is

changed, the events attracted also will be changed. This means in physical life that if the discordant activity of a group of thought-cells which is responsible for a disease is changed into harmonious activity, the disease will disappear. In a broader sense, as explained in detail in Course 16, *Stellar Diagnosis and Stellar Healing*, unfortunate events of all kinds, as well as those affecting the health, are diseases, that is, they are conditions attracted by inharmonious, or unbalanced, thought-cell activity.

And in Course 16, *Stellar Diagnosis and Stellar Healing*, is explained how a Stellar Healer who has trained his nervous system so that he can tune in on the vibrations of any particular planet, can pick up, radio fashion, the astral vibrations of that planet, and using the electromagnetic energy generated by his nerves as conductors, can direct it harmoniously and in concentrated volume, to the thought-cell group within a patient that needs this particular energy either to recondition it, or to give it greater activity. Such treatment with planetary energies was first given great attention by, and widely used during the reign of, Akhenaten in Egypt over 3,000 years ago. When properly applied by one duly qualified, it is most successful not merely in healing the ills of the mind and body, but in healing the ills of the pocketbook, the domestic existence, and those of all the other twelve departments of life.

To be sure, not everyone can apply this method, and its technique is open to much improvement. But other than using thought to change the volume of thought-cell activity and the desires of the thought-cells, it is the only manner of healing that goes directly to, and changes the chief cause of a disease. Environment may give facilities for a given disease or given misfortune, but the disease or misfortune only comes into the life when the thought-cell activity especially favors it. The thought-cell activity is thus the chief cause of any disease. And by properly changing the thought-cell activity, either through a specially selected type of thinking and feeling, or through feeding the thought-cells planetary energies that cause them to have different desires, the basic cause is reached, and the disease prevented or cured.

And while not needed to prevent or cure bodily illness on the astral plane, properly changing the thought-cell activity so that unfortunate events will not be attracted, and so that fortunate events will come into the life, is just as important on the inner-plane as on the outer. But there they have produced substances that permit only the planetary ray needed to enter a room, and shuts out the others. And by thought power, even as the Stellar Healer on earth also must use thought-power for the same purpose, this planetary energy is directed specifically to the thought-cells which need it to correct their discord or to give them greater activity.

There is no day and no night on the astral plane, but as one moves to levels higher than the earth-plane there is plenty of light. This light is of a diffusive nature, and differs in intensity on different levels, and in tint of color in different places. Every variety of color on earth is present in the astral realm in more vivid tone, and there are other ranges of tints with which earth is quite unfamiliar. Due to the astrological rulership of localities, which also determines the kind of work done there, the light of each locality tends to take on at least a faint tint of corresponding color. Thus, from the intensity and tint of the light in a region alone, much can be learned about the development and activities of its inhabitants.

All this is preliminary explanation to pointing out that when you become adjusted to the next life you will have a home. Home in the spiritual world contains certain treasures, built of your longings, aspirations and spiritual

triumphs. But home on the astral plane, where you probably will sojourn for a while, if you have made some reasonable advancement before leaving the physical plane and are ready to take up your work in the new realm, will be of your own choosing.

You are not compelled to live in any particular kind of house; not so much so as on earth where the pocketbook has so much influence. And, while you may do so if you desire, you are not compelled to build your own domicile. If you have not advanced far enough to be anxious to perform your own function in this new commonwealth it may be difficult to secure the assistance of others. But I am assuming that you are ready and anxious to render assistance to others to the extent of your training and ability. And in this case, if you do not know just what kind of a house you want, or how it should be arranged there are those who specialize in architecture, and those who specialize in home construction, who will gladly either advise you or build your home. Nor will they ask for compensation. Your own work for the good of others is their sufficient reward.

Clothing

When you arrive in the next life you will not be without clothing. This may be largely due to your habit of wearing clothing in the earth-life, but the custom is continued in the astral world for still another reason. This clothing with which you enter the new plane bears, in its texture and completion, a direct correspondence to your character. Those of the astral slums have little or no power to dress themselves in garments other than those corresponding to their dissipated estate. And even on the highest astral levels, far above the middle region we are now discussing, the radiance of the garb unerringly proclaims the spiritual state of development of its owner. Nor do we find, as on earth, a really shabby character covered with rich apparel.

But on the plane where you will probably find yourself, you will have a wide choice of garments. There are materials of many grades, and of ingenious textures that not yet, but some day, will be reproduced on earth. The colors that may be had are all that earth affords, and whole ranges of other tints and hues of wondrously pleasing effect that cannot be duplicated here. The brilliancy and quality alone are restricted by the plane you occupy; for you cannot wear the material of a higher level. And before you can have any choice in your garments, some progress must be made. This progress, resulting from your desire and effort to do something constructive and beneficial for others, widens your freedom in this and in many other respects.

The clothing, which may be selected for its effect of stimulating certain thoughts and energies, or for its power to insulate you from certain vibratory influences that seem unfavorable, as well as for its appearance, may be had in an amazing variety of color combinations and designs. It is thought-built, as is most astral construction; but is not less firm, and may be even more durable, than the clothing of earth. If you prefer, after you learn how, you can make your own garments. Or if you do not care to do this, there are others who specialize in such work, who can fit you becomingly. Your own contribution to cosmic progress will be all the reward they expect or desire.

You will find the astral world, I am sure, a very different place from the orthodox heaven in which there is almost no variety or change. You will not have the same weather changes that you have on earth, but there are differences in astrological influx that give climatic variations of sufficient breadth and intensity that one, if he leaves the insulation of buildings, need never complain of its sameness. In the architecture of the buildings, and the design

and arrangement of homes, there is far greater latitude, and a higher development of line, form, and arrangement than is known on earth. Even the landscaping about the buildings and homes, the arrangement of flower plots and gardens, and the murmuring brooks and tinkling fountains, offer a richness of composition to anyone on this astral plane far surpassing that possible even to the potentates of earth.

Nor is it surprising that beauty should be apparent in the garb; for the appreciation of the beautiful refines the tastes and through cultivation of higher emotional responses builds up the spiritual qualities. Dress, therefore, is selected not merely as appropriate to the character, and as contributing to, or protecting from, vibratory elements, but also for its esthetic value. And the artistic effects that are thus produced, in the land where you probably will a little later dwell, are far more pleasing and of far greater variety than anything you have ever experienced on earth.

Yet beauty and utility comprise but a part of the variety to be found in the next life; for there are all the pleasant relations of human companionship, and even more opportunities for the exchange of thought than here. It is not a region of continuous seriousness; for merry-making also performs its part. Jokes and quips, you will find, are still appreciated over there.

As illustrative of this, I will relate the experience of a friend who dropped into our classroom for a little chat just at the time this lesson was first being written. She is very fond of all work pertaining to healing, and in addition to her activities on the physical plane, spends a part of her time out of the body doing similar work in the astral world. This is mentioned not to comment on the inadvisability of this kind of work for all except those specially qualified, but merely to explain why she was out of her body and why she happened to be at a hospital where people are born into the next life.

She said she went to this particular hospital to see how they handled patients that came from the earth-plane in a badly mangled condition. And among others to be brought, while she was there, was an Irishman who accidentally had been run over by a locomotive, so that his physical body was not much more than scrap-meat. He was unconscious when brought in, and his awakening to consciousness in this hospital constituted his birth into the next life.

At his bed-side, anxiously awaiting his birth that she might welcome him with open arms and loving kindness was his wife, who had passed over some years before. He had been aware that the engine had struck him, but had then quickly lapsed into sleep. And now, as he regained consciousness, he was quite aware that he had passed over. But as he saw his wife tenderly bending over him he could not resist a bit of fun, and as he arose with a glad smile to embrace her he remarked, "It's all just like it used to be. I thought I was hit by a railroad train, and when I come to, I find you standing over me."

These domestic, and other emotional ties of earth, are not severed at the moment of death. They persist as influences in the life until there has been some more adequate adjustment. Of this, however, you may be assured, there are no ties of compulsion. No one is forced to live with, or remain in the company of, anyone who is distasteful.

Where one person has injured another, or where there is a debt of gratitude that seems to require it, the two may be drawn together by a mutual desire to rectify the mistake or make payment possible. Faced by the records

Jokes

Domestic Ties

of their motives and deeds, as recorded in the astral light, one may feel that the best way to remedy a condition established on earth is to seek out the other person; and the other person, desirous that the one person should not find the avenue of progress closed, may acquiesce in this. But people on the astral plane, at least in the realm where you are apt to find yourself, cannot force their unwelcome company on others.

No one is forced into marriage on the astral plane; but companionship between man and woman is the rule rather than the exception. It is the foundation of home life there, even as it is here. The offspring of such unions, however, are thought creations, and not children; although, to the extent there are strong common interests and emotional ties, the children of earth may live close to their physical parents; several generations sometimes constituting such a group.

On earth, certain physical considerations often play an important part in marriage; but these physical considerations have no weight in the next life. There people are attracted to each other, and unions are formed, on the basis of complementary affinity.

This is not merely planetary attraction, such as sometimes causes people of earth to experience a wild infatuation for each other, only to burn out after a time. Infatuations are due to one or more groups of thought-cells in the astral body of each finding exceptional facilities for energy exchange with a group of thought-cells in the astral form of the other. If such exchanges are due to dynamic thought-cell structures mapped in the birth-chart, the attraction may be permanent; but if due only to thought-cell activity stimulated by progressed planetary positions, they are temporary, and later both persons may wonder why they ever were attracted to the other.

But the complementary affinity, of which I here speak, is a fuller measure of attraction which is afforded by the harmonious relation of the finer forms based upon similarity of fitness in the cosmic scheme of things. That is, each individual is being fitted by all his experiences to fill a definite position in the cosmic work. And this work, as it is to be performed in celestial realms, requires the united efforts of man and woman who have attained to those exalted states. They each, therefore, in the lower spheres, are developing certain characteristics which fit them to perform this identical cosmic work, each to act as the inspiration and complementary helpmate of the other.

This does not mean that those who are perfect complements of each other commonly meet in the astral world. But those who, by virtue of developing qualities that more nearly fit them for performing the same function, because of the complementary nature of the vibratory rates constituting their characters, are strongly drawn toward each other.

Man and woman, in the higher spheres, each form one-half of a unit that performs a definite function in cosmic society. In the performance of this particular function both contribute, but the type of their contribution is characteristic of the sex. Their development, consequently, to perform this function, is not identical, but complementary. And to the extent they thus have characteristics that enable them together to perform this same function, even though they are not the perfect complements of each other, are there those similar and complementary vibratory rates within the forms they now occupy that are attractive and give them pleasure in each other's company.

In the after-life love and affection play quite as important a part as they do on earth. And because the form is finer and more sensitive to vibrations, and the senses more keenly alive, the enjoyments resulting from such human

relations are more intense and rapturous than any that can be experienced in the gross body of earth. Yet because of this increased responsiveness, the attractions of the new life are much less haphazard than those commonly observed on earth. And those that draw man and woman together as domestic companions and helpmates are kindred tastes, identical aspirations, harmony of vibration and the complementary characteristics which enable them together to perform some useful work.

The creative energies of man and wife on the astral plane are as important to the production of creative work there as they are on earth in the generation of children. Creative work, on any plane, consumes creative energy. Even on the physical plane the new things are brought forth only by those with surplus creative energy. Great artists, poets, inventors, and writers cannot be deficient in virility. And this creative dynamo is best maintained at productive level through the responsive vibrations of pure love and high affection between man and his mate.

Thus the relation of marriage, although on the higher astral levels devoid of its grosser aspects, is not confined to earth, but represents sacred functions in the highest heaven.

Yet just because two people were married while on earth does not compel them to eternal companionship in the spheres of the future, nor does it preclude such companionship. Neither is there any compulsion in regard to entering into domestic partnership on the astral plane. Until such time as the emotional education of the individual engenders the desire for matrimony he is quite free to go his way alone. In all such matters much less pressure is brought to bear than is customary on earth, and there is much more opportunity to exercise liberty of choice and liberty of action. Partnerships in the next life are formed only when the attractions and desires are mutual.

The emotional ties that were formed on earth are not severed when one passes to the next plane. The love between husband and wife, and between parents and children, persists. Yet, even on earth, we find normally six successive levels of affectual development. In infancy there is the "narcissus" emotional level. The infant next transfers his love nature from himself to his parents. At a later stage, there is the hero-worship level. The fourth stage of emotional development is the transference of the affection to the one who later becomes the husband or wife. In the fifth step the affections for the partner should not be less, but there is a broadening of the emotions to include children. And then, after the children are reared and gone from home, there is the regenerate level. Even this level often is not reached because people all too frequently never emotionally mature. This whole subject is treated in detail in Chapter 10, Course 5, *Esoteric Psychology*.

The seventh emotional stage of development, that of the spiritual union of soul-mates, is seldom reached on earth. And it is not the common thing in the astral region, where most live shortly after physical death, for men and women to find their true soul-mates. But this seventh emotional stage, nevertheless, is the basis for affectual adjustments in the next life.

At each of the six levels in the normal development of man's emotional life he forms attachments that he deems at the time could never be broken or transferred without rending his heart. The school girl who has a "crush" on her lady teacher, or on some other girl, just cannot imagine herself ever relinquishing this love and substituting in its stead the love of some young man. Yet in the normal development of her love-life she does just this. And the mother, while her children are young, cannot bear even to think of their ever

leaving her. Yet if she is wise, when they are of proper age, she no longer holds them, but encourages them to go out into life and establish homes of their own.

Normal emotional development requires, at different stages of the life, affectional readjustments. And in the affectional readjustments of the next life, the seventh affectional level may be a continuance, or a transfer, of the affections, as the case may be. To the extent that man and wife on earth are really suited to each other, not merely because of habit but because of being close complements of each other, their companionship in the next life is apt to prove enduring. And to the extent they are really unsuited to each other, in spite of their marriage on earth, the companionship is likely to be severed at the time of passing, or shortly after entrance into the next world.

Because the real source of one-sided attractions can so readily be perceived and analyzed, the emotional re-education that is acquired with any marked progress in the next life provides for a healthy transfer of interest to a proper affectional object. I do not mean that one-sided love affairs are non-existent on the inner-planes; but that they persist only among those who have made little progress; for as soon as some progress is made there is a reconditioning toward affectional objects. This leads to proper responses that displace any object of unrequited love. Love, on the more advanced astral levels, is always reciprocal.

This reciprocal love, however, does not imply true soul-mates. It merely implies a more or less complete degree of vibratory blending that is generated by characters that find in each other more or less complete complements. On the astral plane it is possible for perfect marriages to take place, and such are consummated far more frequently there than on the earth-plane. But such perfect conditions are not the general rule.

Instead, the degree of perfection that is possible to the development and evolutionary requirements of the individual must be substituted. Perfection, even in this matter of affectional relations, is not reached at a single step, or without effort. At first the ties of earth, if they are pleasant, dominate the affections. And if they are based upon something more enduring than the temporary needs of physical life, they will not be severed, at least until progress has been made to a point where they are no longer useful and pleasurable. But as time passes, one meets many others in this new sphere where one now sojourns.

Then come problems arising from new contacts, and from those previously established on earth. But there are learned astrologers, and those who specialize in affectional readjustments, to offer advice and to help in finding a solution satisfactory to everyone. Yet often, before this readjustment can be made, all parties concerned must take a course in emotional re-education.

Several Husbands Or Wives

When several husbands who were married at different times to the same wife on earth, all try to claim her in the next life, there are complications present that cannot satisfactorily be solved except by making plain the true basis of affectional relations as they now obtain. It may be that none of these husbands of earth is really the most suitable companion for her, or it may be that one of them is quite satisfactory. In the latter case this suitability is felt as the strongest attraction. Or if some other, who can be located or who already has been contacted, is more suitable, these two, when brought into each other's presence, experience the strongest attraction.

And it is the function of certain astrologers of that plane to search out and

bring together those who are particularly suited to each other. The disconsolate partners of earth who are less suited are taken in hand by those specializing in emotional re-education. They are shown how foolish it is to have a "fixation" on an individual who is really far less suited to be the domestic partner than some other. This is not merely an appeal to reason; but is carried out under the laws governing the proper reconditioning of the emotions. And in due course of time, through the efforts of these astrologers, or by virtue of their constructive work on the plane they now occupy, they are brought into touch with some other who is far more suitable, and toward whom they can feel much deeper affection than they ever did, or could, feel for the previous partner of earth.

As progress is made from one level of the astral world to another, it may, or may not, as the result of marked development, usually extending over long periods of time, make desirable still other affectional adjustments. When the sixth state of the spiritual world is reached, merely as the result of having reached this exalted condition, true soul-mates attract and recognize each other. This is one of the natural results of high spiritual development. But on any level of the spiritual world less advanced than this, and on any astral level whatever, due to many factors, it may, or may not, be possible to contact the true soul-mate. But when there is need and desire for a domestic companion, a mate is attracted that more or less approximates the true ideal.

But these affectional attachments, which take the place of marriage on earth, are not permanent until the true soul-mate has been found. They serve a purpose, often a very good and valuable purpose, on the level where they occur. But the more speedy advancement of one or the other may later make separation desirable. One may be ready to pass to a new level of endeavor long before the other. This may make advisable new affectional adjustments. If, however, the complementary affinity is pronounced, even the passing of one to an entirely different plane—from earth-plane to astral plane, or from the astral to the spiritual plane—does not weaken the affectional relationship. They continue to work for a common end, remaining in communication, by their thoughts, across the planes.

Yet where it is found that the usefulness of a particular domestic partnership has been outlived, it can be dissolved in favor of one more suitable to all parties concerned. And because a recognition of emotional states as important factors in spiritual development is common to any astral level much above the earth-plane, such readjustments of this kind as seem necessary are free from jealousy, envy, or animus of any sort. I cannot say they are always free from the sense of loss; but they are looked upon as experiences necessary for proper spiritual growth.

This matter of the passing of one partner in marriage to a new plane—passing from earth-life to inner-plane life, for instance—frequently poses a problem requiring the most serious thought to solve. The partner left on earth, if the bond-of affection has been strong, not only continues to experience the sense of loss, but may grieve over a long period of time. These thoughts of grief not only build discords into his own thought-cells but they also reach the one who has passed to the inner-plane, and through the mental treatment which moves over the lines of the rapport that has been established through their past relationship, discordantly affects the one on the inner-plane who, unless he builds up a high potential and exerts himself to the utmost to prevent it, feels all the emotions of the one on earth.

Separations

Yet even those who realize they should not thus think of the loved one who has passed while holding discordant emotions, often do not know what line of conduct to pursue. They feel that to forget the one who has passed and turn their attention to other things is to be disloyal. Because of their sense of loyalty they take pains that no new affectional interest shall enter their lives. They feel they should continue to be as true to the one who has passed as if that one were still with them on earth.

Each of such problems is somewhat different from others, and each therefore must be solved on its own merits. And the one sure criterion, as it also must be the criterion of all other actions, is the comparative amount each course of conduct will contribute to universal welfare.

There certainly are instances where the bond of love is so strong and so high that it should not permit the physical death of one, or anything else, to sever it. Under such conditions the thought of the other proves an inspiration to each, and provides an incentive for greater and greater effort to render higher and more abundant service, and to progress spiritually.

But in many other instances the one on earth continuing to keep the other strongly in the consciousness, holds and disturbs the one on the inner-plane sufficiently that he cannot properly attend to his duties there. And the one on earth thus consumes so much energy and attention thinking about the one who has passed on that he is unable to do as much as he otherwise would. Neither is making the progress, and neither is contributing as much to universal welfare, as if each had turned his attention to the things of the plane he occupies, and started living there to his fullest.

Under such circumstances, instead of both remaining static, and much less useful than they should be, if affection is essential to happiness, progress and efficiency, it is much better for both to find a new affectional interest, and the one on the physical plane to marry again.

Parents, on earth, usually experience some feeling of loss when their children grow up and depart from home. But if they are wise parents they do not hinder this departure at the proper time. To do so is to thwart the life of the children and to incase themselves in a shell of narrow selfishness. And in the next life, the desire to have the interest of society as a whole advanced as rapidly as possible outweighs any temporary feeling of loneliness. And furthermore, such steps usually are not taken without the counsel of astrologers, and experts in emotional matters, who give advice and practical aid to make the affectional readjustments satisfactory and beneficial to everyone concerned.

It may seem strange to the visitor from earth that those once married and now no longer so, remain the best of friends. If the marriage was merely that of earth, and marked by brutalities and discords, you may be sure it is not resumed in the next life. But if there are elements of harmony sufficient to carry over into the life after physical death, or if it is a domestic partnership entered into after passing from the physical plane, it is looked upon by both persons as a happy even though perhaps only temporary, relationship of benefit to both. The fact that this relationship has outgrown its usefulness, and that progress has brought new affectional contacts, does not make them enemies. On the contrary, each has a kindly regard for the other, and a special interest in doing everything that in any way will assist the other to happiness, to the successful performance of his work, and to spiritual progress.

And while I have been compelled, in order to give any adequate description of domestic affairs in the next life, to speak of these affectional readjustments, I trust no one will conclude the next world is a place given over to

swapping partners. How fast an individual moves from one astral level to another depends entirely upon himself, and it may be very swift or very slow. But following the initial adjustment to domestic affairs after passing from earth, even in those cases where such changes become desirable, it is unlikely a subsequent affectional readjustment would take place within a period of time comparable to the ordinary length of life of man upon the earth.

On earth a great many desires and activities are glossed over and made to appear very different from what they really are. But in the next life, as soon as there has been even a very little progress, everything about oneself and others is faced for what it really is. Selfishness and carnality cannot be hidden from others if it is present, nor given every appearance of beauty by bestowing upon it an euphonious name. Every thought and motive is viewed in all its stark reality.

Yet on the other hand, no shame is attached to the exercise of any natural function. The companionship and domestic life of man and woman are accepted as beautiful expressions of love. It serves a manifold purpose. The emotions it engenders in each tend to refine them and thus raise their spirituality. The love-thought of each going out to the other is a healing balm, and the thought-image each holds of the other in loving helpfulness becomes the ideal into which this other tends to develop and grow. It is a potent force and treatment aiding in his advancement. And the energy generated by their mutual attraction is a mighty reservoir upon which they can draw for the performance of their selected work.

You must realize that on any plane accomplishment consumes energy, and that the energy supply that can be effectively used by any individual, or group of individuals, is restricted by individual limitations. On the physical plane some of the energy we use in our activities is derived from the consumption of fuels within the body. A considerable portion of this fuel supply is furnished by breathing. And on the astral plane a process somewhat analogous to breathing is the chief means of supplying the energies used in the activities there. This breathing, of course, is not of air, but of the energy-charged atmosphere of the plane occupied.

The form, on any plane, does not create energy, but merely acts as a transformer of energy. People on earth have energy in varying amounts and grades because they have different ability to transform it and turn it into paths of their own choosing. And when they pass to the next life they do not suddenly develop the power to divert an unlimited amount of energy and convert it to their own use. Thinking and all other activities of the next life consume energy, and this energy must be provided from some source. Mere breathing does not yield an unlimited supply, no more so than a man may gain unlimited strength on the physical plane merely by eating an enormous quantity of food. The power to transform energy depends upon the individual.

One of the greatest problems that confronts every person, not merely on earth and in the astral world but also in the highest conceivable states, is how to increase the quality and quantity of energy that can be used. The quality of energy received and transmitted depends upon the refinement of the organism through which it passes. To refine the thoughts, emotions and form is to gain ability to use a higher-frequency energy. And because of its higher frequency, the more spiritual the energy thus handled, the more real power.

Yet quality of energy is only part of the problem; for to accomplish any-

Reality Is Faced

Transforming Energy

thing worthwhile on the plane where this energy is used it must be utilized in volume. And this is where the intensity of the thoughts, desires and aspirations play their part. For it is through mental and emotional intensity that large volumes of energy are taken from the atmosphere in the process analogous to breathing.

Man and woman, therefore, when the love attraction between them is pure, strong and unwavering, as when such domestic life as I have described obtains, constitute a natural dynamo for the generation of energy on the plane where they work. Their love-life enables them to accomplish tasks of magnitude without undue fatigue.

In this region, which is not close to earth, there is no night and day, but there are periods of activity and repose. And fatigue also is present as the result of prolonged or strenuous activity. It is not due, as on earth, largely to the presence of lactic acid in the blood, but to lack of sufficient energy to keep up the desired activity. Before activities are resumed there must be a recharging of the psychic batteries, as it were. Harmonious domestic life, recreations of various kinds, rest, relaxation, and music, all contribute to this revitalization.

It would be pleasant reading to some if I could say that in the next life there were no troubles, no obstacles, no difficulties, no disappointments no sorrows, no pain, no fatigue, and nothing distasteful.

I find, however, that in the slums and hells there is even something very much resembling physical pain. And there are still anxieties, until one has progressed to a point, through the practice of spiritual alchemy, in which one refuses to be anxious. These anxieties on the level where you will probably find yourself, will not be concerning yourself, but concerning the possible happenings and conditions to be faced by loved ones remaining on earth.

Fear can be experienced in that after realm quite as vividly as on earth. But the progressive person soon realizes what he should comprehend before leaving earth, that fear has no useful part to play in the life of any enlightened man, and merely tends to attract the condition feared. Nothing, without your permission, can injure your immortal soul. Anxiety and fear are obstacles in your path that now or later you must rise above. Before you have made much progress in the next life they must be left behind.

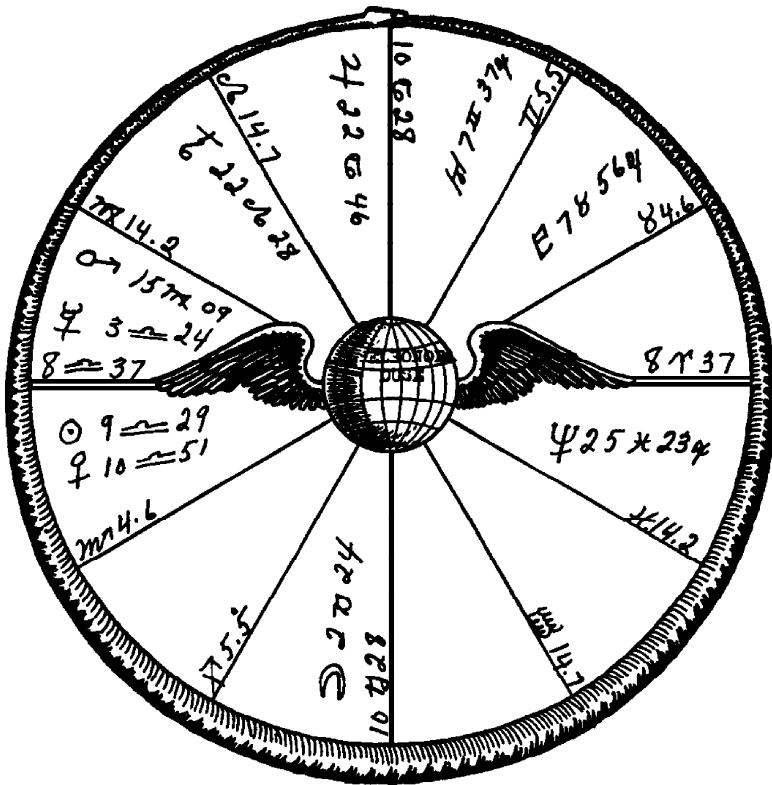
I have already mentioned that sorrows may arise over separations that take place among those in the after-life. Sorrow may also arise over failure; for even in the next life people do not always attain at once their aims. But the most common source of sorrow is the thoughts of loved ones still on earth that carry even to the rather interior levels. Those left on earth often grieve for years, and their thoughts reaching loved ones in the next life may cause much sorrow.

Yet as progress is made to higher levels, all grief and sorrow is left behind. Not because there are no more separations, nor because the loved ones on earth have been forgotten, nor because those on higher levels always are successful in their endeavors. Sorrow is left behind because there has been sufficient emotional and spiritual advancement to realize it is better for all concerned to raise a barrier against the thoughts of grieving ones on earth. And because it is realized that separations, disappointments, and failures, by a proper attitude toward them, can be made spiritual assets of great value. As one moves from lower to higher astral levels one observes less and less of sorrow and more and more the prevalence of radiant Joy.

The universe moves forward in its ever more perfect development

through the labors of its co-operative intelligent parts. Never is there reached a point where nothing remains to be accomplished. And those in the next life can always find something worth doing that, no matter how much energy they command, enables them, in a good cause, to become fatigued. The progressive plan of things always provides still other obstacles when some have been overcome.

The next life is not a tepid region of inaction. But the people in the advanced levels do not have the troubles of those on earth. This is largely because, through their advancement, they know how to live constructively. They do have the advantage of a better system of human relations, and they are not faced by some of the stringent necessities that beset those on earth. But of still more importance than this, they have learned more about how to live to be happy. And if we would be guided by their wisdom we also could learn and practice this art before leaving earth.



ELEONORA DUSE

October 3, 1859, 6:00 a.m. LMT 9E 45:30N.

Data given in December, 1937, Die Astrologie.

1863, name first appeared on theatre bills: Saturn semi-sextile Jupiter r, Mercury conjunction Venus r.

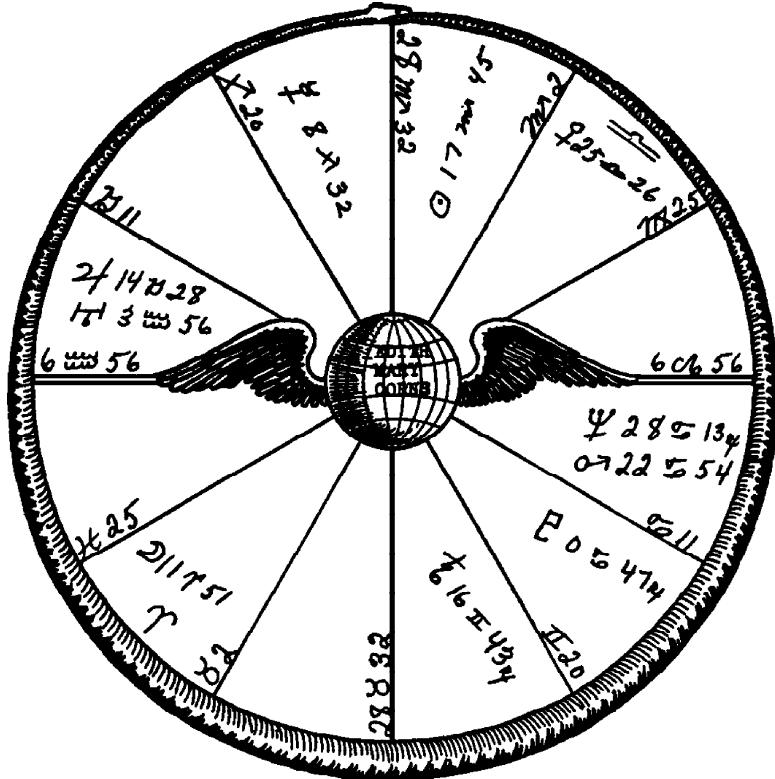
1865, played for first time on stage of Compagnia Duse: Sun semi-sextile Mars r, Jupiter semi-sextile Saturn r.

1873, October 3, played Juliet for first time: Sun sesqui-square Uranus r.

1874, while giving performance received news mother was dead: Sun square Jupiter p, Uranus sexisextile Pluto r.

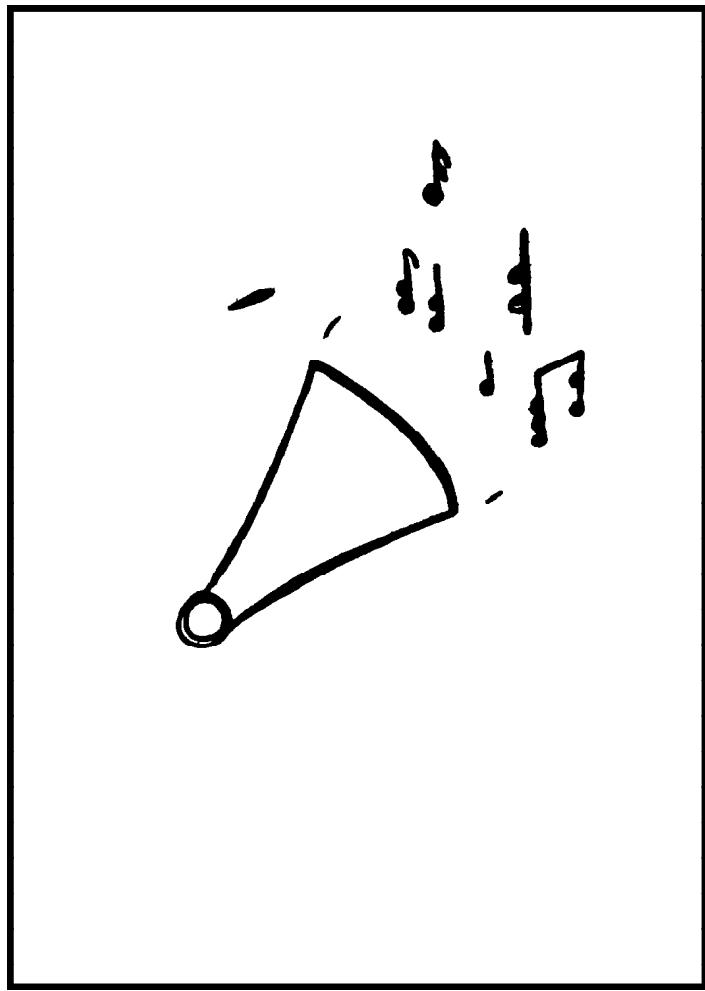
1880, unfortunate love affair: Mercury opposition Pluto r, inconjunct Uranus r.

1883, great stage success: Sun sextile Moon r.



EDITH MARY CORNS
November 10, 1913, noon, CST 83W 41N
Data given by mother.

- 1918, with family moved to Los Angeles Sun trine Mars r.
- 1933, graduated from high school: Mercury trine Mars r.
- 1933, started training as nurse Sun conjunction Mercury r, Mercury trine Mars r.
- 1936, became graduate nurse Venus trine Mars p.
- 1937, became army nurse: Mercury trine Mars r.
- 1941, October 4, sailed for Philippines Sun opposition Saturn r.
- 1942, midnight, April 29 after heroically caring for wounded in four months' Battle of Bataan, ordered to Australia, but in escaping was reported "missing in action": Sun opposition Saturn r, Mars conjunction Mars r, Mercury semi-sextile Venus r.



Chapter 9 _____

Social Contacts and Amusements in the Next Life

If you have made some mental and spiritual progress while here, you will find yourself, not long after passing over, amid conditions that in many respects resemble those left on earth. The objects you contact will possess certain new and rather startling properties by virtue of the greater-than-light velocity of this realm. But there will be administration buildings, laboratory buildings, industrial buildings, and houses that are used as homes. There will be plants and flowers that resemble those of earth, and others with which you are unfamiliar. Animal life is abundant on the levels close to earth, but as you reach higher levels you will find other bright creatures of considerable intelligence that have no earthly counterpart. And there will be people representing a wide variation in race and color.

If you are of the incurious, stay-at-home type, the races of people you normally will contact in the duties of your new existence will be quite numerous enough to be satisfying. But if you have a temperament that delights in exploration and in unusual discoveries, this tendency can find full and thrilling scope for operation. And in the journeys you can take, accompanied at first by a competent guide, you will be able, if you desire, to contact people who have had their evolution on other planets than the earth; not merely on other planets of the solar system, but on planets belonging to other systems.

I do not wish to imply that the only highly developed beings that are evolved within this galaxy we call the Milky Way are of the human form. In fact, from what I have seen, I am confident there are orders of beings and intelligences of which man has scarcely dreamed, and of whose functions his intellect is too puny even to guess. But I do have reason to believe that the human form is evolved on other planets of our system, and on other planets belonging to other systems. And when you pass to the next life, if you are sufficiently interested in adventure and travel, you can pay a visit to the astral regions that form the abode of certain of these other planetary-system people.

If you take such a trip you will encounter many quaint customs. And you will be struck by many minor divergences from our habits of life. But even more you will be surprised to find how closely all these people are to the well recognized human form. Their proportions are sometimes markedly different; but they are real human beings, and not distorted caricatures. The queer antenna, birdlike feet, and beetle-like head, so attractive to the writers of the

**Origin Of
The Human Form**

Sunday Supplement of the daily newspapers in picturing the denizens of other planets, are noticeable only by their absence. These people may be tall or short, slim or chunky, with long limbs or those more moderate, with rather large heads or rather small heads, but, in so far as I am aware, they are all distinctly and emphatically human.

The explanation given to me was that this human form is the natural product of evolution in the planetary streams of systems resembling our own. What other kinds of systems bring forth, at the present time I have not the slightest idea. But it seems that our solar system is a definite type that, with some variation, occurs elsewhere in the stellar galaxy. And in all systems of this type the astrological energies beat upon the finer bodies of organisms there evolved very much in the same way. That is, they all have a similar astral environment.

It is generally believed by naturalists on earth that the linear form, which is the common characteristic of fish that live in swift streams, was developed through the pressure of the water of such streams on organisms that previously were neither linear nor flexible. This particular form was developed because it offered less resistance to the current by which it was surrounded. If the fish were to live in swift-running water, they were compelled to develop a form which would offer as little resistance as possible to water movement. This subject is considered in more detail in Chapter 4, Course 12-1, *Natural Alchemy: Evolution of Life*.

As it was explained to me, a thought-cell form in which every section and function of the universe is present in miniature offers less resistance to the astral currents by which it is surrounded than any other possible form. As life evolves on the earth, or on other planets, the pressure of these astrological currents make thought-cell expression easier the more closely the form approaches that of normal man. Because man, of all the creatures, is a complete microcosm, or miniature duplicate of the universe, there is less resistance to his mental activities than to those of any other creature. He is man not just because his remote ancestors learned to walk on their hind legs, but because, as man, his thought-cell form can move through the invisible currents with a mental freedom that would be impossible to some other form.

It is not for me to say what forms may, or may not, be assumed by those now human in the illimitable future; but in so far as I have been able to peer, the human form, although much perfected in detail, continues to persist. At least the human shape is that common to man in all levels of both the astral and the spiritual worlds. And it is the shape of those you will meet even in distant travel.

Exploration

I cannot say, because I do not know, how many and how extensive are the territories it is possible to visit after you pass to the next life. I do know that the opportunities for exploration are immensely greater than those limited by the sphere called earth. There are depths of space into which no one with whom I have talked has ever gone, or even knows anything definitely about. Within the familiar limits of the astral levels where most people continue to live, life moves forward serenely and with little hazard. But off, apparently beyond the boundaries of the inhabited regions, perhaps even beyond the edge of our own stellar galaxy, are other, and unexplored regions.

No one is compelled to take trips beyond the region where dwells his own kind of people. But if you are adventurously inclined, and demand action and hazard, you will find plenty of opportunity to test your ability and

courage. If you seek them out, there are real dangers to be encountered in exploring the boundary lands.

And although in the next life you pass beyond the influence of the physical world, and therefore beyond the rotation of the earth, there are still directions which correspond to north, south, east and west. The sun does not rise and set, but, except in the hells, there is always light of some degree of intensity. This light apparently is diffusive, but a little attention indicates that the vibratory waves thus manifesting as light have a direction of travel. That is, instead of beating down from above, they move across the country, and the general direction of movement, although not perceptible unless attention is closely directed to it, can be sensed.

The direction from which this light comes corresponds to east, and if you face this direction, north will be at your left hand, south at your right hand, and west at your back. This is not altogether an accurate description of the directions in the after-realm; but it is as close as I can give it in slower-than-light velocity terms. In reality you do not analyze as I have done, you just have a sense of direction.

I suppose that our ancestors of several hundred years ago, if they had been told about the modern automobile and airplane, -would have jumped at once to the conclusion that a people possessed of these conveniences of travel would never deign to move about on foot. Yet about our streets, as well as on health-developing trips into the country or through the mountains, it is still customary to meet pedestrians. In spite of possessing other methods of locomotion, people still find it advantageous to do some walking.

Thus in the next life, while for long trips from one region to another, and for movement between the levels, aerial travel is the customary method of transport, you will find that walking is no less popular there for going on short excursions, and about the everyday affairs, than it is here. People walk about the gardens and parks, walk through the buildings, and take walks through the country, very much as they do on earth. But when there is a demand for a quicker mode of travel, they can generate a thought-power such as we call extra-physical power, that carries them almost instantly to their destination.

One cannot speak of chance meetings and be entirely accurate. The contacts with other people that we form in the present life, and in the next one, are not brought about by chance, but because we have within our finer form thought-cells that attract to us, when they are given additional activity by thought or by astrological releases, people that have an influence similar to their desires. Yet just such meetings as on earth we commonly term chance meetings also occur on the inner-planes. And in that life, also, people so met may exert a profound influence upon our lives.

I need not here go into the detail of how, in the next life, we can attract others to us; because the method there is precisely the same as the method here, as explained in Chapters 5, 6 and 10, Course 14, *Occultism Applied to Daily Life*. The only thing that needs to be added is that in the next life as well as in this one, if there is a strong, persistent and devout desire to accomplish some definite thing for the benefit of humanity this desire radiates an energy which is felt, consciously or unconsciously, by those who are best fitted to give instructions and assistance in this work. Such aspiration is a powerful force to attract both people and things into the life that can aid in its realization.

But it is not merely those who help us who have an influence on our lives.

Acquaintances

There are others whom we meet here, and some whom we meet in the after-life, who are not attracted through our desire to accomplish some constructive work. Yet if the contact is once made} and if some degree of association results, it carries with it also some degree of responsibility. It is a responsibility that requires the finest powers of discrimination properly to fulfill. We should never permit these people to detract from our larger usefulness to society through their demands upon our time, sympathy, and energy, nor cause us to deviate from the high path of spirituality we have outlined for ourselves. Yet on the other hand, every person closely contacted in this life and in the next affords a possible opportunity for real helpfulness; and to the extent we can give real assistance to each without detracting from our larger usefulness to society as a whole, are we called upon to render this assistance.

I mention this rather obvious doctrine here because the lines of association we form while still on earth often are instrumental in bringing the same people into our lives again in the next world. Not only our relatives, but others whose lives in some manner we have contacted and influenced here, are very apt, through the memory images retained in our minds, to be again contacted on the inner-plane. Yet if it can be seen clearly that no constructive purpose would be served by such a renewal of acquaintance, it can be avoided.

If an injustice has been done, however, the memory of it in the mind of one or both usually has enough power, sooner or later to bring the two together, and then a proper adjustment can be made. And even when no injustice has transpired, if one has through personal contact exerted considerable influence in the life of another, this commonly brings them together again. I do not mean they necessarily have a further influence over each other's lives; but that, even as people from the same village, after they have taken up residence in some large city, have annual picnics where they once more meet and discuss old-time acquaintanceship, so in the after-life people are apt to look up their earth-time acquaintances. And these renewed contacts not infrequently offer the opportunity for much helpful service.

People, when they pass to the next life, take up their own particular work; but they do not become so engrossed in it and in their own progress that they forget their old friends. Even when they pass to much higher planes they retain an interest in loved ones in worlds below, and as opportunity offers communicate with them.

The most approved method by which those of considerable spiritual advancement communicate with their loved ones on earth, or with those who have made the thought contact with them through kindred interests is by extra-sensory impression. Voluntary and directed thought transference, when the one on earth is sufficiently trained in intellectual extra-sensory perception, is also to be commended. But, unfortunately, not all of those who pass to the next plane are very wise. And even among those wise, it may, under certain circumstances, be deemed expedient to use various other methods, simply because there is the necessity to get a message through, and other avenues are closed.

Regarding the destructive and disintegrative forms of mediumship, I have had much to say in the last three chapters of Course 1, *Laws of Occultism*. It is quite natural that those who pass to the next plane should wish to give assurance of their welfare to the loved ones still on earth. They are still quite as eager to be of help as they were while here. But up to the present time the lines of communication between the two worlds have not reached as high a degree of perfection as might be desired.

When a message is being given through the channels of a public medium it is often possible for some other entity to cut in on the line, or due to other reasons, for the message to come through in garbled form. But, unable to impress them more directly, those wishing to communicate with loved ones here, use whatever means they can best command.

It must not be thought that there is but a single method of inter-world communication. There are many engineers and signal experts who, on the inner-planes, are devoting their time exclusively to perfecting various means of communication. We cannot say what discoveries in this field may not be made in the near future. And in lesson No. 173 I have already mentioned a strictly mechanical device that I feel confident, in time, will come into use to make communication with the earth easy, accurate, and fully reliable.

But at the present time there are many well organized stations in the astral world, with skilled operators in charge, where people who have passed on may go and undertake to communicate with those left in the flesh. These stations do not all operate on the same plan, as different methods are constantly being experimented with. At some of the more popular ones there is always a crowd of people, each awaiting his turn to try to get a message through to some loved one on the earth.

And aside from these well established stations, there are numerous ingenious individuals living on various levels, and in various sections of each level, who delight in experiments of their own. They construct devices, and try out many plans by which they hope to get into contact with those of earth. The work of some of these amateurs is highly gratifying, and is making communication with those of the next life increasingly popular.

Quite aside from this public aspect of communication between the planes is the more satisfying thought-transference method of spirit communion. This requires that the one on earth, or lower level, shall have a keenly developed sense of awareness to words and images having their origin in the mind of another.

If you practice this sort of sending and receiving messages, you first visualize as clearly as possible the image of the person on the other plane you wish to contact. This puts in the call, and if the thought has the proper quality and force to reach him, he feels it as a force coming from you. He then thinks as clearly as possible of your image, and attempts to modulate his thoughts to the same vibratory frequency as those coming from you. He does not need to leave the level where he resides. The two of you merely try to tune in on the same wavelength. And if you are successful in this, both of you feel it as a sense of nearness. In your consciousness it will feel as if he were right by your side, just as the voice from your radio seems to come right from the room where the receiving set is located.

Spirit communion as here described is accomplished through what is now termed Intellectual Extra-Sensory Perception. The unconscious mind of an individual on earth continually resides on the astral plane and has faculties which, given sufficient energy with which to work, and the right kind of impetus, can on this inner-plane communicate with the intelligences dwelling there. In such communicating mediumship or control plays no more part than it does when one individual exchanges information with another on the physical plane. Nor in such work, if worthy of being called spirit communion, does hypersensitivity play more of an important part than it does in the exchange of information between two persons talking to each other both of whom are in the flesh.

Stations For Communicating With The Earth

What happens is that the unconscious mind, or soul, is given instructions by the objective mind what information or question it is to convey to the inner-plane person tuned in on, and that it is to bring back the answer. The soul conveys the image or message to the inner-plane person and brings back the reply. The interval between visualizing the message and thus getting the answer may be so short as to seem instantaneous, and the inner-plane individual, whatever level he may occupy, may seem present in person.

The reason the images or words received are perceived in your own mind, even though you are aware they come from the other person, is that in reality they first are recognized by your unconscious mind, and it projects them up into the region of your objective consciousness. Also, the thoughts that are transferred to the inner-plane person exist first in your objective mind, then are forced down into the unconscious mind, and on the plane it normally occupies are delivered by it to the mind of the inner-plane person.

This process when carried out between two persons both of whom occupy the physical plane is called telepathy, but when carried out between persons occupying different planes is called spirit communion.

For either the successful use of telepathy or spirit communion there must be suitable electromagnetic energy present to give energy to the soul, to direct its activities, and to enable it after it has acquired the thought of the other person to project the thought into the objective mind with sufficient force and clarity that it is able to overcome competing trains of thought, and register there.

Volume of electrical energy is not all that is required for quick and effective thinking. While all objective thinking is carried out through electrical processes within the brain, to be effective there must be generated by the nervous system wavelengths suitable for this purpose. Nor is volume of electrical energy all that is required to furnish energy for telepathy or spirit communion. The electrical energy must be of a high-frequency suitable for such work. Breathing and tensing exercises may be used to generate such electrical energy; and even as most persons are aware when they are in fit shape to do good thinking, so with a little practice one may learn to recognize when electrical conditions are present suitable for spirit communion.

However much suitable electrical energy is present, if highly charged thoughts about everyday problems and worries keep flocking through the brain the unconscious mind is unable to use it to make an impression on the brain vivid enough to be objectively recognized. Therefore those who strive for spirit communion must cultivate the ability to inhibit cerebral thinking.

The actual tuning in is done through mood control and holding the image in the mind of the one to be reached with the thoughts. And with some practice it is possible to recognize when the soul is sufficiently giving its attention to inner-plane things and has made the contact with the person with whom it is instructed to communicate.

Usually it takes long and persistent practice deliberately to move one's consciousness and thought-processes out on the inner-plane. But when you have thus moved your consciousness to the inner-plane, it only takes practice in directing the desires to learn to hold spirit communion, or to do a variety of work there. The recognition of what the soul is doing is similar to that of knowing when one musical instrument is in tune with another musical instrument. To gain this ability the musician undergoes practice in discriminating the similarities and dissimilarities between tones. And even as after a time he quickly recognizes the slightest difference in tones, so the individual

who applies himself can learn to discriminate between his inner vibrations sufficiently to recognize whether or not his soul is active, what it is doing, and whether it has made the contact it has been sent to establish.

All inner-plane experiences, including those involved in spirit communion, must exist first in the soul as a memory before they are recognized by objective consciousness. And when raised, at once or after some delay, into the region of objective consciousness, there is the problem of recognizing them. Due to the electrical energies which move through the brain having established easy channels of flow, the habitual movement of these energies and the thoughts they charge may so seriously compete with the weak electrical charges with which the soul can endow the information it has received that no recognizable impression is made on the brain.

This difficulty is partly overcome through cultivating the ability to inhibit cerebral thinking. But even after some progress has been made in this, some training in discrimination may be necessary to sort out the images and impressions which the unconscious mind, or soul, brings from the inner-plane person, and not confuse them, or mix them, with one's own thoughts given energy by thought-cell activity, which may gain considerable power through the energy fed the thought-cells by the progressed aspects of the planets.

This tuning in on higher planes brings us to the subject of prayer. Prayer, of its own dynamic force, due to the images formulated by desire and vitalized with emotional energy, has extra-sensory power to bring its own answer. Prayers, however, are of various grades and categories. Some are pure and quite unselfish, wishing for the welfare of all mankind. Others, equally unselfish, ask help for certain individuals. Still others which in essence are really prayers, are not so considered by those who feel them.

All, however, are either vague or clear cut thoughts that have been endowed with emotional quality. This emotional quality gives them a certain vitality; but more frequently than not the motive is somewhat mixed, and has vibratory elements of several levels. Thus it is that prayers frequently can be seen as thought-forms on several different levels. The grosser elements affect only the substance of the levels closer to earth, but the more spiritual elements reach and can be seen even in the levels above the astral, in the spiritual world. That is, prayer, or thought vitalized by emotional elements can reach and have an influence only on levels that are of no higher frequency than the highest frequency embraced within the thought.

But in this connection there is a factor of sufficient importance that it should be noted. It is that by visualizing a person, that is, having his image in the mind, the range of accommodation to thought-frequencies is considerably increased. The image affords a definite tone to which the thought-frequency attempts to reach. Even should no actual person be represented by this image, if the image as held in the mind is of a character indicating a very exalted level, the thoughts tend to tune up, as nearly as possible, to this frequency-level. Those, therefore, who have lifted their souls in prayers to saints and angels, as well as to Omnific Deity, have reached a level with their thoughts, and there builded somewhat, which otherwise to them would have been entirely impossible.

Those who have ascended in their progress entirely above the astral world can have no direct communication with those on earth, except with those who have already in some measure built for themselves a spiritual form. Everyone on earth has an astral form and, therefore, under proper conditions

Prayer

can reach, and be reached by, those who have passed to the next life who are not too highly advanced in the astral realms. But man is not born with a spiritual form. It is built up through thoughts, emotions and experiences which are refined enough to affect the substance of the spiritual world. Thus only the most advanced of those on earth have developed a spiritual form of sufficient texture that it affords a means of contact with those exalted beings of the real high-frequency spiritual world.

Nor, if we have not developed a spiritual form while on earth, do we immediately get one when we pass to the next life. If it is not built up here, it must be built up through effort and long training in the after-life. And in this after-life, until we have built up something of a spiritual body, those in the spiritual world cannot contact us directly. Of course, while in the flesh or after passing to the astral plane, if we can turn the dial of our consciousness even temporarily to the frequencies of the still higher velocity realm of spirit we can see the events of that world and converse with those who there dwell. But unless one has made some spiritual development he will find it hard to tune in on the high-frequencies with sufficient persistence to receive messages from such sources clearly. Answers to prayers for guidance, however, sometimes come from these exalted spheres.

This does not mean that information from the spiritual spheres seldom reaches the earth. On the contrary, accepted neophytes who have been given some specific work to do on earth, and who already have built up spiritual bodies of considerable strength, are frequently instructed and advised directly by those in the spiritual world. And much more of information and instruction is conveyed to the physical world through the relay system. The communication is given from those in the spiritual levels to someone in the astral world who has succeeded in building up a spiritual body of sufficient density to make it easy for him to contact spiritual frequencies. Then this individual of the astral world makes whatever contact he can with someone in the flesh, and thus the message finds its way into the physical world.

You will understand this from your radio set, which may not be able to pick up the high-frequency waves used to transmit a program from England to Los Angeles. The National Broadcasting System, however, has a receiving set that registers this program, and as it comes from the loud speaker it goes into another microphone and is re-broadcast on some other frequency that is easily registered by your set.

This is analogous to the common method by which information from the spiritual levels is relayed to earth. But when the mechanical devices which I mentioned in lesson No. 173 are perfected and brought into use on the earth, re-broadcasting will be unnecessary. In this process of the future there is a transformer, or a series of them which steps the velocities down, so that a message or program broadcast on any level of either the spiritual world or astral world can be made to set up vibrations of similar significance on any particular level in a lower-velocity realm, reproducing themselves perfectly in lower octaves in the slower moving substance of the realm contacted, and thus be made recognizable even on earth.

The relay principle is also brought into play when some manifestation of substance takes place. A person of high astral level can so change his vibratory rates as to pass down to any lower astral level and there perform some work or service. To do this, of course, requires special training. But as astral entity cannot move physical substance unless some physical organic life is present to furnish the electromagnetic energy to be used in the physi-

cal manifestation. Nor can someone in the spiritual world move the substance of any of the astral levels, or do any work there, except someone of the astral or physical world who has already developed something of a spiritual form is present. But those of the spiritual levels, through the aid of a spiritual person there located, can manifest themselves, and do so, in the worlds of lower velocities.

Yet I should not state positively what can and what cannot be done. Rather, I should say that up to the present time certain things have apparently not been done. Because, either on the astral levels, or on those spiritual, things are not fixed and stationary. Progress is constantly striven after. On all planes there is a continued and energetic search for new things and for new ways of doing old things.

Forty years ago we might have said that man cannot fly; yet today he does fly. So what I have said about communication between the worlds is merely an observation on what seems at present customary. Some discovery of tomorrow may entirely upset this; for one of the things those on the inner levels are seeking is to find a method by which the life of the different worlds and different levels of each world may better be co-ordinated. In the spiritual world and in the astral world inter-planal communication has been developed to a rather high degree of efficiency. But much is yet to be desired in the facility and completeness of communication between the spiritual world levels and the astral world levels, and between the astral world levels and the realm of physical life on other planets and the earth.

Not only is there a very complete system of communication between the various levels of the astral world, by which those who voluntarily descend from upper levels to work on those lower keep in touch with the level to which they belong, but definite programs are arranged by those on higher levels, which are sent to lower levels, where they are witnessed and heard by multitudes.

But do not think that these programs are all in the nature of lectures, sermons, and profound discourses. Instead, more of them are devoted to music, art, the drama, and other types of entertainment. That such entertainments have an inspiring quality is not to be wondered, as even on earth any entertainment that has not some uplifting quality is popularly frowned upon. Yet I suppose to many it will seem surprising that so much time in the next life is devoted to entertainment.

From what I have seen, and the reports of others, it would seem that entertainment is given more importance there than here. With some twenty million people attending the movies in the U. S. every day, in addition to football games, baseball games, and the consumption of radio music, it might be rash to say that more time is given to entertainment there than here, although even that seems to be the case. But at least the entertainments seem to be somewhat better organized, and quite as well attended.

Occasionally we hear it asserted by someone who has a little knowledge of the astral plane that not only are people bound to earth by their pleasures, but that even after passing to the next life they may become entangled in the joys of the "Summerland." And it is true that an absorption in the grosser pleasures, either on earth or in the next life, may develop a callous selfishness and coarsen the character, and thus make progress impossible.

But we must realize, from our studies of psychology, that man voluntarily moves only in the direction of his pleasures. He moves away from pain. When he does something it is because doing it is more pleasurable to him than not

Entertainment

doing it, or less painful to him than not doing it. He may have conditioned himself to find pleasure in things that most people find painful; but whenever there is a struggle between doing and not doing, the movement is always in the direction of the strongest image in the mind, and this, unless he is dominated against his will, is away from pain and toward pleasure.

In the next life, and in this one, one may cultivate pleasure in anti-social acts, in gross conduct, and in vileness of various kinds. Thus it is possible to become entangled in the grosser pleasures of the "Summerland." But this is no indictment of pleasure or of joy; it merely indicates that the wrong kinds of pleasure are degrading.

On the other hand, either on earth or in the next life, the strongest force for progress, in fact, almost the only force, is that derived from finding pleasure in experiences that are beneficial to others, that refine the form, and that lift the soul in aspiration to more noble endeavors. It is probably due to a recognition of this principle that we find music, pageants, glorious displays of lights and colors, thought-built scenic grandeur, dramatic presentations, and splendid tableaus so common on all these higher astral levels.

In these higher levels we find people planning their activities so as to get the utmost from their lives. And the common method of doing this is to divide the activities into four separate phases: Work, study, domestic life and rest, and amusement. The proportionate amount of time spent in any one of these phases in relation to the amount spent in each of the other three is not constant, but varies with the individual, and also with the same individual's requirements at different stages of his advancement. Yet, through the counsel of those who specialize in such research, and through personal observation, it is more common than otherwise to find people in these higher levels dividing their time among those four interests after a manner that will give the greatest all around value to their lives.

Work And Play

Some types of work require much reading, attending lectures, and personal instruction for the highest effectiveness. Other types require very little of such methods, and that which should be learned is derived largely from doing it and through conversations with others who are following the same line. Thus just how much time and energy are allotted to gaining information is determined by individual needs.

No one, however, is considered too old, or too wise, to require further education, so that while book knowledge and formal schooling may play a very small part in the lives of some, everyone seems to recognize that any degree of progress calls for an effort to increase his knowledge. Some educational effort, therefore, is common to the life of practically everyone. In addition to other avenues of gaining information, there are vast public libraries to which all have access. And I may add, in passing, that these libraries are not totally inaccessible to those yet on earth.

When I speak of domestic life I do not mean that everyone is married and has a separate and individual home, although this is more common than otherwise. Yet everyone, after a period of strenuous activity, feels the need of rest, relaxation and revitalization. On earth, people eat and sleep to recuperate their strength. In the higher astral levels eating as we know it is not practiced, nor sleep. Yet periods of rest and revitalization are required and, while some live in more congested quarters and in conformity to their temperamental leanings, domestic ties and a home seem to find favor with most as the ideal means to this end.

Because most of the accounts of the next life come to us through those especially concerned with communicating with someone on earth, the impression might easily be gained that the chief concern of those on the inner-plane is the earth and what happens to its people. After many years in a metropolis, one writing, or telephoning, to the old home town might just as readily convey the impression that the most important thing in life was what was happening in the village of his birth. But in reality he might be living a varied and quite intense life in his present surroundings and gives thought to the village only on special occasions. And in reality those of the next life, while not forgetful of earth ties, are so actively engaged in their after-life affairs that what happens on earth assumes no great importance.

Among these activities, and at least far better organized than on earth, are the amusements. There are public pageants of vast splendor, which are presented at times when the astrological forces correspond to the purpose of the pageant. In fact, the periods not only devoted to amusement, but also to serious work, are coordinated with astrological forces, and thus greater effectiveness for energy expended is secured. Building activities, for instance, are timed to periods when the astrological influences correspond to those represented by our planet Mars; activities involving special leadership to influences which correspond to those represented by our Sun, etc. The pageants, likewise, and other types of public amusement, are set for periods that have a corresponding astrological quality.

The gorgeousness of these displays cannot be conceived by one who has never left the earth. Not infrequently those of higher levels are in charge of affairs. Thought-molded substances are shaped into amazing and beautiful designs. Colors of infinite harmony are blended to produce most exquisite effects. And as these artistic arrays move forward like vehicles, various lights from a distance are played upon them in such a manner as to produce a symphony of color combinations. Visual music, as well as that auditory, thus lends an added enchantment.

In such pageants, people in splendid costumes take part; and along with them, and trained to their part, are other bright creatures, pert and intelligent, with grace of movement, beauty and charm, which have no counterpart on earth. They are not fairies, for they seem to have developed in the realm where they now are; but they exceed in their delightfulness even the wee folk of earthly forest glens.

Then there are festivals and various ceremonial occasions. These also occur under special astrological influences and, as any high class entertainment should, they carry a message of importance. The intellectual aspect, however, is quite subordinate, and the chief end sought seems to be the arousing of beneficial emotional responses. And the most striking thing about such affairs, to one who has had no previous contact with these higher astral levels, is the number of people who attend them.

If there were no other types of amusement this would not seem so surprising, but there are public exhibitions of art, public musical recitals, public exhibitions of dancing, public initiation ceremonies, and public reception, with appropriate music, color and tableau, of those who have made enough progress on the next lower astral level to be ready to take up their life permanently on this particular one.

When a large group is brought to a level, from some other and lower region, the whole community seems to turn out to greet them. Banners fly, colored

lights play visual melodies, music resounds a welcome, and everyone makes it an occasion for being both happy and gay. There are speeches of congratulation, and ceremonies of initiation, all in full public view. Afterwards there is more music and dancing and places where various kinds of dramatic entertainments may be witnessed.

In such public initiations, which are not to be confused with the initiations given by certain fraternities and orders, on occasions there is someone from earth, out of the body during sleep, who has succeeded permanently in raising the dominant vibration of his astral form to the plane level where the ceremony is taking place. Thus, because he has made the same advancement as the others who are now just taking up their existence on this particular astral level, he joins them and forms a part of their group.

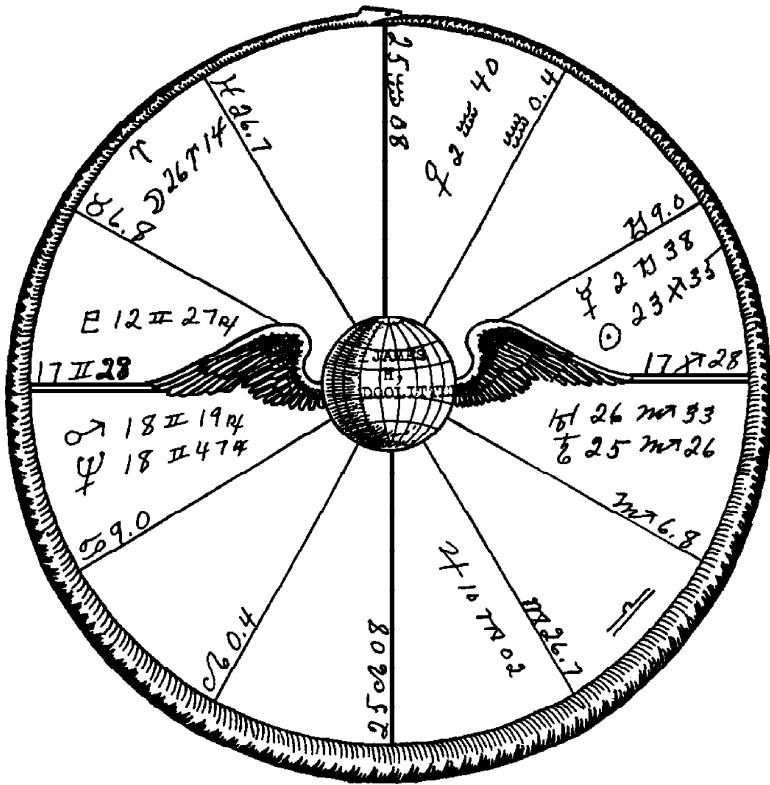
Even though everyone recognizes that he still has a physical body on the earth, he is quite as welcome as the others. He is conducted through the same ceremony, and cheered quite as royally.

When he awakens in his physical body he may remember considerable of the ceremony, or only a very little of it; but usually he is at least conscious that he has been away, has passed certain tests, and has been formally initiated somewhere. And he may even remember that he was rather clumsy in this other environment; for those fresh from earth show their ineptitude, and what they do often excites hilarious though friendly merriment from the crowd. They laugh at his little blunders, and he takes it all in good part and laughs with them, but they also make it plain that they esteem him highly for, while still hampered with a physical body, making such marked advancement.

Brotherhoods and societies of importance on the earth have their counterparts in the next life. And it is not uncommon to find a brother who yet resides on earth attending the meetings of his fraternity on the astral plane.

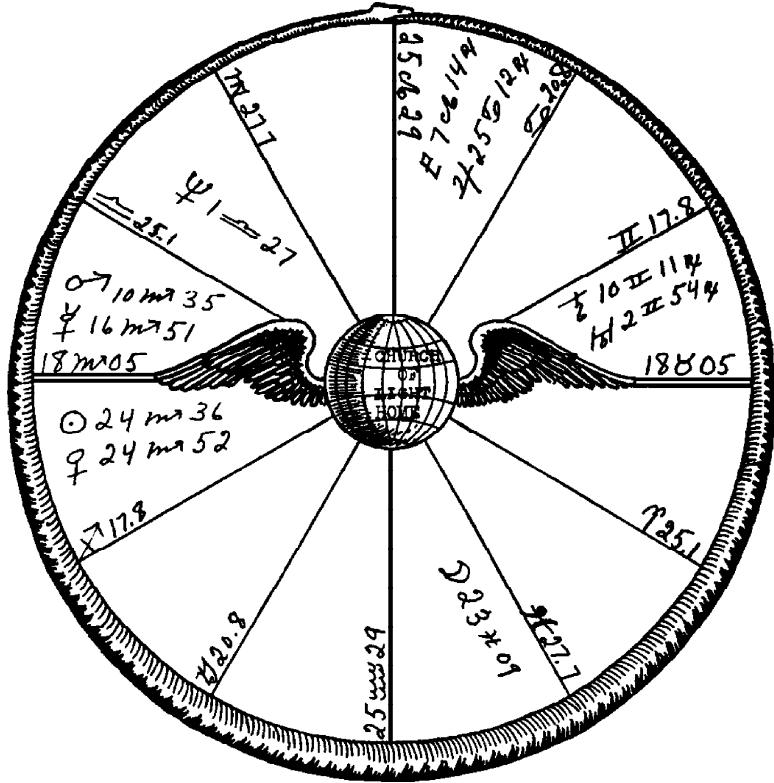
Of necessity, I have had to treat of the amusements and social activities of the next life as if they were identical on all levels. As a matter of fact, the work of certain lodges, for instance, is not just the same on different astral levels, but grows in complexity as the levels are ascended. Nor is the type of amusement entirely similar as found on various levels. I have, however, tried to give an accurate impression— as an accurate description is beyond the written word —of conditions as you will encounter them after you move your residence from physical earth to the astral world.

If I have conveyed the impression that things are just stereotyped over there, that it is a place of monotonous routine, and that everything is accepted with a serious countenance, I have failed. But if I have conveyed to you that life there is brilliantly and pleasingly active, that interests are varied and thrilling, that there is more real romance in the after-life than has ever been thought of on earth, that social relations are given plenty of attention, and that amusement and entertainment, instead of being considered a waste of time, are deemed important in every well regulated life, I have not failed. And if, in addition, you can feel that this next life is going to be intensely more alluring, happy and vital than this one, I will consider this discourse a success.



JAMES H. DOOLITTLE
December 14, 1896, 4:25 p.m. 123W. 37:36N.
Data furnished by San Francisco astrologer in 1924.

- 1918, combat aviation instructor: Mercury sesqui-square Neptune r.
- 1924, June 23, Dawn to Dark record across the U. S.: Mercury in 9th inconjunct Jupiter p.
- 1925, October, broke two world flying records: Mercury inconjunct Jupiter p, Sun semi-sextile Sun r.
- 1929, September 1, wing of plane off, bailed out of plane at 2,000 feet: Sun sesqui-square Mars p.
- 1931, September 6, won Air Derby: Sun sextile Saturn p.
- 1942, April 18, led first successful bombing of Tokyo in World War II- Mercury sextile Venus p, sextile Saturn r.



OPENING OF NEW CHURCH OF LIGHT HOME

November 17, 1942, 7:00 a.m. PWT. 118:15W. 34N.

Timed by an accurate watch.

1915, early May, B. of L. classes organized and taught in Los Angeles, but not opened to general public as World War I was in progress.

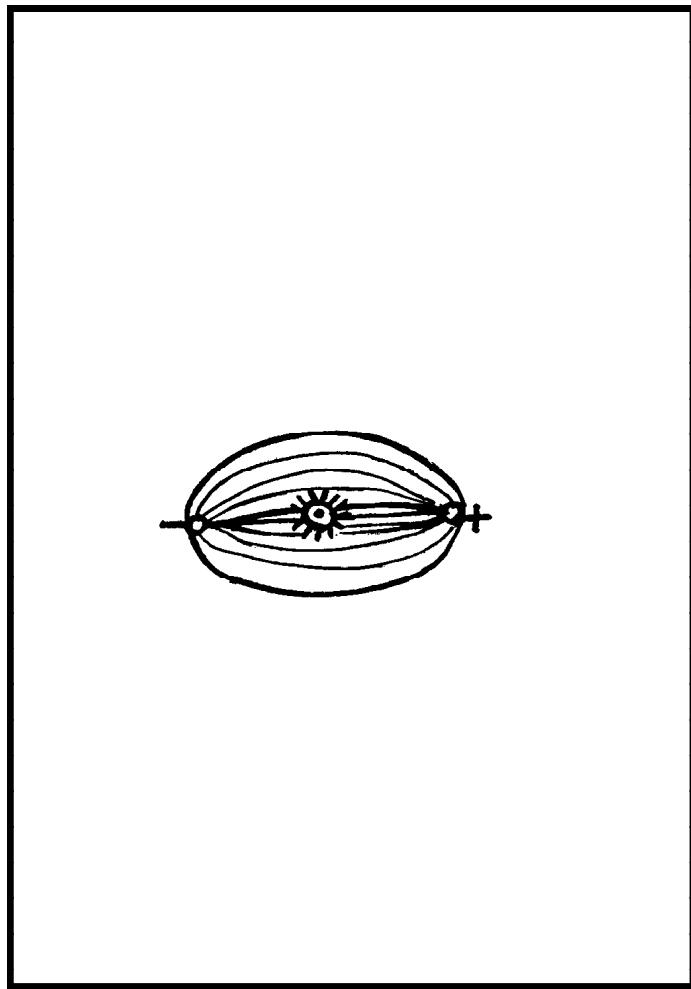
1918, November 11, B. of L. classes opened to public, continued since, and there has since been an annual convention each year.

1924, April, B. of L. Astrological Research Department established.

1932, November 2, incorporated as The Church of Light.

1937, December 14, B. of L. ESP Research Department established.

1941, January 5, Crusade for the New Civilization Meetings started.



Chapter 10 _____

Through Astral and Spiritual to Celestial

ANY description of the next life, to be even moderately adequate, should not be confined to the conditions that obtain merely on the various astral levels. It should contain also some details of the still higher velocity spiritual world, and those ranges of velocity above the spiritual called the celestial world. Because the velocities in these worlds are so high as to impart additional properties to all objects and persons of such realms, they are more intense, more conscious, and more real worlds than either the astral or the physical.

But even in a description of the higher astral levels we might exhaust all the pleasant adjectives of the English language and yet fail to convey any idea of the majesty, glory, beauty, and exquisite joys. How, then, is it possible to impart even a meagerly correct impression of the still higher realms that await the human soul?

Realizing that such an undertaking is beyond my power, I shall not attempt it. Instead, I shall mention the chief functions of these worlds in human progress, point out, in broad outline, the steps that lead up to acquiring these new functions, and signify that the various activities of the astral world modified in form to suit the conditions there found are continued in still higher worlds.

It seems to be the chief function of the animal kingdom to confer Simple Consciousness, and the chief function of life in the physical human form to confer Self-Consciousness. Man may also, while on earth in the physical body, through cultivating extra-sensory perception, acquire Cosmic Consciousness and Divine Consciousness. But more commonly he gains Cosmic Consciousness only after he passes to the next life, and acquires Divine Consciousness as a permanent asset only after he moves above the astral levels and discards all remnants of the astral form to function solely in a spiritual body in the still higher velocity spiritual world.

Let us suppose, therefore, that you are an ordinary citizen of the physical world, that you have not lived a life devoid of unselfish acts, but at the same time have made no very great effort to build up your spirituality, and that you have made enough study of occultism that you can readily adapt yourself to the conditions on the astral plane. Perhaps as a result of extra-sensory perception you have had at least flashes of Cosmic Consciousness. And it is to be assumed that at least in rare intervals, you have had extrasensory experiences that have brought to you convincing proof of inner-plane forces, that

conscious life persists beyond the tomb, that the universe is an organic whole dependent upon the co-operation of its parts for progress, and that in other rare instances you have made convincing personal contacts with the all-pervading intelligence of Deity. In other words, suppose you are in enlightenment and spirituality about the average of the present twenty thousand students who read The Brotherhood of Light lessons. What can you expect when you pass to the next life?

Due to the fact that you have a fairly clear conception of what the next life is like, the sleep transition between the physical plane and the astral world will probably be of very short duration. You will awaken after possibly only a few moments loss of consciousness. You will find yourself amid very pleasant surroundings and will be greeted by welcoming friends. Not unlikely someone you have loved on earth who has passed before will be apprised of your coming and condition himself temporarily to the region close to earth where you have your astral birth so that he can explain to you your new surroundings and help you to become thoroughly adjusted.

This period of adjustment for you, because you already know about what to expect, will not take long. Very shortly, feeling vigorous and fully recovered from the strain of transition, you will go, probably guided by a companion, to an astral level above the one into which you were born. Because your own dominant vibratory frequencies are the same as those of this level, you will feel quite comfortable in its atmosphere. Should you later descend toward earth, the atmosphere there will feel thick and foggy and the light dim. But should you attempt to move into a higher level, the light appears dazzling and the atmosphere too rarefied to sustain your existence.

A Preliminary Survey

In this land where you now find yourself you will wish to take an active part. Before going here you already knew that what you get out of this new life, and the advancement you make toward the more desirable life of the higher levels, depends entirely upon yourself. You will have arrived with a certain equipment, and you will wish to know how these qualities you possess may be used to the greatest advantage. This equipment, in terms of natural aptitudes and luck-attracting ability amid each type of environment, will be quite accurately mapped in the chart of your birth into this new life. Perhaps, through a study of your aptitudes and luck-attracting ability while on earth, as mapped in the chart of your physical birth, you already while on earth had come to realize the nature of your cosmic work. Or you may as yet be in some doubt as to just in what your function in cosmic affairs consists. If you do not know, you at once will seek the advice of those who specialize in such matters. And in either case, so soon as you have traveled around the level on which you now find yourself enough to have some general idea of the conditions there, you will enter upon this particular line of work.

While making your preliminary survey of conditions, you probably will be accompanied by a friend or at least by some guide who will see to it that you have proper accommodations for the periods of rest. But so soon as you have decided upon your work, and where it will be conducted, you will probably wish to establish yourself in a home. You can, of course, find quarters for yourself in some large building where others also have suites who at present do not care for a separate home and a more complex form of domestic life. But if you desire it, you can either build or secure a home of beauty and convenience that will give you domestic privacy.

You may have on this plane a loved one awaiting your coming, to share

with you the bliss of domestic partnership. You may have someone on earth, or on some level above or below, to whom your heart belongs; and thus decide to have no intimate domestic partnership until such a time as you both can reside on the same vibratory level. You may decide that your best work for the present, and your greatest happiness, does not require the forming of marriage ties. Or, in this new realm, you may meet someone of the opposite sex and complementary affinity, the mutual attraction resulting in a happy marriage. But at least so soon as you have decided how to proceed with your work you will wish to make some arrangement, even though of a temporary nature, for periods of rest, and perhaps also for the establishment of a separate residence, suitable as a home for yourself and your domestic partner.

If you have not already, while on earth, learned this, you will soon be shown that this work, which you are being fitted to perform, and which, because of your aptitude in it, you find most Joy in doing, is not confined to any one plane or to any one level. To be sure, it is not performed in just the same way, nor under the same conditions, on different levels; but even above the astral, in spiritual and celestial realms, it has the same general functions. Your training in lower life-forms before birth into a human body, your experiences in human form while on earth, and your work on the level of the astral where you now reside, all contribute to your ability to perform this special function in cosmic society.

Vocational astrology is highly important; for make no mistake about this, the most important thing about your existence is your ability to contribute your own work to cosmic welfare. This is true on every level of your life. But the amount you can contribute to cosmic welfare depends, not merely upon the ability you have developed on some particular level, but more particularly upon the level where you function. The higher the level on which a function is performed, the more it contributes to universal good.

Furthermore, each succeeding higher level of the after-life possesses certain definite advantages over the next lower. The higher life progresses the more free does it become, the more power does it exercise, the broader the range of its consciousness, the more ecstatic its joys, and the more exhilarating does it find existence.

On earth it is common to refer to standards of living. The slums represent one standard, and the surroundings and conveniences of those who are refined in tastes, have more than the average education, and some wealth, represent another standard. It is generally believed that a higher living standard for people everywhere is to be desired. And while much that is artificial may enter into the standards of earth, each higher level of the next life represents a very real, and very desirable, higher standard of living.

Therefore, when you become adjusted to your work and domestic existence in the next life, you will not desire to remain forever on the level where you find yourself. Instead, you will wish to move forward, to perfect your knowledge and abilities, and to qualify yourself as soon as possible to move up into the next inhabitable range of vibratory frequencies.

Mere knowledge will not permit you to advance to a new level, although additional knowledge will enable you to increase the range of your usefulness. Not only will it assist you to do your work better where you are, but also, through lending a wider and more accurate comprehension of the meaning of life and the requirements for adequate living, it will enable you the

Your Work

Advancement In The Next Life

more readily to develop those characteristics which alone will enable you to function on the next higher level. As a consequence, you will probably decide to spend a certain amount of time and energy gaining mental education.

On this level where you start your life work you will find that within yourself are the same old discords. Your finer form now embraces the thought-cells and thought structures with which you were born into physical existence as these have been added to and reorganized by the experiences you had on the physical plane. Those with whom you associate on this new plane also have discords yet within their astral forms. You are essentially no different than you were while on earth. And your discords still attract to you certain experiences that seem disagreeable.

Developing Harmony Within

But on the higher astral levels, to which later you hope to move, these internal discords are considered to indicate emotional immaturity. If they are quite pronounced they may even inhibit the raising of the dominant vibratory rate to any higher level. But at least their continued existence, through attracting obstacles, hindrances and misfortune, detracts from what otherwise might be accomplished for the common good. And as the amount of accomplishment for the common good is the only measure of value in the next life, those who have the spirituality to move to higher levels undergo whatever of training and experience is necessary harmoniously to reorganize the thought-cells of their finer forms.

In order to acquire the knowledge of how this is done you may, or may not, need some instruction. But the actual work of reorganizing your astral form will be done through various experiences in connection with your work, through the social contacts you make in recreation periods, and through your domestic relationship.

When your emotional progress is sufficiently advanced, your response to all the various contacts of life will be pleasurable. You will have outgrown at any time the feeling of irritation, anger, disgust, anxiety, fear, sorrow, or any other disagreeable emotion. Or if, for a few fleeting moments, sorrow or anxiety in connection with some loved one is felt, it will be recognized as a weakness and some other interest substituted which will serve as an antidote to annul the discord thus registered. To be of great value to the society where you now find yourself you must feel only harmonies and refrain from experiencing discords. And among other things, your effort thus to benefit others is a determining factor in establishing a dominant vibratory rate that will permit you to pass to a still higher level.

Harmonies and discords, of course, obtain on every level and in every world. But the residents of higher levels, as a result of their training to work in these realms of high frequency, persistently cultivate and practice the ability to maintain complete inward harmony in the face of any and every impact from their environment. By virtue of this ability they produce results of amazing magnitude. Instead of being buffeted about by the tremendous forces of these high-frequency regions, they are able to direct them into constructive channels of their own choosing.

But in spite of reorganizing your astral body into a more harmonious whole, and thus increasing your usefulness to others and greatly increasing your own happiness, you will not move to a higher plane except through acquiring a higher dominant vibratory rate; that is, through a definite gain in spirituality. Various factors may contribute to this gain.

The desire and the effort to contribute to the welfare of others in the greatest

degree is perhaps the most important and efficacious means of gaining spirituality. You will find opportunity for this in your work.

Yet by a proper attitude toward any event of life it may be purified. Then by combining it with another experience which provides a natural flux, and using it constructively for universal progression, its vibratory rate may be raised, even to the frequency where it imparts its energy to the still higher-velocity substance of the spiritual world. Your social contacts, your domestic experiences, and all your other activities of the next life, through such character cultivation, can be made to assist in raising your dominant vibratory rate.

Still another means that you will probably employ is the refinement of your emotional responses through cultivation of a keener appreciation of that which is beautiful and elevating. The need for this is recognized on all levels above the sordid, and the splendid pageants, light symphonies, musical productions, public exhibitions of dramatic art, dancing and suitable literature, all afford opportunity in this direction.

Thus it is that when you pass to the next life you may expect to take up some definite work that will be of value to others. You will establish yourself in a home very much to your liking. You will resume, or form, domestic ties according to inclination and the circumstances of your previous and your present life. Social contacts will probably be rather numerous. And, quite likely, you will find that amusements are so significant as not to be neglected. Your activities, no doubt, will be quite varied, but the whole pattern of your life will tend to merge into a combination that will rather quickly prepare you to move to the next higher astral level.

It may be, when you have reached this stage of development, that you will have a domestic partner who, hand in hand, will make the transition with you. One or the other may even linger somewhat, to help the other reach a point where the transition is feasible. But whether alone, or with someone, whether you go with a whole group or only as an individual, the time will arrive for you to move to a higher sphere.

Then you will bid old friends good-bye. Some, perhaps, will meet to see you off. By learning how temporarily to lower your dominant vibratory rate you will be able, occasionally, to visit them in the future. And, by means of across the planes thought-transference and other means you will still be able to keep somewhat in touch with them. But your chief activities from now on will be in a new land and amid other acquaintances.

If you make the transition to the new level with a group led by a guide, it may be that those of the land where you now go will make it a gala occasion, and welcome you with a Joyous ceremony. Or, you may prefer not to await such an occasion, and without a guide, by means of aerial travel, make the journey alone without publicity.

Arriving in this new land, where the light seems brighter and all activities more intense, you may require a little time to adjust yourself to its conditions. The people you meet will be courteous, and even though you are a stranger, will be desirous of helping you in every way. And very shortly you will find where your services are needed in your particular kind of work. Thus will you take up your work on this higher level, establish yourself in a home here, enter into the social life, perhaps, of this level, and accustom yourself to its enjoyments.

Here, as on the lower level from which you came you will endeavor, through increasing your mental and emotional education, to make of yourself a more effective person. You will continue to cultivate more refined emo-

tions and in general build up your spirituality. And in due time, as a result of your effort, you will be ready to move to a still more advanced level.

But, because the general process of advancement hinges on effort to promote the general welfare, on proper mental attitudes toward all events, and on the refinement of the emotions, you must not think that it is just a monotonous repetition of the same thing, over and over, on different levels.

Instead, the conditions, problems, and adjustments of different levels give all the variety that could be desired. Entertainments are entertainments, of course. But the methods and the quality of the effect are subject to infinite variation. The people contacted from time to time are tremendously interesting. Some of them do such amazing things, and others have been to such strange places. And even domestic life fails to pall, because expression of pure affection, and the interchange of thought, are given so much wider range than when hampered and restricted by the dense material form.

Interest in one's work is never lacking; for there are always new difficulties to overcome and new obstacles to be removed. These are not such as are attracted by internal discords; but are simply the natural resistance one encounters when endeavoring progressively to accomplish greater and more important tasks. One never reaches the point where there are no still larger jobs to tackle. One thing successfully accomplished prepares and trains the individual for better and more complex work.

And while those on the upper astral levels carefully cultivate the ability to resist any disagreeable thought or feeling that would tend to create an inward discord, they are not free from the impact of environmental forces and conditions that test the power of their resistance. Even as on earth, they sometimes undertake tasks that are beyond their ability, and consequently, at least for the time, fail. Separations from those dearly loved are sometimes necessary. The sorrowing thoughts of dear ones left on earth rise to them with disturbing insistence. A loved one may await them on a higher level, and the long spiritual development necessary to rise to this level may engender irritation.

People must realize in the next life what they should recognize on earth, that never, in the whole span of eternity, will the soul reach a point where there is nothing left to struggle for. At any stage of its journey, when it has done the best its intelligence and energy permit, however unsatisfactory the temporary condition may be, it has no cause for anxiety or perturbation. Those on the higher astral levels do not maintain harmony within themselves because there is nothing left for them intensely to desire, but because they have learned what people on earth should learn, that feeling disagreeable detracts from such ability as they have.

The astrological forces, even as those that reach the earth, are at times harmonious and at other times discordant. But on the higher astral levels the inharmonious astrological forces are neutralized or harmoniously transformed by the person as they reach his astral form. They are not permitted to engender discords within his body.

Yet because of their influence upon the whole environment, they nevertheless aid or hinder the progress of the work in hand. The discords make it imperative that certain things be done. Carrying forward the plan of universal progression meets then with the opposition of the tremendous untamed forces of Nature. When one frontier has been reached and conquered, always there is another beyond. Always something yet to be accomplished in the work of cosmic construction that requires still higher intelligence and ability.

Thus it is that while your work will always perform the same general function, with every new level that you reach in your progress you will find the demands of that work more exacting. As your powers expand, more will be expected of you. And as you advance from level to level the joys derived from the other departments of your life also will correspondingly increase.

As your body becomes more refined, you thus progress from one astral level to another. Gradually you are building a spiritual body. But while you are still on earth, or after you pass to the next life until you leave the astral world, you do not function in this spiritual body. It is, nevertheless, being built by your high aspirations, by your mental attitudes, and by your desire to benefit others. You gradually eliminate the coarser astral particles of your body. And with every higher level you reach in the astral world you increase your dominant vibratory rate.

Because of this higher rate of vibration, a person from a higher level usually appears very bright. This brightness may be so great as to dazzle, even when the person has modified his dominant vibration enough to visit and be seen on some lower level.

This astral world, through the various levels of which you will gradually ascend, is not permanent and immutable. Life on its levels can continue over vast stretches of time, but at last must end. There is no immortality in the astral world. Immortality requires adjustments to still higher conditions. And thus it is, in due course of time, you will leave the astral entirely to live in the realm of the still higher-velocity spiritual world.

At the present time the realization of Cosmic Consciousness, which enables the individual to realize his specific function in the whole and his proper relation to other entities in the universe, is not a common thing while people yet occupy physical bodies on earth. And still more uncommon is the attainment while yet on earth of Divine Consciousness, which is similar to Cosmic Consciousness, except that instead of functioning on the astral plane, its scope and properties are vastly increased through the consciousness gaining its realization on the still higher-velocity spiritual plane.

There is nothing about occupying a physical form which compels the soul to confine its activities, and therefore its consciousness, to any plane, or to any level of a plane. If it can refine its feelings sufficiently and give these high velocity rates sufficient intensity, it can function on and be conscious of, not merely the astral plane, where Cosmic Consciousness more commonly is attained, but the spiritual plane, where Divine Consciousness must be acquired before transition to the realm of the celestial.

These higher states of consciousness, however, cannot be attained merely through reason or other cerebral processes. They can be acquired only through those faculties which science now recognizes under the name of extra-sensory perception. It is only through extra-sensory perception that man can gain for himself first-hand proof of the survival of the personality on inner-planes of existence, or that he can attain Cosmic Consciousness in which he realizes, through his oneness with it, that the universe is an organic whole dependent for its progress upon the intelligent co-operation of its parts, and just what his work is in this co-operative endeavor. If you fail to gain such realization while on earth, you will develop it in your ascent through the astral levels. But if you intelligently work for it, you can gain this state of progress while still on earth in a physical body. One of the reasons it is not common for people to gain this advancement while on earth is because the use of extra-sensory

Birth Into the Spiritual World

perception has been discouraged, and so few have any idea that such consciousness is even a possibility.

Nor is there any impassable barrier to your attaining Divine Consciousness while still occupying a physical body. But to do so, your extra-sensory faculties must function not merely on the astral plane, but be able to function on the still higher-velocity spiritual plane. And you will not be able thus to use your spiritual extra-sensory powers until, through correct living, feeling and thinking, you have built up for yourself more than a fragmentary spiritual body. Because it operates from this interior plane where the powers of the soul are so vastly superior, Divine Consciousness goes beyond Cosmic Consciousness and brings a more perfect conception of God's Great Plan, and what the individual can do at any given time most to further its realization. And it brings other knowledge of significance which is obtainable only by those, whether they still occupy a physical body or have passed to the inner-plane, whose extra-sensory perceptions function on the high-velocity spiritual plane.

The all-pervading intelligence of Deity can be contacted and realized on any plane or any level, but it cannot be thus realized by rational consciousness. It can only be apprehended by the extra-sensory faculties.

Thus to enable people to contact Deity, to prove for themselves the continuation of self-conscious life on inner-planes, and to make it possible for them to gain cosmic consciousness and perhaps even Divine Consciousness while still occupying their physical bodies, one of the chief objectives of The Church of Light is to get people familiar with the facts of extrasensory perception, and to find the most effective way by which people can develop and use it.

Of course, the attainment of a state of consciousness, even if it is a high state which commonly develops on upper levels of the inner-plane, of itself does not advance the individual much. It only gives him the knowledge of the functions of his soul and what he should strive for. The other chief objective of The Church of Light, therefore, is to furnish people with the information that will enable them thus to progress and contribute their utmost to universal welfare. But whether or not you attain the higher states of development while on earth, you will have Cosmic Consciousness before you leave the astral plane. And on that plane at last there will come the so-called second death. But to you, because you have built for yourself a spiritual body, it will not be a death, or even a sleep, but a conscious transition to a new order of being.

You will slough off the remnants of your astral form. Never again will you possess an astral body; for it is left behind, even though eliminated more gradually, as completely as was your physical form. Henceforth you are a bright and radiant being whom those of the astral world and earth may well regard as an angel.

In this new world you will find that existence has properties that are quite amazing. Things that seem impossible to one familiar only with the astral levels are here taken as a matter of course. The speed of movement here is such that a new series of relations, a new set of natural laws, obtain. And because you have tuned in—not merely your consciousness, and not merely as a visitor, but your whole form permanently—to the frequencies of this world, your first task is to become familiar with all these new conditions.

Many strange things might be related of this bright and beautiful world. You have a home here. It already has been built by you, perhaps unconsciously, while you were yet on lower planes. And in this home are trea-

sures and precious jewels, real treasures and real jewels, not the baubles for which men of earth strive with one another. They are the result and tokens of your spiritual achievements. They are yours, and await to be shared by you and your soul's companion.

But all this, and anything else I might say of the conditions you will meet in this high-velocity world, sounds at best like poetic fancy and at worst like irresponsible ravings. How can I, or anyone, describe that which is so different and immeasurably more blessed than anything experienced by man on earth. I shall not try.

Responsibilities are increased in this spiritual world. The guidance, supervision, and government of lower regions is managed. Your work is there, too, but in a form superior to what you now can imagine. Loved ones, social contacts, amusements, education, variety to life, and ecstatic enjoyment, along with serious but intensely interesting work, will occupy your time.

And as in the astral world, due to your own effort, you will rise from one level to another, continuing to refine yourself and to gain in ability to serve the universal cause. And finally you will arrive at the boundary of the sixth and seventh state of the spiritual world. I do not mean that there are only seven distinct levels, because each state contains a number of distinct frequency-levels, each of which is a complete habitat of life. But the spiritual world, like the astral world, has seven broad divisions. And the boundary of the sixth and seventh state of the spiritual world is peculiarly significant, for it is here the permanent and indissoluble union of soul-mates takes place.

It is customary to speak of this permanent union of soul-mates as the fusion of their forms into a single body occupied by both souls. But it should not be thought that this implies the loss of identity, or restricts the freedom of movement of either. Each still possesses a distinctive form; but the two, vitalized by the same ego, are never separate in the sense that the exchange of energy between them ceases. The permanent lines of force over which energy is exchanged unite the two separate bodies and the central ego into a definite system which has a form, moves as a whole, and possesses definite potencies that were impossible to either separate soul.

An atom of matter now is known to be a central positive electrical nucleus, about which revolves one or more electrons. Each of these electrons has its own form and individuality.

The atom of matter with two electrons revolving around the central nucleus possesses definite properties. Neither of the two electrons possesses these properties. What this atom can do easily, could not be done by any number of separate electrons, nor by any number of separate central nuclei, or protons. Because the two electrons have united in a definite, and, under ordinary circumstances, quite permanent, union about a common center, a miniature two-planet solar system is formed. And the properties of the atom, and what it can do, are determined not merely by the electrons and protons, but by their union in this definite system.

Each electron still maintains its own individuality and its own form. But no one would be so foolish as to say that while each electron has a form, the atom which contains them has not also a form. Furthermore, because each planet in our solar system has its own individuality and form, we should not be inclined to say that the solar system, as such, has no form. As a matter of fact, the solar system has a form, and produces results quite impossible to planets not thus permanently joined into a system.

The Soul-Mate System

The planets in our solar system are sometimes farther from the sun than at other times. Yet the solar system maintains its identity and its peculiar potencies.

Man and wife, upon the earth, blend in loving affection. Each can distinctly feel the exchange of magnetism. And even while separated and each going about his daily duties, so long as the minds of both remain on the vibratory level wherein this blend of energies took place, each continues to feel the nearness of the other, and the continuation of the energy exchange. Between those who are ardently in love, this feeling of nearness and exchange may continue for days and weeks, even though they are far distant in space, until some call upon the attention polarizes the forces of one or the other to a different vibratory frequency and breaks the magnetic connection.

The rapport between them thus broken, to establish the magnetic response again may require that they meet and exchange caresses, it may require an exchange of letters, or even only that each think of the other intently. Yet when man and wife are truly lovers, the periodic establishment of such energy exchange, which usually is not maintained permanently due to the intrusion of conditions which break the rapport, is common experience. And at such times as this rapport is thus complete, they together form a definite system.

One with clairvoyance enough to see finer energies can discern the lines of force extending between them, binding them for the time being into a single magnetic field. This fusion is maintained regardless of the distance from each other that they may travel. And because it is not dependent upon the close proximity of physical bodies, it is called regenerate union.

Durability Of The Fusion

The completeness of such magnetic fusions between husband and wife, and the permanence of the periods during which their affections bind them together into a single unit, depends upon many things. But in proportion as they approach true complementary affinities it is easier to establish and maintain this complete fusion. Which is just another way of saying that some people are more suited to each other in marriage than they might be suited to certain others. But however suited for each other they may be, if they encourage brutality or sensuality it shatters the magnetic field so constructed. The higher the level on which the rapport is formed, the more enduring it is apt to prove.

Thus it is that on the higher astral levels affectional relations more and more bind husband and wife into a co-operative unit with powers quite impossible for either or both to exercise without such co-operation.

On the levels of the spiritual world this complementary unity becomes even more perfect the higher they move.

People Who Think They Are Soul-Mates

While true soul-mates may meet on earth, because this relation can only be perceived from the spiritual plane, only those who have advanced far enough to perceive things as they exist on this spiritual plane can be sure that such a relation exists. Most of those on earth who think they are soul-mates merely experience a strong magnetic attraction. They have not advanced far enough to have any clear conception of what a spiritual attraction would be like.

But when you reach the spiritual world, as the natural result of your upward progress you will possess Divine Consciousness. Or, if you build up a sound and vigorous spiritual body, you can acquire this state of consciousness while you are still on earth.

Among other things, this brings the awareness of the existence and

whereabouts of the soul-mate. And when you pass from the sixth to the seventh state of the spiritual world, as a natural result of having reached this advanced spiritual region, there will be a complete and permanent blending of your energies.

From thence onward you will progress together as a complete system. This system is composed of a male soul, a female soul, and a single ego. The ego corresponds to the nucleus of an atom, and each soul to one of two electrons. Each soul retains both its own form and its own identity. Nor is each limited in its action by the other, except as domestic partners customarily and voluntarily are when striving for accomplishment of some common work. Even here on earth, husband and wife may travel a thousand miles apart without breaking the fusion of their finer forces. In fact, distance in space seems to have no power to dissolve such a system.

Nevertheless, even though each retains liberty of action, a distinct form, and its own identity, both have merged into another and more complex permanent body, or form. Instead of being more or less separate factors, the ego and the two souls now make up a definitely organized group. And just as an atom has a distinct form, or a solar system has a distinct form, this system that has now come into existence also has a definite form.

Furthermore, just as a solar system can accomplish that which would be impossible to its members if these were not thus united, and just as an atom can exhibit qualities impossible to united electrons and protons, no matter how numerous, so the Angel thus formed by the permanent union of soul-mates has abilities infinitely superior to those of souls before they were thus permanently united.

Most souls inherit immortality by virtue of being human. But, because the astral body in the course of time, even though that time be long, must dissolve, immortality cannot be completely assured until the spiritual world has been reached.

I do not mean that when the spiritual world is reached that you will remain eternally on some of its levels. On the contrary, there is no place in the universe of which it can be said, you reach this height and no higher. Progression continues, and without end.

But when, while in the flesh or after you reach the astral world, you have built for yourself a spiritual body in which you can function in the spiritual world, your immortality becomes assured. Passing then, from the physical or astral levels to the spiritual world, it is a function of that world to confer Divine Consciousness. The result of this state of consciousness insures that your life and activities at all times are directed by Divine Guidance.

You will not, therefore, remain eternally in the spiritual body with which you now find yourself. But because you have reached the stage where you have such a spiritual form is assurance that you will not be overtaken by any force of Nature that can dissolve this body before you have increased its vibrations sufficiently to function on a still higher level. In this sense, and in this sense alone, can the spiritual body be considered imperishable and immortal.

The possession of such a spiritual form, and the Divine Consciousness conferred by it, will in reality lead to your progress up to the seventh state of the spiritual world. Here the permanent union with your soul-mate will take place,

A New Form And New Powers

Immortality

Into The Celestial

and as a result of this, after a period of adjustment to the new condition thus engendered, you will pass as an Angel quite beyond the spiritual world into the celestial. With this transition you will also pass beyond what it is possible for embodied man clearly to comprehend.

The universe as we know it moves largely through mechanical principles. But behind these principles, and behind the arrangement of the various external and interior worlds, is intelligent direction and guidance.

I have no desire to bolster up the popular superstition that beings higher than man continually meddle with the operation of natural law. But the directive power of mind, even when exercised from the spiritual plane of being, conforms to natural law. And those of the higher spiritual levels exercise a governing function in the progress and development of life within our universe that can only be hinted here.

But what we call natural law, after all, is merely a description of how, under various circumstances, substance and intelligence act. Because, in the universe to which we are accustomed, substance and intelligence act according to a certain sequence, does not prove that in some other universe they may not act in a very different way. It is quite possible that other types of universes, with which we as yet are unfamiliar, and which develop life for entirely different functions in the cosmic economy, may have very different natural laws.

You will readily understand that an Angel, as a definite system generating a field of force that embraces two souls and their ego, has potentialities beyond anything that can be conceived of as merely human. The function of such a unit is not merely guarding and directing that which has already been created, but also of creating.

I am not attempting to tell you how new universes are brought into existence; but I believe they are brought forth by groups of Angels. To such a group you will ultimately belong. Each soul-mate system, by virtue of the function it has been created to perform, takes charge of its own department in this creation, under the leadership of an intelligence still higher than such Angels.

And the existence of such an intelligence indicates that eventually you will move to a world even above the celestial. But even as an Angel you will assist in determining the laws that govern some future universe, and will contribute toward bringing it into existence.

Farther than this I cannot see. And even this is beyond what embodied man can clearly comprehend. But all that which can be seen and comprehended shows the next life to be a progressive series of steps, ever ascending in intelligence, in glory, in ability, and in capacity for enjoyment. It is unutterably stupendous and blessed to be a human soul.

But thus in the contemplation of the glories and joys of future states of existence let us not minimize the importance or the opportunities of present existence. All effort expended on earth for spiritual advancement yields many fold the degree of progress that a similar effort would if delayed until physical life is past. Nor are the opportunities presented to us today different in kind than they will be in the future. Refinement of organism and thought and emotion, and working for the welfare of all, are as available to us now as they will be in any time to come.

Let us recognize also that the road-map of life which will guide our efforts on inner-planes, astrology, is now available. And for following the best path of life to which it guides us we have the same tools we must use to

advance ourselves in the after-life. Those tools by which the destiny can be changed in the direction extra-sensory perception and astrology show to be most advantageous, are the facts of induced emotion and the facts of directed thinking. Therefore, let us be on our way, rapidly, while still occupying the physical form, toward those glorious angelic and celestial levels of whose rapturous qualities as yet we have had but a fleeting glimpse.

Appendix _____

Study Questions

Turning The Dial To Inner Planes (Serial No. 173)

1. Why is it advantageous to know the conditions with which we shall be confronted on the next life?
2. What are the three chief sources of information concerning the conditions to be met in the next life?
3. In what way do the objective convictions tend to warp and distort what a seer perceives of the conditions of the next life?
4. Why, even when they are accurately recorded, do the accounts of the conditions in the next life tend to vary?
5. How accurate a picture of the higher astral and spiritual world is it possible to convey to minds still residing on earth?
6. Name 3 men who have contributed much to our information of the next life.
7. In what way do accounts of the conditions of the next life at present fail to meet the exacting requirements of physical science?
8. Indicate how, in the future, it is probable precise proof will be made available.
9. What 3 contrivances probably will be used to furnish this proof?
10. What form of energy made available will promote the invention of these machines?
11. Indicate how the physical plane and the astral plane are like 2 different broadcasting stations either of which can be tuned in on.
12. Illustrate by radio, how it is that when our consciousness is tuned in on what is being broadcast from the physical plane, we may be quite unconscious of what is being broadcast over the system of any other plane.
13. Indicate how certain properties belong only to one plane, and how a plane of higher or lower frequency has properties that are quite different.
14. Illustrate by radio, how Arthur Conan Doyle might be present and giving messages in New York and in London at the same identical moment.
15. Illustrate how an object or person can lose certain properties and gain others without losing its identity.
16. Why is it common for students of the next life to speak of the astral world as a region of four dimensions?
17. Explain the vertical relation of the various astral planes.
18. What results when you raise the essential vibratory rate of your body to the frequency common to some higher plane?

19. Indicate how the objects of one plane, even though having properties quite dissimilar of those of another plane, are equally as real as those of the other plane.
20. Indicate by a comparison with the radio how it might be easy to conclude that the conditions of one plane alone were the only ones existing in the next life.
21. How is it possible for an entity to move across the planes?
22. What are they called, who thus commonly move across the planes?
23. What do they appear to be doing as seen by those living entirely on one plane?
24. Do people walk, or do they fly, in the next life?
25. In the next life, are buildings erected by manual labor, or by means other than the manual process?

Properties Of Life On The Inner Plane (Serial No. 174)

1. Indicate through a comparison with over attention on routine tasks, the condition causing a soul to be earth-bound.
2. Explain why a soldier killed in battle sometimes does not know for a time that he has been killed.
3. Describe the thought-form property of the astral world.
4. Upon what depends the endurance and power to affect environment of a thought-form?
5. By what two methods can a house be built in the next life?
6. Are the thought-built environments of the astral world always harmonious to Nature's progressive purpose?
7. What happens either to entities or environments that oppose the Deific plan of progressive unfoldment?
8. How do people on earth sometimes build an artificial environment on the astral plane?
9. How long does it take an individual in the next life to learn all there is to be known?
10. What kind of intelligence can be imparted to a thought-built entity?
11. To what extent are the conventionalized ideas of heaven and hell realized in the next life?
12. Explain how a visitor from some other planet to earth might at first get a very erroneous notion of the conditions that exist here.
13. How accurately are things perceived by those of earth who travel temporarily on the astral plane?
14. Explain the power of the objective mind to censor what is perceived by a person traveling on the astral when he returns to earth.
15. What effect has desire in the next life?
16. What determines the level to which an individual moves in the next life?
17. What determines the kind of environment on this level to which an individual moves in the next life?
18. What are the five outstanding common properties of existence on the inner plane?
19. What is the scenery like on levels not distant from the earth?
20. What quality have the colors of the astral plane?
21. What takes the place of birds and trees and flowers on higher innerplane levels?
22. Why is there greater segregation of people on the inner plane?

23. Are the ties of physical life continued on the inner plane?
24. How can debts be liquidated on the inner plane without contact with the creditor?
25. Why do those who are above the lower levels of astral life almost never express a desire to return and live again on earth?

Birth Into The Next Life (Serial No. 175)

1. Into what three types may birth on the physical plane be divided?
2. Into what three corresponding types may births into the next life be divided?
3. What conditions usher in the accidental births into the next life?
4. What are the conditions of natural birth into the next life?
5. What is meant by the surgical method of birth into the next life?
6. When people are born into the next life do they at once move into the region where they will dwell for a long time?
7. Why is it often easy for a person who has just passed from the physical plane to communicate with a loved one yet on earth?
8. What is the true time of birth into the next life?
9. Usually are there attendants who from the other side welcome and assist people who pass to the next life?
10. Why does it usually take so long for suicides to be fully born into the next life?
11. Why is it, in the death of the physical body, that often there is full and alert consciousness at the last moment?
12. As soon as a person has passed from the physical plane, does he know all about the condition of his loved ones on earth?
13. What astrological conditions govern the true birth into the next life?
14. What is mapped by the astrological chart of birth into the next life?
15. To what extent do astrological energies continue to influence people after they have passed to the next life?
16. In what way do astrological discords have an influence in the next life?
17. Do we have to wait until we pass to the next life to regulate the manner in which we react to astrological and other discords?
18. What provision is sometimes made to take care of large groups which pass at once to the next life?
19. How may the birth environment of those of mean dispositions differ from the ordinary conditions of birth into the next life?
20. To what extent in the next life do the features express the true inward character?
21. What causes an individual to appear old in the next life?
22. Do those who pass to the next life in childhood remain as children?
23. At what point, after passing to the next life, does advancement begin?
24. What alone keeps an individual in the next life on the level and in the environment where he finds himself?
25. What attracts a teacher or guide to a person who has passed to the next life?

Astrological Influences In The Next Life (Serial No. 176)

1. What is the law which determines the kind of events we attract to us in the next life?
2. What is an individual's character?
3. What determines whether the birth-chart of the next life is more fortunate or less fortunate than the birth-chart of physical life?

4. After passing to the next life, can an individual engage in his favorite recreation?
5. After passing to the next life, does the individual immediately discontinue the use of the foods to which he is accustomed?
6. When the individual arrives in the next life, will he continue to have a heart, a stomach, and lungs?
7. Why is one newly arrived in the next life often guided back on a visit to the loved ones on earth?
8. What effect is produced upon those of the next life by sorrowing for them?
9. The expression of what selfish sentiment usually is the real motive for grieving for those who have passed to the next life?
10. How do those who have passed to the next life often help us?
11. How do people sometimes hinder, and how do they sometimes help, loved ones who have passed to the next life?
12. Do those who pass to the next life usually soon meet loved ones who have passed before?
13. When we have passed to the next life will we meet those we have wronged on earth?
14. Who is the real judge, and when is the judgment day?
15. What are the only two ways in which we can rectify a wrong to another, either in this life or in the next one?
16. What is the effect of "an eye for an eye, and a tooth for a tooth" doctrine on one who holds to it in the next life?
17. What is the nature of the light of the next life?
18. How are those still on earth who have made some spiritual progress recognized by higher intelligences of the next life?
19. What kind of illumination is there in the under-spheres of the next life?
20. What special training is necessary for those who do missionary work in the astral hells?
21. What difficulty is experienced when one tries to move to a sphere higher than his own dominant vibratory rate?
22. What is the nature of the clothing worn in the next life?
23. In what way is a knowledge of the conditions to be encountered in the next life an advantage to one who goes there?
24. How extensive is the influence of astrological forces upon life?
25. Of what value are those astrological influences of the next life that correspond to oppositions and squares?

Occupations Of The Next Life (Serial No. 177)

1. Does money have an existence in any realm of the next life?
2. What is the only currency in the next life that has a real purchasing power?
3. Has ambition a legitimate object in the next life?
4. Are people evaluated falsely in the next life?
5. Is it necessary to pay for the truly desirable things of the next life?
6. What, in the next life, will attract to you those desirous of helping you?
7. Is the "something for nothing" motive valuable on any plane?
8. Why do many people recoil at the idea of work?
9. What determines what we like to do?
10. What is back of the special ability each soul possesses?
11. How does the next life economic system differ from the prevalent system of earth?

12. What function is performed by doctors and nurses in the next life?
13. What is the function of missionaries in the next life?
14. Describe some of the devotional exercises of the next life.
15. What is the origin of the common notion that nearly everyone in the next life is a guide or missionary?
16. Is there much research work conducted by the astrologers in the next life?
17. Are all the astrologers of the next life infallible?
18. Can all the astrological calculations of the astrologers in the next life be understood, even when seen, by astrologers yet on earth?
19. Do people yet on earth sometimes visit the halls of learning of the next life?
20. What functions in the next life are performed by farmers and miners? 21. What functions in the next life are performed by teachers and writers?
22. What functions in the next life are performed by mechanics and engineers?
23. What is the significance of the parable of the talents related in the 25th Chapter of Matthew?
24. What is the origin of the talents with which an individual is born into the physical life, and what the origin of the talents with which he is born into the next life?
25. In what way is the function of the artist much expanded in the next life?

Education And Progress In The Next Life (Serial No. 17S)

1. After passing to the next life, how soon will your education begin?
2. Why is education necessary in the next life?
3. In what way does real education differ from mere schooling?
4. What are the three distinct phases of education in the next life?
5. What is the measure of an individual's mental education?
6. In what respects is the method of educating children in the next life superior to the system employed on earth?
7. In what respect is it a handicap to pass on to the next life in childhood?
8. How do the vicious of the next life sometimes try to satisfy their base desires through someone still on earth?
9. How, in the next life, is an individual assisted to find his cosmic work?
10. Why is technical training desirable in the next life?
11. What is one very satisfactory method of teaching natural science in the next life?
12. What device is sometimes employed in the next life to depict the effect of different political systems?
13. What device is employed on the inner planes to depict the influence of a particular emotion upon the character?
14. Why is an individual's usefulness limited by the discords within himself?
15. Do discords within the finer form diminish the ability of the individual?
16. In the emotional laboratories of the next life how is the individual taught to approach a disagreeable task?
17. Are any discords present on the very highest planes of the next life?
18. In the emotional education of the next life, what is taught regarding the proper attitude toward astrological discords?
19. What is the solution, on the earth or in the next life, of directing the life and destiny?

20. Does the individual who desires to progress avoid obstacles and difficulties?
21. Do events, on any plane, bring us discords?
22. What happens on any plane when an individual stagnates?
23. Has mere information the power to enable an individual to change his plane level?
24. Describe a device used in the schools for spiritual education to show the effect of changing the basic vibratory rate?
25. In what way can the dominant vibratory rate of an individual be increased so that he moves to function on a higher plane?

Earth-Bound Souls And The Astral Hells (Serial No. 179)

1. How extensive are the astral hells?
2. Are the astral hells very important?
3. Why is it desirable to consider the astral hells?
4. How do people become earth-bound?
5. How are earth-bound souls similar to the paranoiacs of earth?
6. What others of the next life are like paranoiacs of earth?
7. What is necessary to cure either a paranoiac or an earth-bound soul?
8. What are some of the specific attachments that bind a soul to earth?
9. What crime associations cause an individual to become earth-bound?
10. Why is it a mistake for people to cling too persistently to thoughts of earth life?
11. Why is it better even for those who believe in repeated human incarnations, not to dwell too constantly on rebirth?
12. What is the process of releasing an earth-bound soul?
13. Why is it often difficult to get into conversation with a ghost?
14. What subject is the easiest avenue to open a conversation with a ghost?
15. Is the earth-bound conditions always complete?
16. What is the condition that causes a soul who is not earth-bound to be strongly earth-attached?
17. Why is it impossible for an entity of a lower plane to injure an individual of a higher plane so long as the higher entity keeps to his own plane?
18. How is it that a lower entity can injure a higher individual if the latter lowers his vibratory rate to the lower plane?
19. How are individuals in the lower strata of society frequently influenced to acts of depravity and crime from the astral slums and hells?
20. How is it that some people who attend seance rooms and who themselves are not strongly influenced, nevertheless afford means of connecting other and more negative individuals with injurious forces from the next life?
21. Explain the significance of electrical potential in determining that an individual may be positive to one person and negative to another.
22. How are the missionaries treated who go into the lowest astral hells?
23. What is the proper method to employ when there is an attempt at obession?
24. Why is it inadvisable for those of earth to try to help those of the next life who occupy the slums and astral hells?
25. What particular mental attitude alone makes it possible for the vicious of the next life to injure a person yet in the flesh?

Domestic Relations Of The Next Life (Serial No. 180)

1. Does everything at once straighten out in a satisfactory manner in the next life?
2. How is food provided in the next life?
3. Why is shelter needed in the next life?
4. Are there storms in the next life?
5. How do the houses of the next life tend to conserve thought energy?
6. Does day and night exist on the astral plane?
7. What kind of house will you be compelled to live in when you pass to the next life?
8. Will you be compelled to build your own home in the next life?
9. From whom will you procure the clothing you will wear in the next life?
10. Is clothing worn solely for protection and beauty in the next life?
11. Is the next life devoid of wit and humor?
12. Are domestic ties severed at the moment of physical death?
13. Is anyone forced into marriage in the next life?
14. Do people marry for selfish advantages in the next life?
15. What is the basis of attraction into marriage in the next life?
16. Because two people were married on earth are they compelled to eternal companionship?
17. Why are one-sided love attachments rare in the next life?
18. What adjustments take place in the next life when an individual has had, at different times on earth, several husbands or several wives?
19. When only does the affectional attachment of husband and wife in the next life become permanent?
20. In the next life, are those who have previously been husband and wife but now are separated, or are married to others, still friends, or are they enemies?
21. How are conditions and motives faced in the next life?
22. What is the great problem, on any plane, in regard to available energy?
23. How, in the next life, does harmonious domestic relations assist in the problem of quantity and quality of energy?
24. Is the next life free from trouble, difficulties and disappointments?
25. Why are those of the higher regions of the next life free from sorrow?

Social Contacts And Amusements In The Next Life (Serial No. 181)

1. Will you contact many races of people in your next life?
2. Do all the highly developed beings in the universe have the human form?
3. Explain the origin of the human form.
4. How extensive are the territories possible to visit in the next life?
5. Is one compelled to take trips of exploration in the next life?
6. How are directions determined in the next life?
7. Is it possible to have hazardous adventure in the next life?
8. Does one make any new acquaintances in the next life?
9. How do those of considerable spiritual advancement communicate with their friends on earth?
10. Is there more than one method of inter-world communication?
11. In addition to the well-established stations for communication between the astral world and the earth, what part do ingenious individuals play?
12. How is it that prayer can sometimes be seen on several plane-levels?

13. What determines how high a plane is reached by a prayer?
14. Why is a prayer addressed to an angel or to the Omnific Deity more potent to reach a high level?
15. How can those of the spiritual world communicate with or influence those on earth?
16. Is it rare for information from the true spiritual plane to reach the earth?
17. Explain the relay system of manifesting some phenomena on earth.
18. Are the programs emanating from higher levels always serious?
19. How much importance is given amusement in the next life?
20. What kinds of pleasures alone offer, on any plane, entanglements for the soul?
21. What are the four phases into which the progressive people of the next life divide their activities?
22. When, in the next life, is the education considered complete?
23. What are the facilities for gaining information in the next life?
24. Describe an initiation from a lower to a higher plane.
25. To what extent are the activities of the next life monotonous and stereotyped?

Through Astral And Spiritual To Celestial (Serial No. 182)

1. What is the chief function of the animal kingdom?
2. Where does man usually gain cosmic consciousness?
3. Where does man usually acquire divine consciousness?
4. If you know what to expect, will it shorten the period of adjustment into the next life?
5. Should you descend from the higher levels of the next life, what would the effect of the astral atmosphere be like?
6. What is the purpose of a preliminary survey after you reach the next life?
7. What is the most important thing about your existence?
8. In what way is the standard of living better on each succeeding higher plane?
9. In what way does knowledge assist you to advance in the next life?
10. In what does developing harmony within assist you to progress in the next life?
11. What things contribute to develop a higher basic vibratory rate?
12. Upon what hinges the general process of advancement from one plane level to the next higher?
13. Why is interest in one's work never lacking?
14. Describe the second death.
15. What awaits you in your spiritual home?
16. Are responsibilities less in the spiritual world?
17. What is the peculiar significance of the boundary of the sixth and seventh state of the spiritual world?
18. In the union of soul-mates, is there any loss of identity on the part of either?
19. By comparing with an atomic system, indicate the nature of a soul-mate system.
20. Is the liberty of movement of either soul restricted by the union with the soul-mate?
21. Indicate how the soul-mate system has a form while not altering the individual forms of the two souls it embraces.

22. By the rapport sometimes maintained between husband and wife while on earth, even while they travel widely apart, illustrate the form of the soul-mate system.
23. What condition facilitates husband and wife establishing and maintaining a permanent magnetic rapport?
24. Illustrate how a soul-mate system has powers far exceeding the powers possessed by the two separate souls it embraces.
25. What is the function of the soul-mate system when it passes beyond the spiritual and into the celestial realm?

Appendix _____

History of The Brotherhood of Light

To trace the origin of The Religion of the Stars, recourse must be made to tradition. Pseudo occultists and charlatans are only too ready to appropriate a name and use it to deceive the unwary. Hence a name and boasted lineage mean nothing in such matters. When genuine they rest upon secret tradition. And such documentary evidence as can be submitted for the genuine may easily be imitated by the spurious.

The only safe criterion of the genuineness of any esoteric teaching is the amount and accuracy of the information contained therein. The Brotherhood of Light lessons are now accessible to all. We welcome investigation with a view to proving their value. The lineage here given is not to claim infallibility or to prove authority, but to disclaim any originality in the ideas set forth beyond their method of presentation. Upon the *prima facie* evidence these lessons contain as expositors of THE RELIGION OF THE STARS, The Church of Light is well content to rest all its claims.

According to tradition, in the year 2,440 B.C., a group separated from the theocracy of Egypt, and through subsequent times, as a secret order, the name of which translated into English means The Brotherhood of Light, has been perpetuated, and has exerted a beneficial influence upon western civilization.

During only one period of Egyptian history did the teachings of The Religion of the Stars have a great influence on Egyptian civilization. This was during the reign of Akhenaten. This king was influenced by The Brotherhood of Light and broke completely with the corrupt priesthood of Amen. He moved to his City of the Horizon and spread stellar art and wisdom throughout Egypt. He died before the establishing of a new civilization could be completed; so the priests of Amen did the best they could to destroy his city and philosophy.

With the ascension of the Greek civilization, the influence of The Brotherhood of Light is seen in the astrology and mythology of Greece. Many of the Greek Mysteries take their basic rites from the ancient Egyptians.

The Greek philosophers, Thales, Pythagoras, Plato, Euxodus, and a score of others famed for learning that might be mentioned, received initiation directly at the hands of the Egyptian members of the fraternity.

At a later date this venerable order gave the impetus to learning in Alexandria, which made the city so justly famous. One of The Brotherhood of Light, the noble Hypatia, who, after the decline of the colleges in that city,

was the last to withstand the onslaughts of superstitious ignorance, and died endeavoring to spread the light of ancient wisdom.

It was The Brotherhood of Light that preserved the taper of learning from complete extinction during the dark ages, and that was responsible for kindling with it the fires of science and philosophy in Europe, even in the face of ruthless persecution.

The Brotherhood of Light not only has persisted as such on the innerplanes, but the line of succession has been kept alive, although at times it became exceedingly thin, also on the physical plane.

Much of our written history is lost in the mist of time. The thread of modern day existence on the physical plane picks up with the following.

M. Theon, for years, was the head of The Brotherhood of Light in Europe. The teachings came to America and were published in two books translated and edited by Emma Harding Britten, *Art Magic* and *Ghost Land*. The original edition of *Art Magic* bears this legend at the bottom of the title page, "Published by the author, at New York, America, 1876."

T.H. Burgoyne was the son of a physician in Scotland. He roamed the moors during his boyhood and became conversant with the birds and flowers. He was an amateur naturalist. He was also a natural seer. Through his seership he contacted The Brotherhood of Light on the innerplane, and later contacted M. Theon in person. Still later he came to America, where he taught and wrote on occult subjects. We find articles on the tarot, written by him, for instance, during 1887 and 1888, in *The Platonist*, published by Thomas M. Johnson at Osceola, Missouri. This was more than a dozen years before Genevieve Stebbins translated the work of P. Christian.

Captain Norman Astley, an officer in the British Army, had traveled extensively. In the performance of his duties he had lived in India and there had pursued occult studies. He also resided a short time in Australia. Later he returned to England to meet M. Theon, having previously contacted The Brotherhood of Light in his travels.

Astley was also a surveyor. Retired from the British Army he surveyed, among other places, what is now Carmel, California. It was such a beautiful region that when he married Genevieve Stebbins, a member of The Brotherhood of Light and a Delsarte teacher in New York, they decided to build their home in Carmel. That was in the 1860's.

As T.H. Burgoyne was a member of the same organization, it was natural he should pay them a visit. Captain and Mrs. Astley, who had contacted a number of earnest students suggested to Burgoyne that he write the basic Brotherhood of Light teachings as a series of lessons. This he agreed to do provided the students would enable him to live while he did this work. The Astleys made contact with students he knew and 12 were found who were willing to donate \$5 per month to this purpose.

Burgoyne lived in the home of the Astleys while he wrote *Light of Egypt*, Volume I. He wrote and issued as a manuscript lesson, which the 12 students were permitted to copy, one chapter each month. He had a white pony which would come at his whistle and follow him as if it were a dog. Each morning the weather was clement, he and his pony would leave the Astley domicile and go to a certain wild spot on Point Lobos to commune with the Monterey pines, to listen to the birds, to caress the flowers, and to hear the noisy surf boil into a little rocky cove above which in spring wild asters grew in profusion. Overlooking the charging and retreating waters, always sitting at the same spot, he wrote the whole of *Light of Egypt, Volume I*.

For reasons set forth in the preface to *Light of Egypt, Volume I*, it was later decided to publish these private lessons in book form. That this might be done it became necessary to finance the venture, and to have some kind of an organization which would resist the attacks it was anticipated would be made by those opposed to the purpose of the book.

Dr. Henry Wagner and Mrs. Belle M. Wagner (both with Jupiter in the tenth house of their birthcharts) agreed to finance the venture, and did so to the extent of \$100,000. And a branch of The Brotherhood of Light called the Hermetic Brotherhood of Luxor, was formed for the express purpose of seeing to it that the *Light of Egypt* and its teachings should receive wide distribution.

The Hermetic Brotherhood of Luxor was governed in all its affairs by a council of three members consisting of a scribe, or secretary, an astrologer and a seer. Burgoyne was the original secretary. He passed to the next plane in March 1894, while residing in Humboldt County, California. Belle Wagner, Sun in Pisces, Aquarius rising and the Moon in the first house in Aquarius, was elected to take his place on the council. Minnie Higgins, Sun in Gemini, was the astrologer. Mrs. Anderson, Sun in Sagittarius, Moon in Cancer, Libra rising, was the seer. Meetings to decide issues were held on the second floor of Mrs. Anderson's large home in Denver, Colorado.

The bylaws of The Hermetic Brotherhood of Luxor made it impossible for any person under 21 years of age to join; made it impossible for a married person to join unless the spouse also joined, and made membership possible only after the individual's record had been thoroughly investigated.

Early in 1909 Minnie Higgins passed to the next plane, and in the spring of that year Elbert Benjamine was called to Denver and elected to take her place on the Council as the astrologer. At this meeting on the second floor of Mrs. Anderson's home, the other two members of the Council did their utmost, as the official minutes of the meeting show, to convince Elbert Benjamine that he should undertake the job of preparing a complete system of education that would enable a wide public to become conversant with The Religion of the Stars. But it was not until April of the following year that he consented to do this work.

Meanwhile he had contacted personally and through correspondence not only members of the Hermetic Brotherhood of Luxor, but members of The Brotherhood of Light who had remained aloof from the organization with headquarters at Denver. But it was chiefly by his becoming more closely associated with The Brotherhood of Light on the innerplane that he overcame his reluctance to take over so imposing a task.

In 1913 the three members of the Council of The Hermetic Brotherhood of Luxor, after due deliberation, voted unanimously to close The Hermetic Brotherhood of Luxor, and since then no members have been accepted.

During the period, 1914 to 1934 that The Brotherhood of Light lessons were being written, there was never any spirit other than that of helpfulness shown toward this work by any member of The Brotherhood of Light or by any person who had been a member of The Brotherhood of Luxor. And, in particular, Captain and Mrs. Astley were helpful. Elbert Benjamine visited them in their home on various occasions, and some of the extensive and encouraging correspondence he received from them helped him in this work.

In 1918 classes were first opened to the public. In order to carry out its objective of reestablishing The Religion of the Stars on earth, The Brotherhood of Light was incorporated as The Church of Light, on November 2,

1932, 9:55 a.m. PST at Los Angeles. The three founders of The Church of Light were Elbert Benjamine (C.C. Zain), who served as President until his demise November 18, 1951; Elizabeth Benjamine, who served as Secretary Treasurer until her passing in 1942; and Fred Skinner, who served as Vice President until his demise in 1940. From the 1920's through the 1940's much astrological research was carried on which has become standard reference for many astrologers.

Much of the history of The Church of Light in years between 1915 and 1951 involve the history of Mr. Benjamine's efforts. His mission on earth being completed through the writing, rewriting and printing of The Brotherhood of Light lessons, he felt that his physical form was worn beyond repair and that he could better serve the cause of Universal Welfare by leaving that body behind and moving to the next phase of his work in God's Great Plan.

In accordance with Mr. Benjamine's instructions, there was no public funeral, and his body was cremated. Because of his desire to be free from thoughts and emotions of grief so he might make a speedy adjustment in his new life, the announcement of his passing was withheld until the Response Day dinner in Los Angeles on December 18, 1951.

He left a priceless heritage in The Brotherhood of Light lessons, which must be preserved and passed on unchanged to succeeding generations.

The Light of Egypt is a consortium of advanced students and Hermiticians who seek to carry on the high traditions of the Brotherhood of Light by contributing our utmost to Universal Welfare without thought of personal gain or recompense.

It continues to work toward fulfilling these purpose by meeting the needs of a new world order with its progressive philosophy of soul development. As always there is a determination that each individual should have the opportunity to Contribute his or her Utmost to Universal Welfare to the end that all people may live with freedom from fear; freedom from want; freedom of speech; freedom of religion, and to be enlightened to the extent they wish by the soul uplifting teachings of The Religion of the Stars.

Appendix _____

Declaration of Principles

We are a Religious altruistic association. We consider all humanity as equal in the higher sense, and utilize our resources for the purpose of assisting each individual to fulfill their part in the Divine Plan. Our Hermetic Philosophy indicates that each soul is responsible for its spiritual progress; and our lessons provide the best information possible for the attainment of true spirituality and happiness on the physical plane and on each higher plane of progress.

There cannot be Two Orders of Truth in the Universe. Therefore, we deny that there is any antagonism between true Science and true Religion. We accept but one book as infallible in interpreting the Will of Deity. That is the Book of Nature. We worship but one Religion, which is also a Science: Nature's laws.

Students are under no obligation to accept our teachings. We encourage them to investigate all existing religious and occult organizations, and our course on *Evolution of Religion* gives details on how our philosophy relates to many of the religions of the world today.

We teach that the family and the marriage relationship are the most powerful aid in building the spiritual body. It is through the sacrifices of the parents for the children that they give up selfishness and then transfer that love to higher planes of work. Our course, *Ancient Masonry*, gives more detail about this process, as well as the course on Spiritual Alchemy and the one on *Occultism Applied to Daily Life*.

Our view of the reason for existence upon the earth is discussed in the book, *Astrological Signatures*, and the book *Organic Alchemy*. We know from tradition and scientific experiments that the soul and personality survive the transition called death and live on higher planes of existence. This is outlined in the book *The Next Life*. We also have lessons on healing and alchemy (psychology) both from the spiritual and physical plane.

Our philosophy is grounded in two basic studies: The Golden Key of Astrology and the Silver Key of the Sacred Tarot. Only with a thorough knowledge of these two keys may the sanctuary of Nature's Temple be opened. Astrology is the science of finding and utilizing the natural potentialities as indicated by the planetary chart of birth. It becomes a religion when it shows the individual how these natural tendencies can be utilized for the benefit of all humanity and furtherance of the purposes of Deity. This is why we are called The Religion of the Stars.

The *Sacred Tarot* is the pictorial form of the spiritual ideas of our world as viewed by the spiritual giants of the past and checked by subsequent illuminated ones as to accuracy. Initiates of all ages have added their contributions. It is the esoteric presentation of the Hermetic Philosophy, and provides each Neophyte with many sources of meditations and inspiration. Our courses on *The Sacred Tarot* and *Spiritual Astrology* give much insight on these two foundations of Knowledge.

The Religion of the Stars is dedicated to the unfoldment of the Universal Plan for this Aquarian Age. A Nine Point Plan provides the framework for this work. The Nine Point Plan is:

That everyone should have:

**Freedom from Want
Freedom of Expression
Freedom from Fear
Freedom of Religion**

That to obtain these in proper measure, people must have the freedom to become familiar with:

**Facts of Astrology
Facts of Induced Emotion
Facts of Extrasensory Perception
Facts of Directed Thinking**

And, that instead of working to take all that he can for himself, each must learn to find pleasure in

Contributing His or Her Utmost to Universal Welfare

The Brotherhood of Light teachings are presented in 21 courses covering 21 Branches of Occult Science. The courses have study questions in the back of each book for every lesson. If you request them, you will receive a final exam for each course. Upon passing the final exam, the Award Manuscript will be sent to you. These give information on the safest method of developing higher states of consciousness and other information of value to the neophyte.

Appendix

Home Study Program

About The Home Study Program...

The Brotherhood of Light lessons offer the safest and most reliable information concerning occult studies found anywhere! Many are interested in investigating the occult sciences but cannot find a suitable teacher or are unable to find a practical approach to such matters. To meet this challenge the Home Study Program was designed.

Much information about the outerplane environment can be had in public schools and universities. Of equal importance is knowledge of the innerplane. Since this information is not yet available in our public institutions, The Brotherhood of Light lessons are published.

With the dawning Aquarian Age, our planet is undergoing a new dispensation of knowledge. Manifestations of this knowledge are evident in the scientific and technological growth experienced since 1881. So that development may be along the most constructive channels, it is important that we work to align personal and community intention to the Will of Deity. It is the role of religion to facilitate this alignment.

The Religion of the Stars teaches that the most reliable evidence of God's intention is obtained by observing Nature. To do this requires not only effort, but the process of trial and error. Sometimes standing on the shoulders of those who precede us can be helpful. May we suggest that you will find The Brotherhood of Light lessons to be a reliable guide, as well as some of the most uplifting material you will ever encounter.

Who can enroll in the Home Study Program...

Anyone can study the 21 Courses by reading the material contained therein, and may submit examinations for correction. Upon receiving a passing grade, members will receive the "Not Sold Manuscripts." They contain information which we believe to be safest and most reliable methods for psychic unfoldment.

While the reason for each person's study is highly personal, there can also be an organization goal. That is, to become a Hermetician. A Hermetician is a person who has passed final exams on all 21 Courses and thereby demonstrated physical knowledge of all branches of the Hermetic Sciences (Astrology, Alchemy and Magic). As a Hermetician one is eligible to participate more fully in the religious and educational aspects of the organization.

How does the program work...

Recognizing that each person begins his/her course of study with a particular area of interest we have structured the program so you may pass courses in any order you wish. We strongly encourage you to undertake the passing of examinations in sequence from Course 1 to 21.

You can request that we send you an a Course 1 (Laws of Occultism) examination.

After receiving a passing score (exams are open book) we will send you the "Not Sold Manuscript." This process is repeated until you reach the Hermetician level by passing exams for all 21 courses.

Appendix _____

Other Brotherhood of Light Courses

Other Brotherhood of Light Courses in the Magic Branch

Course 1, Laws of Occultism

The word “occult” means hidden or unseen. The Laws of Occultism is the study of unseen energies and the subjugation of these energies to human control insofar as we are able. There are in existence undeviating natural laws that are yet unexplained by physical science. In this course various types of psychic phenomena are examined and explained. The nature of the inner plane and how it affects human life and activities is revealed.

Course 4, Ancient Masonry

In this course the rituals and symbols Ancient Masonry are revealed. For the modern Freemason this is an unprecedented work enabling him to perceive the esoteric and spiritual significance of the symbols and rituals of the lodge room. The astrological significance of the symbolism and their relationship to soul development are thoroughly discussed.

Course 5, Esoteric Psychology

Of all the energies that influence man none have a more powerful effect than his own thoughts. Directing one's thinking is the most potent of all forces to control one's life and destiny. Commonly, our efforts to exercise control are hindered due to faulty conceptions or repressions that result from environmental conditioning. Whether this conditioning expresses in a subtle way or one that is more obvious, the consequence is an obstacle to progress.

Course 6, The Sacred Tarot

With this book the student may readily determine the astrological correspondence of any number, name, color, gem or other object. In this course the “Religion of the Stars” system of numerology is set forth, and divination by means of numbers is explained. It is also considered to be one of the most complete, detailed syntheses of the Tarot archetypes as they manifest in different areas of occult science and spiritual truths. Each of the 78 cards is elucidated and 11 tarot card spreads are illustrated.

Course 11, Divination & Character Reading

Divination is a means to assist extension of consciousness on the inner plane

to acquire the information desired. It is then brought up into the region of objective consciousness. Clairvoyance, precognition, telepathy, the divining rod, teacup and coffee cup methods, among others are discussed in detail. The last four lessons are devoted to learning to read character based on physical characteristics.

Course 18, Imponderable Forces

Course 18 explains how much reliance should be placed on transits, minor progressed aspects, major progressed aspects and other astrological conditions, and the proper attitude toward such astrological weather. It indicates how sympathies and antipathies work, and how much importance to attribute to birthstones, numbers, names and environmental vibrations. Since the greatest enemy of fear and superstition is understanding, this course explains in detail ceremonial magic, sorcery and witchcraft, and how to protect oneself against black magic of any kind. It shows how we are influenced by suggestion and inversive propaganda and how to avoid thus being influenced. Imponderable Forces gives a comprehensive survey of the wholesome pathway, and how to follow it.

**The 21 volume Brotherhood of Light series
on the occult sciences by C.C. Zain includes:
3 Branches of Study**

Title	Serial Number
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Astrology

Cs. 2	Astrological Signatures	1–5, 20, 21, 46 & 47
Cs. 7	Spiritual Astrology	71–83
Cs. 8	Horary Astrology	36, 86–92
Cs. 10	Natal Astrology	19, 103–117
Cs. 13	Mundane Astrology	141–150
Cs. 15	Weather Predicting	190–196
Cs. 16	Stellar Healing	197–208

Alchemy

Cs. 3	Spiritual Alchemy	49–54
Cs. 9	Mental Alchemy	95–101
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Magic

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