
FRONT COVER:

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Foreword

Although for the most part altogether unconscious of it, man glides by the whole of his life in the thick of a vast and populous unobserved world. During sleep or in trance, if the insistent physical senses are for the time in abeyance, this other world is to some extent opened to him, and he will occasionally bring back from those circumstances more or less faint memories of what he has encountered and heard there.



Navigate The Astral Plane

Experience Breathe Taking, Life Changing Experiences Through
Astral Projections

Chapter 1:

The Basics

Synopsis

The beginning point which it is essential to make clear in describing this astral plane is its downright reality. I am utilizing the word in its plain, day-to-day sense, and I mean by it that the objects and inhabitants of the astral plane are genuine in precisely the same way as our own bodies, our pieces of furniture, our homes are real.

They'll no more endure for ever than will objects on the physical plane, but they're nevertheless realities from our viewpoint while they last—realities which we can't afford to ignore simply because the majority of humanity is as yet unconscious, of their existence.



The Background

The names commonly dedicated to these planes, taking them in order of materiality, rising from the heavier to the finer, are the physical, the astral, the mental or devachanic, the buddhic, and the nirvanic.

Greater than this last are 2 others, but they are so far above our present power of concept that for the moment they might be left out of consideration. It ought to be understood that the matter of each of these planes differs from that of the one below it in the same way as, though to a much higher degree than, vapor differs from solid matter.

The astral region which I'm to try to describe is the second of these planes of nature—the next above (or inside) that physical world with which we're all familiar. It has frequently been called the realm of illusion—not that it's itself any more elusive than the physical world, but, as of the extreme un-reliableness of the impressions returned from it by the untrained seer. This is to be accounted for chiefly by two remarkable features of the astral world—first, that a lot of its inhabitants have a fantastic power of changing their forms, and also of casting practically inexhaustible glamour over those with whom they choose to sport; and second, that sight on that plane is a faculty really dissimilar from and much more extended than physical vision.

An object is viewed, as it were, from all sides at one time, the interior of a solid being as plainly open to the view as the exterior; it's therefore obvious that an ignorant visitor to this new world might

well find considerable trouble in understanding what he truly does see, and still more in transforming his vision into the very inadequate language of ordinary speech.

He has to learn not only to see properly but to transform the memory of what he has seen precisely from one plane to the other; and to assist him in this he's trained to carry his consciousness without break from the physical plane to the astral or devachanic and back once more, for till that may be done there's always a possibility that his recollections might be partially lost or distorted during the blank time interval which separates his periods of awareness on the assorted planes.

The first introduction to this noteworthy region comes to individuals in assorted ways. A few only once in their whole lives under some strange influence become sensitive enough to recognize the presence of one of its inhabitants, and maybe, because the experience doesn't repeat itself, they might come in time to trust that on that occasion they must have been the victims of hallucination: other people find themselves with increasing frequency seeing and hearing something to which those around them are blind and deaf; other people again—and maybe this is the commonest experience of all—start to recollect with greater and greater clarity that which they've seen or heard on that other plane during sleep.

Chapter 2:

What You See

Synopsis

If we speak of a man as rising from one plane or sub plane to a different, we don't think of him as necessarily moving in space at all, but instead as transferring his consciousness from one level to another—bit by bit becoming unresponsive to the vibrations of one order of matter, and beginning instead to answer to those of a higher and more refined order; so that one world with its scenery and inhabitants would appear to fade slowly out of his view, while a different world of a more elevated character would get through .



The View

We must mention first that every material object, every particle even, has its astral twin; and this counterpart is itself not a simple body, but is commonly exceedingly complex, being composed of assorted kinds of astral matter.

Also each living creature is surrounded with an atmosphere of its own, commonly called its aura, and in the case of humans this aura forms of itself a really fascinating branch of study. It's seen as an oval mass of luminous mist of extremely complex structure, and from its shape has occasionally been called the auric egg.

The universal life-fluid as it is absorbed and specialized, as it circulates in rosy light throughout the body, as it eventually radiates from the healthy individual in its altered form, is also perfectly obvious.

Most bright and most easily seen of all, maybe, though belonging to a more polished order of matter—the astral—is that aura which expresses by its bright and ever-changing flashes of color the different wants which sweep across the man's mind from moment to moment. This is the true astral body. But to see these, the student must, naturally, have developed the vision to do so.

One additional point deserves mention in connection with the appearance of physical matter if viewed from the astral plane, and

that's that the higher vision when amply developed possesses the power of magnifying at will the minutest physical particle to any wanted size, as if by a microscope, though its magnifying power is hugely greater than that of any microscope ever made or ever likely to be made.

It will by this time be obvious that although the average objects of the physical world form the background to life on particular levels of the astral plane, yet so much more is seen of their true appearance and features that the general effect differs widely from that with which we're familiar. For the interest of illustration take a rock as an illustration of the simpler class of objects.

If regarded with trained sight it's no mere inert mass of stone. Firstly, the whole of the physical matter of the rock is seen rather than a really, small part of it; second, the vibrations of its physical particles are detectable; third, it's seen to possess an astral twin composed of assorted grades of astral matter, whose particles are likewise in constant motion; fourth, the universal life is seen to be circling through it and radiating from it; fifth, an aura will be seen encircling it, though this is naturally much less extended and altered than in the case of the higher realms; sixth, it's appropriate elemental essence is seen penetrating it, ever active but ever vacillating. In the case of the vegetable, animal, and human realms, the complications are naturally much more numerous.

An account of the scenery of the astral plane would be incomplete without a little mention of what have frequently, though erroneously, been called the Records of the Astral Light.

These records (which are really a sort of materialization of the Divine memory—a living photographic representation of all that has ever occurred) are truly and permanently impressed upon a very much higher level, and are only reflected in a more or less spastic manner on the astral plane, so that one whose power of vision doesn't rise above this will be likely to get only occasional and disconnected pictures of the past rather than a coherent narrative.

However nevertheless these reflected pictures of all sorts of past events are constantly being reproduced in the astral world, and form a crucial part of the surroundings.



Chapter 3:

Who Is There

Synopsis

Having sketched in, however slimly, the background of our picture, we have to now attempt to complete the figures—to describe the dwellers of the astral plane. The immense assortment of these beings makes it extremely hard to arrange and tabulate them. Maybe the most convenient technique will be to divide them into 3 great classes, the human, the non-human, and the artificial.



Dwellers

The human dwellers of the astral plane fall by nature into 2 groups, the living and the dead, or, to speak more precisely, those who have yet a physical body, and those who haven't.

The men who demonstrate themselves on the astral plane during physical life might be subdivided into classes:—

1. The Adept and his students. Those belonging to this class commonly employ as a vehicle not the astral body at all, but the mind-body, which is compiled of the matter of the 4 lower or rupa levels of the plane next above. The advantage of this vehicle is that it allows instant passage from the mental plane to the astral and back, and allows of the utilization at all times of the greater power and keener sense of its own plane.

The mind-body isn't naturally visible to astral sight at all, and therefore the student who works in it learns to assemble round himself a temporary veil of astral matter if in the course of his work he wishes to become perceptible to the dwellers of the lower plane in order to help them more expeditiously. This temporary body is commonly formed for the student by his Master on the first occasion, and he is then instructed and aided till he can form it for himself easily and expeditiously.

2. The Psychically-developed individual who is not under the guidance of a Master. Such an individual might or might not be spiritually developed, for the 2 forms of advancement don't necessarily go together. If a man is born with psychic powers it's simply the result of efforts made during a former incarnation, which might have been of the noblest and most unselfish character, or on the other hand might have been ignorant and ill-directed or even totally unworthy. Such a person will commonly be perfectly conscious when out of the body, but for want of proper training is apt to be greatly deceived as to what he sees.

3. The Ordinary individual—that is, the individual without any psychic development—who floats about in his astral body during sleep in a more or less unconscious condition. In deep sleep the higher precepts in their astral vehicle almost invariably withdraw from the body, and hover in its immediate locality, though in rather undeveloped individuals they're practically almost as much asleep as the body is.

Astral bodies are almost shapeless and really indefinite in outline in the case of the more backward races and individuals, but as the man acquires intellect and spirituality his floating astral becomes better defined, and more closely resembles his physical encasement.

When during sleep the astral body is withdrawn from the physical and anybody looking at such an astral body with clairvoyant vision

would still see a form resembling the physical body encircled by an aura.

DEAD.

To begin with, naturally this very word "dead" is all absurd misnomer, as most of the entities classified beneath this heading are as amply alive as we are ourselves—frequently distinctly more so; so the term must be understood merely as meaning those who are for the time unattached to a physical body. They might be subdivided into 9 principal classes, as follows:—

1. The Nirmanakaya. He would likely produce a temporary astral body for the purpose from the atomic matter of the plane, simply because his more refined vesture would be invisible to astral sight.

2. The Pupil awaiting reincarnation. It's frequently been stated that when the pupil reaches a particular stage he is able with the assistance of his Master to escape from the action of what is in ordinary cases the law of nature which conveys a human being into the heaven-world after death, there to get the due result of the full working out of all the spiritual forces which his highest aspirations, have launched while on earth.

When a pupil who's decided to do this dies, he merely steps out of his body, as he has frequently done before, and waits on the astral plane till a suitable reincarnation may be arranged for him by his Master.

3. The Ordinary individual after death. Needless to say this class is millions of times bigger than those of which we have spoken, and the character and condition of its members vary inside extremely wide limits. Inside similarly wide limits might vary also the length of their lives on the astral plane, for while there are those who pass only a couple of days or hours there, other people remain on this level for many years and even centuries.

A man who's led a great and pure life, whose strongest feelings and ambitions have been unselfish and spiritual, will have no attraction to this plane, and will, if altogether left alone, find little to keep him on it, or to awaken him into activity even during the relatively short period of his stay.

For it must be recognized that after death the true man is withdrawing into himself, and just as at the opening of that process he drops the physical body, and it's intended that he should as soon as possible cast off also the astral or desire body, and pass into the heaven-world, where alone his spiritual aspirations may bear their perfect fruit.

4. The Shade. When the separation of the principles is complete, the astral life of the individual is over, and, as before stated, he passes into the devachanic condition. Put just as when he dies to this plane he leaves his flesh behind him, so when he dies to the astral plane he leaves a disintegrating astral body behind him.

If he's purged himself from all earthly desires during life, and directed all his energies into the channels of unselfish spiritual ambition, his higher ego will be able to move back into itself the whole of the lower mind which it put forth into incarnation; in that case the body left on the astral plane will be a mere corpse like the abandoned flesh, and it will then come not into this class but into the next.

5. The Shell. This is utterly the mere astral corpse in the later stages of its decay, every particle of the mind having left it. It's altogether without any sort of consciousness or intelligence, and is drifted passively about on the astral currents just as a cloud may be swept in any direction by a passing breeze; but even yet it might be galvanized for a few minutes into a ghastly burlesque of life if it happens to come within reach of a medium's aura.

Under such conditions it will still exactly resemble its departed personality in appearance, and might even reproduce to some extent his familiar expressions or handwriting, but it does so merely by the automatic action of the cells of which it's composed, which tend under stimulus to repeat the form of action to which they're most accustomed, and whatever amount of intelligence might be behind any such manifestation has most assuredly no connection.

6. The Vitalized Shell. This entity should not, to be precise, to be classified under the head "human" at all, as it's solely its outer vesture, the passive, senseless shell, that was once an appendage of humanity; such life, intelligence, want, and will as it might possess

are those of the artificial- elemental animating it, and that, though in terrible truth a origination of man's evil thought isn't itself human. Let it suffice here to mention that it's always a malicious being—a true tempting demon, whose evil influence is limited solely by the extent of its power.

7. The Suicide and the victim of sudden death. It will be readily recognized that a man who's torn from physical life hurriedly while in full health and durability, whether by accident or suicide, finds himself on the astral plane under conditions differing substantially from those which surround one who dies either from old age or from disease.

In the case of the accidental death or suicide the withdrawal of the principles from their physical encasement has been really aptly compared to the tearing of the stone out of an unripe fruit; a good deal of the grossest sort of astral matter still clings around the personality, which is therefore held in the lowest subdivision of the plane. Those victims of sudden death whose earth-lives have been pure and noble have no affinity for this plane.

On the other hand, if men's earth-lives have been low and brutal, selfish and sensual, they'll, like the suicides, be conscious to the fullest extent in this unsuitable region and they're liable to develop into terribly evil entities.

8. The Vampire and Werewolf. There remain two even more awful but happily very uncommon possibilities to be mentioned before this part of our subject is finished, and though they differ very widely in a lot of ways we might yet perhaps group them together, since they've in common the qualities of unearthly horror and of utmost rarity—the latter arising from the fact that they're truly legacies from earlier races—hideous anachronisms, appalling relics of a time when man and his environment were in many ways not what they are today.

9. The Black Magician or his pupil. This individual corresponds at the other extremity of the scale to our second class of departed entities, the pupil expecting reincarnation, but in this case, rather than obtaining permission to adopt an unusual method of progress, the man is resisting the natural process of evolution by maintaining himself in astral life by magical arts sometimes of the most frightful nature like black magic.

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