I. Meaning of the term "astral".
   A. This term not a good one for conveying the meaning intended.
   B. Only correlation lies in that it is composed of cosmic substance.

II. Usage in Occult philosophy covers four meanings.
   A. Linga Sarira.
   B. Kama Rupa.
   C. Mayavi Rupa.
   D. Bodhisattva.
   E. This ambiguity makes the term bad and it really should be abandoned for more precise terms.

III. Linga Sarira.
   A. A subtle form about which the physical matter of the body is builded.
      1. This applies to all forms, mineral, plant and animal as well as human.
      2. It is that which determines the form in which the physical cells are organized.
      3. It really constitutes the cell into and out of which molecules of matter are continually flowing.
   B. The vehicle of Prana or life.
      1. Though life is everywhere like electricity, it requires also like electricity a carrier for specific manifestation.
      2. Attached during life to the physical body, though capable of action at a limited distance.
         1. Some move about in this form unconsciously.
            a. A dangerous practice as it may be injured and by repercussion act upon the physical.
      D. With death of physical body fades out and new astral forms to carry skandas for reincarnating entity.
         1. This applies to the case of the ordinary man.
   E. In case of Adept or probationary chela will persist.
      1. Adept can solidity and make it solid like old physical body.
         a. In this case Adept continues incarnation in with old personality.
      2. Can take new physical body as of infant, or discarded older vehicle.
      3. In case of probationary Chela there can be three types of carrying over of old Linga Sarira.
         a. Incarnation without memory though of course with greater aptitude than would be true with new linga.
         b. Incarnation with memory.
         c. Without limitations but full continuity though in a new physical envelope.

IV. Kama Rupa or desire body.
   A. This is seat of emotions, desires, passions, personal will.
   B. During life is not a form.
   C. Becomes a rupa or form after death.
      1. At second death, it with lower mind becomes the shell which remains in kama-loka.
      2. This is that with which most mediumistic activity is concerned.
         a. A deceptive practice fraught with much danger.
V. Mayavi Rupa. (Illusion body)
A. This is an illusive form built by conscious or unconscious kriyashakti.
   1. Intense thought of another person may unconsciously make such form appear before the second party.
   2. If both individuals are conscious, one is an Adept.
B. This is the vehicle by which Adepts can appear in distant places.
   1. May be made visible by drawing matter from surrounding atmosphere.
C. Little or no danger attaches to the use of this vehicle.

VI. The Bodhisattva.
A. This is a perfected vehicle attained only by high Adepts.
   1. Consists of Linga Sarira and intermediat principles, save that desire principle is consumed.
   2. Is so pure that the disintegrative action of kama loka cannot touch it.
   3. Carries the knowledge of the great Adept.
B. In his higher principles the Adept may be in Nirvana and yet his Bodhisattva be in the sphere of men. (A mystery)
C. This is the vehicle of the Nirmanakayas.
   1. Those who have renounced bliss for the service of men.
D. Bodhisattvas of Buddha, etc., and even lesser Adepts may overshadow or animate outer tabernacles of lesser men.
   1. Perhaps many at one time.