

THE ASTRAL BODY.

(L.A. Oct. 12/30)

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.
- C. 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 solidify and make it solid like old physical body.
 - a. In this case Adept continues incarnation ~~ix~~ 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.