

Notes re. Astral Body.

I. S.D. third Vol.

1. In case of Adept at death the astral body may become as solid as the late physical body and thus visible or be made invisible at the will of adept. 61
2. If adept remain invisible in astral body he has three alternatives:
  - A. To remain in kama-lokic sphere of earth where his pure vehicle resists disintegration which applies to the shells which surround him in that sphere. Here he can do no good or useful work.
  - B. Can enter by supreme effort of will into merging with his Monad, this being a selfish act because purely a personal bliss and would involve an adverse Karma.
  - C. Renunciation of conscious Nirvana to work on earth for mankind. This may be either by consolidating astral body and continuing with self-same personality, or, by taking new physical body either of new-born infant or by taking a deserted sheath. 61-62
3. Rebirth of Nirmanakaya, personal ego which has been dwelling in Mayavi or kama-rupa, may take place while higher principles are in state of Nirvana. 365
4. Two types of Nirmanakayas, natural and assumed:
  - A. Natural are those Initiates who have attained a state second only to Nirvana.
  - B. Those who have attained absolute Nirvana and renounced it. 366
5. Two types of voluntary and conscious incarnations of Adepts:
  - A. Nirmanakayas as described above.
  - B. Probationary Chelas on trial. 365
6. In case of Chelas on trial there are three degrees of conscious incarnation:
  - A. Choosing of another body for continuation of studies but with loss of memory.
  - B. Same with retention of memory of past life.
  - C. Without limitations. 367
7. Astral body corresponds to Apas. 509
8. Cord uniting astral with physical body is real thing. 545
9. Mayavi Rupa has no material connection with physical body and can pass everywhere without let or hindrance. 545
10. Injury to astral body acts by repercussion on physical. 545
11. The perfected principles, Bodhisattva, of high Adepts, as well as of Buddha, Shankara, etc., may animate the outward tabernacles of common mortals, perhaps several at same time 372
12. Astral man in case of high Adept because being so purified and assimilated to the Higher Nature, may substitute as it were for the spiritual higher Self thus living an independent life on earth. 372

13. Nirmanakaya in full possession of all principles save physical body and kama rupa. 446
14. In case of ordinary man the linga sarira fades away with physical body. 446.
15. With death old astral body fades out and new linga sarira produced to carry past Tanhas and future karma which unites with ego upon taking new incarnation. 496
16. Astral can get out unconsciously to the person and wander about. 593
17. Chhaya equals Astral Body. 593
18. Linga sarira is shadowy gyrating essence like smoke, not an intermolecular form. 593
19. Astral of Kama Rupa formed out of essence of every cell and molecule, but this does not come out during life. 593
20. Inga sarira to become visible draws upon matter of surrounding atmosphere; could not form in vacuum. 593
21. Astral, linga sarira, is intermediary between kingdoms of pranci and physical life. 593
22. The Mayavi rupa is composed of the astral body as Upadhi, guiding intelligence from the heart. 560
23. The Astral Body is molecular. 577
24. Projection of astral body should not be attempted, though power of Kriyashakti should be used in projection of Mayavi Rupa. 589
25. Mayavi rupa may appear at distance by unconscious Kriyashakti. 588
26. If both persons are conscious, one is an adept. 588
27. Linga sarira may be hurt by a sharp instrument. 589