

Universe. There is a co-ordinate, eternal, inscrutable Trinity of Consciousness—beyond which is the "Rootless Root" which defeats all speculations of the mind of man. This Trinity is and can only be studied by us in its physical manifestations of Intelligence, Force and Matter. One can only conceive of intelligible and orderly results, by admitting the existence of a Universal Consciousness, continually guiding the operations of force within matter from first to last along the line of evolution.

This Consciousness out-breathes the breath or life impulse forming vertical centres round which universal substance crystallizes. Hence the formation of worlds and the transmission of the life impulse from one to the other.

A *mamantara*, or period of activity in the solar system, consists in the passage of a life-wave seven times round the chain of seven globes, which constitute the cosmos or visible universe. All phenomena, whether physical, psychic, mental or spiritual, are subject to cyclic law, or the law of periodicity. This is the same with man, who is a type of the universe.

For *man* is a septenary being. The various principles of man are these:

In the lower plane:—

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| 1. Sthula Sharira— <i>Physical Body</i> | } Body |
| 2. Linga Sharira— <i>Astral Body</i> | |
| 3. Prana— <i>Life Principle</i> | |
| 4. Kama— <i>Desire—Animal Soul</i> | } Soul |
| 5. Manas— <i>Mind—Human Soul</i> | |
| 6. Buddhi— <i>Spiritual Soul</i> | |
| 7. Atma— <i>Spirit</i> | } Spirit |

The highest is spirit—the pure, all-comprising impersonal basic principle of all manifested beings, belonging to man in common with all other forms of existence. It is the spiritual *atom*, imperishable, indivisible and homogeneous, *because spiritual*; the prime and ultimate of all degrees of life both *visible* and *invisible*.

We need not linger upon the threefold idea of the soul, which is sufficiently clear, but a word should be said about the threefold body.

Prana is the breath, it has no qualities *per se*, but takes them up by association with matter, just as a lens gathers diffused rays of heat and makes them burn.

Linga Sharira is the *astral body*—(this corresponds largely to St. Paul's idea of the spiritual body, which is his body of the resurrection.) It exists before the physical body and dies away after it. It is the model around which the elements of the physical body crystallize and the *mould* into which the vital principle is poured. It may be detached or projected from the physical body. Hence the phenomena of modern psychological sciences and spiritualism. The adept so uses his astral body. Injuries inflicted on the astral body, which seems to have a certain kind of solidity, reflect upon the physical body. Hence the violent attitudes frequently shown in exhumed bodies—not buried in trance, but injured by the action of evil thought and feeling on part of living persons upon the image of the dead. For this reason, cremation is practiced in the East, because that process completely destroys all limits between the physical and the astral.

We now proceed to the state after death, (and I may here say that I ascribe the spread of these doctrines chiefly to the explanations and theories