

CLAIRVOYANCE AS AN INSTRUMENT OF RESEARCH

I have dealt fully with this subject in my forthcoming work "The Science of Seership" (Rider 8c Co.) and in this booklet have quoted freely from that volume. The interested reader is directed to the larger work for more detailed information upon the various branches of the subject touched upon in this book.

(Signed) G. Hodson.

SINCE we have now examined the rationale of the psychic faculties of man, let us consider the use to which such powers may be put. The direction in which the seer will employ his faculties, depends largely upon his temperament. The most useful field to which he can turn his attention is probably that of modern science; there is not one branch of science in which the process of clairvoyance may not be employed with great benefit and intense interest. Science, today, stands on the threshold of the unseen; scientists have developed their instruments to the highest pitch of sensitivity and refinement; they have almost reached the limit of development in this direction, and it is becoming patent to all that new instruments of research must be devised if the progress of the last ten years alone is to be continued in the future

In the fields of astronomy, physics, light, electricity, botany, chemistry and medicine, alone, great discoveries await the scientist who will penetrate beyond the confines of the physical plane, to which, up till recently, his researches have been limited. A change, however, is occurring-the field of research is changing from that of matter to that of force. Where the last generation studied matter, the present studies the flowing energies, measures radiating forces, postulates the existence of the ether-and even begins to suspect the presence of an invisible major Guiding Intelligence Which is directing the mighty energies of which the manifested worlds are now discovered to consist.

In the realm of medicine, knowledge of the hidden causes of disease and of the finer forces of nature which may be employed to combat it, awaits the clairvoyant student of pathology; to him the body is no longer opaque -he renders it transparent at will; the interior organs, their function, their condition and their relationship to each other, are laid bare before his inner eyes. The immediate and later effects of various remedies employed may be watched, hour by hour; the flowing life forces, as yet invisible and intangible to science, are well within the range of his vision. The magnetic and electric energies of the body, the emotional and mental reactions which appear in nerve, brain and muscle can all be studied in minutest detail. The transgressions of past lives, which produce disease, may all be observed at will, and a science developed by means of which opposing forces may be exerted to neutralize the karma of the errors of the past. The evolving soul within the body may be seen and its intelligent co-operation obtained.

The vital forces and the consciousness of minerals and plants may be discovered and studied, so that remedies may be applied which are exactly appropriate to the nature of the disease.

A vast field of useful research is open, therefore, to the clairvoyant student of health and disease. In astronomy, the relation of the planets to each other and to the sun, the play of the electro-magnetic energies between and through them, the relation of the solar system to the universe of which it is a part, the plan by which their ordered development proceeds -all these may be studied by the clairvoyant student of astronomy.

The life side of nature, the hidden energies behind the mineral, the plant, the animal and man, the divine impetus which urges for ward the evolution of the whole may be studied and understood.

The great principles by means of which all will, ultimately, reach that standard of perfection, which the Great Architect and Master Scientist has planned that they should reach, may be studied. The governing laws may be observed and taught to all the intelligent denizens of the world which He has made.

The other great kingdoms of nature to which conscious beings belong, now come within the seer's range. The mighty orders of the angelic hosts, our invisible neighbors in the solar system, may be seen, contacted and their co-operation won. They are the great engineers of nature, who manipulate the flowing forces of which all manifested worlds consist. By their office, the relatively blind energies of nature are intelligently directed to the fulfillment of the divine will. From such contact, powerful and wise allies may be gained, both in the laboratory and study, as also in the consulting room, the hospital and operating theatre.

It may perhaps be of interest to touch upon the method of approach to the subject of the life after death, which distinguishes the trained clairvoyant from the spiritualistic medium. As stated in my book, *The Science of Seership*, the student of occultism approaches the question of life after death in a strictly scientific attitude of mind. He knows that no demonstrable proof of communication between the living and the so-called dead, which will survive scientifically applied tests, can be given. Yet he believes both in the life after death and in the possibility of communication between incarnate and discarnate beings.

His methods of investigation are directly opposed to those of the spiritualist. His knowledge is the result of personal experience, and not second, third, or even fourth-hand, as when a medium, guide and intermediate intelligences are employed for the purposes of investigation. The occult student believes that such methods, even at their very best, cannot possibly produce evidence which will stand the test of scientific enquiry. The sorrowing and forlorn may gain satisfaction, comfort and consolation by these methods, but they are in no way suited to serious investigation.

Before I proceed to outline the alternative methods of occultism, may I devote a little space to my reasons for these somewhat sweeping statements concerning those of spiritualism?

Let us examine the claims of the spiritualist, made in support of his belief in the continuance of life and consciousness after death, and in the possibility of communication between the living and the dead.

He says, at best, that through the guide of a certain medium -a person of the highest morality and of scrupulous honesty, who had never met or heard of him before- he received a communication concerning matters with which only one other person in the world was conversant, and of which the medium could not possibly have been aware. Further, he claims that the other person was deceased and that the guide, speaking through the medium, gave his name or initials, as the real communicator from the unseen. Later, perchance, this individual himself entered the medium, displayed certain peculiar tricks of manner and traits of character which were personal to him, and communicated further material which was known only to the two people concerned -the deceased, and his living friend. He asserts that such demonstrations have been multiplied indefinitely, and, in fact, are the common experience of practically every spiritualist.

Such an event, as the one here described, is undoubtedly startling, calculated to shake the confidence of the most hardened skeptic, and to introduce a predisposition in favor of acceptance into the most unprejudiced mind. Yet, it is the contention of the occultist that it does not contain one shred of evidence upon which an opinion could justly be based.

There are many facts which can be adduced in support of this somewhat drastic statement. Two or three will be sufficient to indicate reasons for the unreliability of spiritualistic methods as a guide to the truth in this matter.

First, a mildly developed clairvoyance or telepathy and a fair gift of mimicry would quite easily enable the medium to elicit the information from the memory of the sitter, and to give a reasonably good imitation of the manner of his friend. Second, assuming that the medium does not possess either of these gifts, it is well within the power of any discarnate entity who may be in the neighborhood or of such a one as may have attached himself to the medium as "guide," to obtain the information and to mimic the deceased through the medium's entranced body. Such a manifestation may satisfy an unscientific observer and even console a sorrowing relative but neither has any proof that the supposed communicator is actually present.

It follows, therefore, that however conclusive such a manifestation may appear to be, it is never reliable, never trustworthy, unless *the sitter himself can see the communicator*. If he can do this, then all need for an intermediary vanishes, for the communication can be made direct and in full waking consciousness. If, then, the seer's power of vision is of a sufficiently skilled order to prevent his being deceived by a set of circumstances similar to those which I have described -and this is quite possible- then he has obtained for himself proof of the life after death.

This brings me back to the method of the occultist, for whom nothing less than such direct personal proof is conclusive. There is a great gulf fixed between second-hand

information and first-hand *knowledge*. The latter, alone, is capable of withstanding all tests and remaining unshaken.

What then is the method of the occultist? Just as the fact of three-dimensional existence can never be demonstrated to a two-dimensional being, so discarnate life can never be demonstrated to a being in the flesh. If, however, we postulate that the two-dimensional being possesses a three-dimensional extension of himself, of the existence of which he is entirely unaware; that he is really a three-dimensional being, but, at the present stage of his evolution, is only using two-dimensional consciousness, while his three-dimensional power lies dormant or latent; then it will follow that, in his normal state, he cannot possibly comprehend three-dimensional existence; he can only observe its two-dimensional manifestations, and these are so imperfect and partial that no conclusive evidence can possibly arise from a study of them. There will always be the great unknown and unknowable behind, as it were. He may attempt to study this unknown, through the known, may learn much of interest, even of value, but nothing conclusive can ever emerge; the real facts can never enter his two-dimensional mind.

Let us further assume that it is possible for the latent three-dimensional portion of this being to be prematurely awakened; that it may be forced, by the application of known laws, as a horticulturist forces a plant.

The two-dimensional being will then become capable of observing three-dimensional phenomena. Gradually he could perfect his ability to function in the three-dimensional world, and could then meet and study its denizens on equal terms. Under these conditions it becomes possible for him to obtain conclusive knowledge for himself.

Occultism teaches that every man has a vehicle of consciousness and appropriate organs of cognition by means of which he can study the invisible worlds and such intelligences as dwell therein. The only satisfactory and final test of their existence is that applied by the trained occultist. Applying age-long knowledge and experience, he unfolds and learns to use the necessary faculties. He awakens the latent seership, to which every man is heir, and by its means is enabled to explore the regions beyond the portal of death.

This is not the place to attempt a statement of the results of such investigations; but, in conclusion, I may say that the knowledge so gained places death in its rightful place as an incident which marks the translation of human consciousness from one plane of manifestation and growth to another, and which differs from sleep only in that the translation is permanent. During sleep we temporarily enter the after-death world, and there meet our departed friends and relations whenever we choose. At death we join them permanently, until the time comes for us to pass still further onwards to the next stage in the cycle of life and development.

Eventually man withdraws from active manifested existence and passes through a period in which all the experience and faculties, resulting from the cycle which has just closed, are converted into capacity and character. When this process is complete a new cycle opens. Again he descends into manifested worlds and is born of woman, to complete

once more a pilgrimage through matter, further developing the faculties he already possesses and at the same time acquiring new powers and new knowledge. Thus is he laying up for himself those "treasures in heaven where neither moth nor rust doth corrupt." (St. Matt. 6:20.)

In the end all lessons are learned, all powers unfolded, and all knowledge gained. Here the outgoing ceases, for there is no longer need for experience in the flesh. New fields of evolution open up before the perfected man; higher peaks are then to be climbed, wider powers to be attained. For these no earthly form is needed, for "him that overcometh will I make a pillar in the temple of my God, and he shall go no more out." (Rev. 3:12.)

Such, briefly stated, is the field open to each and all who will take the necessary trouble to train and perfect themselves in the development of their interior powers. One day, all men will possess them; all life will be lived according to the dictates of the higher knowledge which they will place within the hand of man-then, the interior and essential *unity* of all life, will be observed facts-first-hand knowledge to all men. Faith will then be founded upon first-hand experience and be no longer blind; the facts of religion will become recognized as fundamental realities of life. Then, and then alone, will mankind enter the Golden Age, which has been promised him by those seers of the past and present whose prophetic vision revealed the coming of the millennium to man.

THE MISTRESS OF VISION

XIX

Where is the Land of Luthany,
Where is the tract of Elenore?
I am bound therefor.

XX

"Pierce thy heart to find the key;
With thee take
Only what none else would keep;
Learn to dream when thou dost wake,
Learn to wake when thou dost sleep;
Learn' to water joy with tears,
Learn from fears to vanquish fears,
To hope, for thou dar'st not despair,
Exult, for that thou dar'st not grieve;
Plough thou the rock until it bear;
Know, for thou else couldst not believe
Lose, that the lost thou may'st receive;
Die, for none other way canst live.

When earth and heaven lay down their veil,
And that apocalypse turns thee pale;
When thy seeing blindeth thee
To what thy fellow-mortals see;
Their living, death; their light, most lightless;
Search no more -
Pass the gates of Luthany, tread the region Elenore."

XXI

Where is the land of Luthahy,
And where the region Elenore?
I do faint therefor.

XXII

"When to the new eyes of thee
All things by immortal power, Near or far,
Hiddenly
To each other linked are,
That thou canst not stir a flower
Without troubling of a star;
When thy song is shield and mirror
To the fair snake-curved Pain,
Where thou dar'st affront her terror
That on her thou may'st attain
Persean conquest; seek no more,
O seek no more!
Pass the gates of Luthany, tread the region Elenore."

Francis Thompson.

THE CLAIRVOYANT STUDY OF MOTHERHOOD

IN ORDER that the ideas which I am about to put forward may be more easily understood, I propose to present a brief statement of their place in the fundamental philosophy upon which they are based. The purpose of human existence in the flesh - according to this philosophy- is that of growth. As a result of repeated incarnations in human form, the immortal Spirit, which is Man, eventually attains to a standard of perfection which has been set for him by that Major Intelligence of which he is at once a projection and a part.

Each incarnation in the flesh is in reality a fifth part or stage of a cycle of existence. This cycle opens at the time when the immortal Spirit, which is man clothed in that undying principle which the Greeks called the Shining Augoeides, under the impulse of the divine will, feels a thirst for wider powers of self-expression and an urge to enter new fields of evolution. Under that impulse, he projects a portion of himself, downward. As I shall seek to explain later, assisted by certain intelligent agents of the Logos he builds for himself vehicles of expression in the worlds of thought, of feeling and of physical matter. When the process of building is sufficiently advanced, he is born as a helpless infant and enters upon the physical stage of the life cycle. After that stage is completed, the process of descent is reversed. The physical body is cast off, its material disintegrates, and the man then finds himself functioning in his emotional body; that vehicle, in its turn, wears out and is laid aside, leaving the man with no vehicle of consciousness lower than the mental level. Likewise the mental body eventually disintegrates, and that portion of himself which was put forth at the beginning of the life cycle is then withdrawn, bearing with it in terms of memory and capacity the products of all the experiences through which the man has passed.

Then follows a gestatory period, during which all experiences are translated into faculty, into powers and gifts, and are added to those which have already been developed in previous life cycles. When that stage is over the thirst for new experience is felt once more, and the process is repeated over and over again until the time when every possible power has been unfolded, every human lesson learned. All necessity for birth has then been transcended and a new phase of unfoldment begins: man enters the superhuman fields of evolution, continuing there his long pilgrimage back to That from which he came.

Such is the story of the prodigal son, who is man: such is the philosophic basis for the ideas which I am about to expound. They are not put forward in the least as dogmatic assertions, but rather as suggestions to provoke thought and to provide a possible explanation of many things which are difficult of comprehension without them. They represent the age-old teachings of the Ancient Wisdom tested and examined by the occult researches of an unbroken succession of investigators into nature's hidden mysteries.

The faculty used in such researches is that known in modern days -as clairvoyance. By "clairvoyance," I do not in the least wish to imply conditions of mediumship, trance or any of the supposed phenomena surrounding the spiritualistic concept of psychic powers.

I refer to the positively controlled seership which is latent in every man, and is awakened in the few. This power is capable of being developed into that sixth-or even seventh-sense which, one day, all humanity will possess and which, by the application of certain principles, can be aroused in advance of the time of its normal evolution. (I have written of this subject in *The Science of Seership* and must refer the interested student to that book for further elucidation of this engrossing subject.)

Clairvoyant research-applied to the processes of birth and death-discloses the fact that amid the myriad of atoms of which the three mortal bodies of man are composed, there is one in each of them which does not share in the general dissipation of material which occurs at death. It is an essential part of the mechanism of incarnation and plays a most important part in the life cycle referred to above. These three permanent atoms -the physical, emotional and mental- are attached to the ego or spiritual man by a thread of light, and they become the store-house of all the experiences through which the man passes in each of his three vehicles. All these experiences are indelibly implanted upon these atoms in terms of power of vibratory response. Nothing that happens to the man is ever lost, but is permanently imprinted upon the atoms of which his bodies are composed.

We may picture, then, the opening of the life cycle-at which point the ego is making ready to plunge, once more, down into the material worlds, in search of knowledge and of power. Hanging below him on a glowing golden thread are his three permanent atoms, each quiescent during the gestatory period, but now answering to the thrill of his life, as he turns his attention outwards to the lower worlds.

Under that impulse each becomes a magnet, and draws towards itself material appropriate to the type of vibrations which it is emitting. By this means, as the months of prenatal life are passing, an agglomeration of matter is gathered around the three permanent atoms and is gradually organized into a vehicle of consciousness -one in each of the three lower worlds. This attraction of material appears to be governed by electromagnetic laws, and the result of it is that each vehicle is built of matter which is exactly appropriate to the development and needs of the man himself. It follows, therefore, that injustice is impossible, and the bodies with which we are equipped represent absolute justice for each one of us.

This process, however, is not entirely automatic; for clairvoyant observation reveals the presence of intelligent beings who are guarding and guiding the growing vehicles.

It is necessary, at this point, to explain, briefly, the nature of such intelligences and their place in nature.

One of the most striking results which follow the awakening of the clairvoyant faculty, is the discovery of the fact that the human race is not the only order of intelligences using this planet and solar system as an evolutionary field. In addition to the growing mineral, vegetable, animal and human consciousness, there exist many other orders of beings evolving side by side with the known occupants of our planet and mingling, in varying degree, with them. One such race is that called -in the East- by the name of Devas, which

means Shining Ones -so called because the bodies of its members are built of material which is self-luminous. These "Shining Ones" are the angels of the Christian Scriptures, and they constitute a parallel stream of evolution, existing side by side with the stream to which we belong, and though normally invisible, very closely associated with ourselves.

I have not time to dwell long on this subject, but would refer those interested to my books: *The Brotherhood of Angels and of Men* and *The Angelic Hosts*. For our present purpose it is sufficient to say that the body used by both the human and the angelic races is apparently taken from the same model; for angels appear with human forms, human faces; their expression differs from our own, however, in that their countenances are stamped with a superhuman beauty and "other-worldliness."

To return to our subject, members of this race were found to be assisting in the processes of human birth. As a rule, it would appear that at least three members of the angelic hierarchy are present from the time of the opening of the life cycle. One of these operates from the higher mental level and is in possession of full knowledge concerning the karmic situation of the ego about to incarnate; he co-operates with his subordinates at the lower mental and emotional levels, and passes on to them sufficient knowledge of the particular aspect and measure of karma which is to be worked out in the forthcoming incarnation.

An understanding of their work will, perhaps, best be grasped from a brief account of the activities of the deva working at the emotional level. The function of this being is to supervise the construction of the astral, etheric and physical bodies. In the pursuance of his tasks he continually endeavors to produce the best possible result which the karma of the individual will permit. For the most part, he achieves this by enclosing the growing forms within his own aura, allowing his own potent and vivid life-force to play upon, purify and vitalize them: by this means, also, he insulates both mother and child - particularly the latter- from the effects of external adverse circumstances, maternal shocks, emotional disturbances and inharmonious psychic environment. He remains in this close contact up to the very moment of delivery, watching the increase in the size and development of the bodies, taking advantage of every favorable circumstance and serving as a channel for the force of his hierarchy to the embryo. In addition, he pays the greatest attention to the process of linking the consciousness of the ego with that of his vehicles. The extremely fine adjustment that is necessary for the perfect working of the superphysical and physical mechanism of consciousness is brought about by his agency.

No great effort of imagination is needed to realize how strenuous and important the work of this deva must so often be in the crowded areas of great cities where, frequently, both parents are addicted to vices. The child itself is unwanted and the psychic environment is coarse and vicious in the extreme. The wonder is that under such conditions the miracle of birth can possibly occur; yet such is the adaptability of nature and the work of the angels that splendid bodies continue to be born in spite of these conditions.

The etheric and physical bodies are built by a dual process: this is partly automatic and partly the product of the semi-intelligent activity of a number of subordinate workers

called nature-spirits. These tiny beings, who stand on the lower rungs of the angelic ladder of evolution, fulfill the office of builder in our worlds of form as constructed by them. The methods by which they work are so interesting that it is worth while describing them in some detail.

At the formation of the zygote or first cell, from which the foetus develops, and the attachment of the permanent atom, a distinctive vibration is emitted from that composite body. This vibration belongs to the order of sound; though not physically audible it is occultly discernible, and is seen to produce the following effects

1. The insulation of the sphere of influence within which the building operations are to occur.
2. The magnetization or specialization of all material within that sphere.
3. The production of an etheric form which is the mould into which the new body is to be built.
4. The calling of appropriate nature-spirit builders (i. e., those on that particular wave-length).

These builders, called by the fundamental note of their own nature, enter the insulated sphere; they find within it an atmosphere peculiarly suited to them, in which they can conveniently work, and material which has been magnetized to the same wave-length as themselves -as a result of the original emitted vibrations. They then work like a hive of bees: they absorb this material, assimilate it and implant upon it still more definitely their own specific vibration, and then deposit it in and around the growing form. The position which this material assumes is governed by the lines of force which represent, etherically, the shape and structure of the body-to-be. Free matter is also being attracted into position by similar laws. As the different types of tissue are to be constructed such as bone, nerve, brain, muscle, etc., further modification of the original vibration is emitted and governs both the choice of material and its arrangement in the body.

The foundation on which the body is built, as also the planet and solar system, is not a foundation of solid matter, but of flowing electro-magnetic energies. Just as man reaches the standard of perfection set for him by association with and mastery of matter, so the angelic hosts reach their goal by association with and manipulation of these flowing energies and forces of the solar system. In the process which I have just previously described, we see them at work. When the eighth month is reached, a change begins to occur in the appearance of the emotion-deva ; gradually the semblance of a bright blue cloak is to be seen covering his head and shoulders as he assumes more and more the likeness of the Madonna. The astral, etheric and physical bodies are held by him within a tender and reverent embrace: the blue mantle rests upon the mother, and to those who can see, a vision of wondrous beauty is revealed as this change becomes more and more marked.

I use the masculine for convenience only; the deva is a-sexual.

Investigation shows that this remarkable phenomenon is the result of the work of the feminine aspect of the Deity, of Whom all women are representatives and in Whose service every mother officiates. This aspect of the Logos has been represented on our planet by a succession of great Beings, known to the ancients under various names -such as Isis, Ishtar, Venus and, in our own times, the Virgin Mother of our Lord.

Understanding of the work of this aspect of the Deity may be helped, perhaps, by consideration of one mode of its action on our planet. It would appear that there is a department in the great Hierarchy of Perfected Beings -Who guide and guard the evolution of life and form upon earth and are known as the Great White Brotherhood-which is concerned with the feminine aspect of existence, and particularly with maternity. At the head of that department is a great Being known as the World Mother, who is assisted in Her work by countless hosts of angelic beings. These serve as Her representatives at every human birth and, ultimately, by a process which is somewhat difficult of comprehension She, Herself, is manifested in every chamber of birth. Just as Our Lord is said to be present on a thousand altars at the celebration of the Holy Eucharist, and yet to be one and indivisible, so is the World Mother present at every birth and yet remains Her own most glorious and wondrous Self. She broods over the women of the race, guarding, guiding and inspiring them; sharing their sufferings and their joys. She stands beside every human mother, enduring with her the pangs of birth, helping in the great expansion of consciousness which comes to every woman at this time, and turning every chamber of birth into a sanctuary in the Temple of Motherhood.

We are told that on these occasions she is seeking to awaken mankind to a higher conception of womanhood, marriage and parenthood. She is calling for those who will serve Her in bringing about reforms in these departments of human life, which are so necessary for the well-being and future development of the race.

A vast field of research is awaiting the investigators of the future. The help which is now given by the angels to man is at present received all unconsciously by him; the presence of our Blessed Lady by the mother's side, though sometimes revealed and realized, is, for the most part, unknown. The time approaches, however, when the scales will fall from the eyes of men and they will see: seeing, they will learn to co-operate, to work *consciously* and intelligently with the great forces and beings with whom they are so intimately associated in the working out of their own destiny and in the fulfillment of the divine plan.

That day is drawing near, and the veil which hides these inner worlds from our eyes is already growing thinner. A wonderful opportunity is now being offered to us all to enter these worlds; so that we may be armed with the wider knowledge which we shall gain from them and thus render ourselves more useful in the service of our fellow men.

THE CLAIRVOYANT STUDY OF FAIRIES, NATURE SPIRITS AND DEVAS

IT MAY be asked whether my lecture is designed for children or for adults, for the title certainly suggests that the subject matter will be more suitable for the former. In spite of that fact, however, I propose to put before you, in all seriousness, an account of the denizens of fairyland which will very closely resemble the narration of an explorer concerning the inhabitants of a newly-discovered land.

You may ask, on hearing this, whether I seriously believe that there is a basis of fact behind the folk lore of all nations of the world concerning the existence of invisible intelligences associated with nature. My reply is most definitely in the affirmative; and I might well base it upon the fact of the persistence and universality of these legends and myths of all peoples of the earth, both ancient and modern, saying that wherever there is a persistent legend there is always a basis of truth, and arguing that legends, myths and folk lore form the most reliable history, when once the key to their interpretation has been discovered and applied.

Or I might draw attention to the fact that large numbers of people have had first-hand experience of these invisible intelligences of various orders and degrees, their evidence forming a great body of individual testimony. I do not, however, base my answer upon these alone, but upon actual explorations of fairyland which I myself have attempted.

By what method may such explorations be made, and how may we test the truth or otherwise of the testimony to which I have just referred? Only by scientific methods of investigation, and until we have, each one of us, fitted ourselves for, and carried out, such investigations, we surely had best withhold our opinion upon the subject, and silence well becomes us.

Let us consider first how we may investigate the kingdom of faerie, study the little folks of nature, enter their world and discover their appearance, habits and methods of evolution. Why are they normally invisible? Modern science immediately provides us with two possible answers to that question; one, "Because their vibratory rate may differ so largely from our own that we are unable to contact them"; two, "Because they may be occupying another dimension of space; they may be living in a fourth, fifth, sixth or even seventh dimension."

With regard to the first of these answers, we know that there are many rates of vibration beyond the range of our normal physical senses, and we are witnessing the gradual extension of that range by means of scientific instruments. The invisible X-rays, N-rays, ultra-violet, infra-red and cosmic rays have all been detected by means of mechanical detectors, though, as yet, there have been no instruments devised which have picked up the fairy wave-length.

How, then, can we become conscious of the invisible fairy rays? Though, eventually, science may succeed in developing machines of such delicacy and refinement as to enable the operator to contact worlds and intelligences at present invisible to us, it is more reasonable, and more immediately practical, to assume that man possesses within himself the means of cognition necessary to the attainment of that result.

Man himself is far from being fully developed. We have no reason for concluding that the present five senses mark the limit of his development of means of cognition; there may be a sixth, seventh and still higher senses latent within man, waiting to be developed.

Even now, we all differ in our power of response to various rates of vibration. Many men can hear sounds which are pitched too high to be audible to others with less sensitive ears. If we place a number of people before the band of the spectrum, and ask them to mark the point at which their vision of the band ceases, we shall find that some see much further than others, both at the ultra-violet and infra-red ends.

This variation seems to suggest the possibility of extension still further beyond the normal. In fact, the name of clairvoyance has been given to all such extension into the realm of super-normal cognition.

I am aware that it is not easy for the practical, and still less so for the scientific mind to acknowledge the findings of clairvoyants as worthy of recognition. The subject is, unfortunately, surrounded by an atmosphere which is repellant to the scientific mind. But I would draw attention to the fact that there is a type of clairvoyance which does not demand darkness, sitting in circles, mediumship or trance for its manifestation; that man does possess a faculty which, if developed and used, is of the utmost value in scientific investigation. It is with this faculty-and this faculty alone-that reliable research into the invisible worlds can be made.

To the second answer, concerning the dimensions of space and the statement that there exist an infinite number of dimensions, it may well be objected that there is no evidence for more than three; and that while accepting the mathematical theory, we are, by no means, obliged to admit as fact that which cannot be tested by means of our normal senses. In reply to this quite legitimate objection, one might say that we do, in fact, accept a great many theoretical statements of scientists which cannot be tested by the senses as actual facts. Examples of this are the existence of such everyday conceptions as that of the atom, the electron and the vitamin. No one has ever seen these bodies, and there are, at present, no instruments delicate enough to photograph or magnify them sufficiently to render them visible. Yet we accept the statements of science that the apparently solid objects, with which we are surrounded, are not solid at all; that they consist of a countless number of ultramicroscopic bodies called atoms, and, despite their apparent solidity and density, no two of their constituent atoms are actually touching; each, in fact, is vibrating in its own magnetic field.

In the circumstances, we shall do no violence to our reason if we admit the possibility of the existence of higher dimensions of space than those with which we are normally

familiar. The answer of the mathematician, concerning the existence of a higher dimension, may best be understood by the non-mathematical mind if we consider, for a moment, the limitations of a two-dimensional being when endeavoring to understand three-dimensional phenomena. Living on a surface, having length and breadth but no thickness, he can only contact such portions of objects as pass through his flat plane of existence. A pencil, for example, passed vertically through that plane, would be visible to him as a flat disc, for he would see only that part of it which was on his plane and would know nothing of its existence above and below.

Mathematically, there are an infinite number of dimensions, and it is not impossible that the evolution of man will be found to consist of the gradual increase in the number of dimensions in which he is able to function.

If we postulate that man himself is far more than the physical body, which we know, and that he has extensions into an infinite number of dimensions, then we can see that it would be possible for him gradually to develop the power to manifest in an increasing number of dimensions of space. At this point, the two answers would seem to meet; and we have a definition of supernormal cognition which is that it enables its observer to see and hear upon wave lengths beyond the normal rate, and to function in dimensions of space in which man is not yet accustomed to live.

The information which I am about to put before you, concerning fairies, nature-spirits and angels, has been gained by attempts to employ that supernormal cognition for purposes of research.

What does the explorer find when he steps out of the third dimension into the fourth? What does the receiving set within his brain convey to him when he tunes in to the wave lengths of fairyland?

An important fact which he immediately discovers in his first attempt to cross the frontier is that there is no necessity for any motion through space or for travel to far-distant lands for the purposes of his exploration. Fairyland is here-in our gardens, fields, woodlands and landscapes. The change which is needed is not of place, not of geographical area, but of consciousness. He withdraws his attention from the physical worlds and directs it towards the superphysical.

Most probably the first phenomenon which will become apparent to him is that the numbers of the inhabitants of fairyland are infinitely greater than those of our own physical earth. The air is seen to be filled with countless millions of beauteous beings of varying stature, power and intelligence. The earth, now transparent to the explorer's gaze, is a densely populated world. Lake, pool, river, stream, ocean and cloud have their appropriate inhabitants; while a slight change in the focus of consciousness shows that all about him is a sensation of the presence of fire, of the roaring of flames and the near approach of the spirits of the fire. Let us with the mind of the explorer examine these four great races of superphysical beings in some detail. Each race is at once seen to consist of a graded order of intelligences, with very lowly-evolved creatures at the level of the

infusoria, insect, bird, at one end of the scale of their existence, and the most glorious and splendid spiritual intelligences, far outshining man in power, and knowledge, at the other.

Playing on the earth round his feet, passing in and out of the tree trunks, roots and branches, will be seen tribes of little men, known in folk lore as brownies, kobolds, elves and pixies, closely resembling the traditional figures which those names denote. An air of business surrounds the brownie men. For the most part, their work is an imitation of the activities of such primitive men as they have been able to contact and observe. They dig and delve and frequently carry in their belts tiny tools such as shovels, picks, axes and pincers which they materialize by thought-power, and which last as long as their attention is focused upon them. Their intelligence is just about at the level of the chicken; they are actuated by a group consciousness and communicate in gruff tones, somewhat resembling the language of the country in which they live and practically impossible to translate. The real communication, as with all their brethren of fairyland, is by a system of thought-transference.

Deep down in the depths of the earth, huge etheric earth creatures are to be found. These differ, in a striking way, from all their brethren, in that they are not beautiful according to human standards. The gnome is the most unattractive of all the nature-spirits; his body appears to be made of some dark brown spongy substance, resembling peat; his limbs are loose and disproportionately long; his feet end in a point and his arms have the appearance of a closed fist. He is thin, his face is cadaverous, his eyes are deep sunk and slanting and upon his face is a weird and somewhat learing grin. He is generally unclothed and may be seen in open moorland, mountainsides and sometimes on newly-ploughed fields, floating or drifting with loosely-hanging limbs, just above the surface of the ground. He varies in height, from six to eight inches up to twelve or fifteen feet according to his evolutionary standing. There would seem to be a principle that the stature of the nature spirit increases in proportion to his evolutionary progress, the most highly evolved angels being of colossal stature. A height of thirty feet is not uncommon in the higher ranks of the angelic hosts.

If we follow the race of the spirits of the earth until we reach those standing on the higher rungs of their ladder of life, we observe the angels of woods, fields, mounds, hills, mountains and mountain-ranges and of vast landscapes. These have grown out of the relative uncouthness of the nature-spirit of earth and in their angelhood or individualized state are beautiful in the extreme; they ensoul the district which they have adopted or of which they have been put in charge, and they labor to quicken the evolution of the form and the unfolding of the consciousness of all things within the area of their influence.

The greatest of these Great Ones is that mysterious and inscrutable Being who is known as the Spirit of the Earth, who is said to ensoul the whole planet with His life and to be responsible to the Solar Logos for certain aspects of the evolution of the planet.

All the physical planets of a solar system are said similarly to be ensouled, while there is also one mighty Being Who is in charge of all the physical globes of a solar system and whose Subordinates are the Spirits of the Planets and Their lesser Brethren. This

Hierarchy reaches right up to the Spirit of the Sun itself-a mighty Being of inconceivable splendor and power.

Of the element of earth it is said that it provides the quality of stability to the solar system; it is the mighty fulcrum by means of which the solar forces, sent forth outwards in their vitalizing and quickening mission throughout the whole wide confines of the universe, obtain the resistance and the leverage essential to the fulfillment of their tasks. All these varied phenomena the explorer may examine at his leisure and, as will be seen, vast fields of research lie open for his investigation.

While the spirits of earth are definitely masculine in their character, although a-sexual, the spirits of the water present for the most part a definitely feminine appearance. If the explorer wanders beside the flowing river or gazes at the waterfall with opened eyes, he will see most beautifully modelled roseate female human forms reveling in the vital forces of the cataract, hanging poised in the spray, rejoicing in the bright sunlight and ever and anon plunging downwards into the pool below. The water spirits are of many degrees, from the tiny nymphs, undines and nereids of the lesser pools and streams, up to the stately water queens of the larger rivers, who may be seen, madonna-like, serene and lovely, floating over the green meadowland or hovering high in the air above a river's source.

The nature-spirits of the sea differ some what from their fresh-water sisters, they are more active, more vital and less definitely feminine in appearance and character. On the whole, they are somewhat less easy to contact and communicate with. Far out at sea huge etheric monsters are to be seen, and, on rare occasions, glimpses may be had of the old sea gods riding on their strange shell-like chariots, and closely resembling the classical figures of Neptune and his court.

The large rivers, such as the Thames, the Severn and the great continental rivers, also have their gods, who may be seen rising and descending above and below the surface of their river homes.

The clouds, too, are peopled by a race closely resembling the water queens and the undines, though partaking also sometimes of the appearance of the spirits of the air.

Water is said to be the great conducting element of Nature, the conveying medium on every plane for certain aspects of the energy of the Solar Logos.

Let the explorer in thought leap outwards from the clouds, high into the air, and he will instantly find himself surrounded by countless hosts of sylphs or spirits of air. Marvellously dynamic creatures these, charged to the full with the vitality of their elements. They may be seen flying, floating, shooting, diving, combining in large companies to perform the aerial gambols in which they engage as they swiftly sweep down "the long savannahs of the blue," as Francis Thompson so beautifully called the aerial fields of space.

These, too, are of many ranks, and if he descends once more to earth and enters some fair garden full of flowers, he will find that every plant has its fairy attendant -the fairy of the fairy tale- the winged maiden, the lovely fairy queen.

If he watches, he will see the fairy hover near her charge and ever and anon descend into the very heart of the plant or clump of flowers, lose her fairy shape and become spread out as it were, as an essence pervading every cell of stem, leaf, tendril and of flower. In this state she is pouring her own life forces into those of the flower, quickening its growth beautifying and, in some measure, guiding its form and giving an added thrill of conscious existence to the life force which is evolving within. As thus she labors, she herself evolves, and gradually is liberated from her joyful service to the flowers and shares the freedom of the upper air with her elder brethren, the sylphs.

A curious phenomenon is presented here, in that her appearance is distinctly female, but when angelhood is entered, the masculine tends to predominate.

In the higher ranks of the spirits of the air we find the mighty aerial lords, the gods of power, the angels of sound, the *gandharvase* of the Hindu. These mighty ones are the external embodiment of the power of the word of God. In their world all life is expressed in terms of sound; every being, every form, has its appropriate sound; every idea, every thought, gives forth its song. This world may be thought of as the kingdom of music, a universe of harmony, the veritable apotheosis of the power of sound.

Vast throngs of these glorious beings inhabit that wondrous world, singing, playing and chanting throughout eternity. Vast oratories, glorious symphonies, ever praising, worshipping and adoring the Creator of Whose outflowing life and beauty They are the conscious embodiments. Echoes of the music of that world of sound find their way down to the dull ears of man, and at times favored human beings become the direct and inspired channels of the music of the Lords of Sound.

By their music, the angels of sound manipulate, and direct and control the mighty forces of the creative Word, ever shaping the forms of the solar system nearer and nearer to the archetype in the Creator's mind; ever attuning His many worlds nearer and nearer to the perfect sound -the note which He sings eternally, and which eventually must be echoed from all the forms which He has made. He works by the law of resonance, governs by the rule of rhythm, creates and unfolds by the power of sound. The aerial lords, with their subordinates, are His intelligent lieutenants in this aspect of His vast activities.

From the aerial heights, let the explorer descend deep into the centre of the earth, where he will find raging a mighty fire, a portion of the primal flame which forms the planet's solar heart. Amid the flames, vast fire spirits work -for this is the laboratory of the planet, and here labors the chemist and the physicist aspect of God. Here dwells and works unceasingly the power of the Holy Ghost.

Every fire on earth is a reflection of the solar fire which burns within the centre of the planet, and is but a manifestation of the fire aspect of the solar system life.

Fire spirits exist in many grades, from the salamander of the fire on the hearth, through the larger fire spirits of the great conflagrations, the burning prairies and forest lands and up to the mighty fiery sun itself where dwell the solar fire lords. Between the lowest and the highest, countless millions of fire spirits stand, ever laboring in the service of fire. The function of their element is to regenerate, transform and renew, ever to produce change; to resist and destroy stagnation and to ensure a steady and continuous growth.

Such, briefly, are four of the great races of the denizens of fairyland whom the explorer will meet. Variations in type and appearance occur in different parts of the world. Each country and even departments in a country has its typical nature-spirit and angelic life.

Outside these four races, many other orders may be found. In the Bible we are taught of the nine orders of angels, and even these do not include them all -for they are as numerous as the sands of the seashore.

At various epochs in the history of human life, the veil which hides them from our sight grows thin and angels walk with men. There have been periods in each of the great civilizations of the past when communication and co-operation between angels and men have been employed for the fulfilment of the divine plan and for the perfecting of the civilization concerned.

Many seers and mystics believe that we are once more approaching such an epoch; that even now the angels are standing on the threshold of human life, waiting to enter in. Their beauty, their power, their splendor and their knowledge are at the disposal of those who will prepare themselves to work with them. There is no field of humanitarian endeavor in which their co-operation may not usefully be attained. The healers of men, the medical scientist, the priest, the physician and the nurse, may learn to invoke their fiery and vital energy for the healing of the sick; may call upon the great race of healing angels, under the Archangel Raphael, who is their head, to descend into the sickrooms, nursing homes, hospitals and asylums of men and to flood the sufferers with their vital energy and fill them with their healing power and love.

The horticulturist and agriculturist may gain the aid of the nature-spirit and angel builders of form upon our planet, and by conscious co-operation, evolve new examples of floral beauty, may develop cereals, vegetables and fruits more nutritious and life-giving, by the angels' aid.

The climate of the globe may be forecast and, in a measure, controlled by the aid of the elementals of air.

The angels of motherhood, childbirth and infancy already help in every chamber of birth. If human hearts were open to their gentle presence and human minds would learn to listen consciously to their guidance and advice, the pain with which mankind is born might be banished and motherhood become a time of joy undimmed by pain.

And so through all the fields of human life, our angel brethren will help us if we will. Co-operation between angels and men will be one of the keynotes of the new race. The technique of that co-operation is not difficult to acquire. A world of wonder, joy and beauty lies open to him who cares to enter it through the gateway of combined service in the fulfilment of the divine plan. Such, in part, is the vision which the explorer into fairyland will bring back with him on his return to the haunts of men.

CLAIRVOYANT RESEARCH AND THE LIFE AFTER DEATH ΛΛ

By **Geoffrey Hodson**

OUR subject this evening can scarcely fail to be of the greatest interest and importance to every one of us; for who is there among us who has not been called upon to experience the pain of bereavement, who has not felt a desire to know where the loved ones have gone, to know something of the conditions of the life after death into which they have entered and upon which we must all embark when our time comes, as one day inevitably it must? It is at such junctures in human life that the teachings of Theosophy possess especial power to console and to illumine. Theosophy has power to console because it affirms most positively that there is a life beyond the grave, that the body alone dies, whilst the immortal son of God, the real ego, lives on eternally. Theosophy reaffirms the great teaching in the Bible which gives the solution to the problem of life after death in the words: "God created man to be immortal; in the image of His own eternity created He him." There, if we can receive it, is the real answer to the question as to whether life continues after death.

Theosophy has power to illumine, also, because it shows how man may know for himself, while still on this earth, the facts of the life beyond the grave. It teaches that there resides in man a faculty by means of which the veil hiding the invisible world from our sight may be rent asunder, and the facts and phenomena of that world, the conditions of life in it, be seen, investigated, and understood. This extended vision, which is a sixth sense, latent in the majority, awakened in the few, will be used quite normally and naturally by later races. When developed and used of set purpose in these days, this faculty enables its possessor to do what later races of mankind will do: to explore at firsthand and in full waking consciousness the worlds of the life after death, to meet their inhabitants face to face, and to study with scientific accuracy the conditions under which they live.

This is an arresting and, if true, important statement, one which demands deep consideration. It is not my subject this evening; I cannot, therefore, give to it the time which it deserves. I must ask you to accept the existence of this faculty as a hypothesis, susceptible of test and proof in due course, for almost all theosophical teachings concerning the invisible worlds are gained by the use of such extended vision as an instrument of research.

If you will grant that there is such a faculty -not the negative psychism of the entranced medium, but the positive, trained power under the control of the will, just as is physical vision- if you will grant that, then assume with me that we are in the chamber of death, watching with the seeing eye the transition from this world to the next of someone dying from old age or disease: *What shall we see?*

As the hour of dissolution approaches, we shall see the life-forces of the body being withdrawn from the extremities and centred in the heart, there to be visible as a glowing focus of light. After this, sensation in the lower limbs is greatly diminished. Then, as death draws nearer, the life-forces are withdrawn still further and focussed in the middle of the head, in the third ventricle of the brain, which is the centre of egoic consciousness during physical life.

The dying person may or may not still be physically conscious. If unconscious, in a coma preceding death, he will be visible to clairvoyant sight, out of the body and in his superphysical vehicle. This vehicle is built up of much finer matter than our ether, and in outline resembles almost exactly the physical body; it is, in fact, its counterpart. It differs in appearance from the physical in that the matter of which it is built is self-luminous, so that it glows as if lighted from within, and it is surrounded by an atmosphere, visible as light in constantly changing colours.

These colours of the aura, as it is called, correspond to states of consciousness and are seen to vary with every change of feeling and thought. There is, indeed, a veritable science to which I may refer in passing; the science of the correlation of states of consciousness with the colours of the aura. A rush, of sympathy for someone in pain or trouble, for example, suffuses the aura with green; intellectual effort suffuses it with yellow. This room shows just now a great deal of the yellow of intellectual activity. That particular colour is just above and behind the head, and it probably gave rise to the nimbus of the Saint, although everyone displays it during thought processes. Blue denotes devotional activity; lilac, spirituality; rose deepening to crimson, love. Red is the colour of anger and irritability; brown, of selfishness; and so on. As stated, these colours are visible to clairvoyant sight, so that by looking at people's auras it is possible to tell the kind of thoughts and feelings to which they habitually give expression, to discover their temperament and character. Naturally, such a power is not used save by permission and for research purposes.

Thus, the aura will be visible around the dying person, who, physically unconscious, is now outside his physical body, floating just above it, and joined to it by a stream of flowing forces which shine with a delicate silvery light. This current flows between the head of the physical body and the head of the superphysical, connecting them, and so long as it continues to flow there is always the possibility of physical awakening; once it is broken, as at the moment of death, there is no longer any possibility of return. All apparent cases of resuscitation are in reality only awakenings into bodies that were not dead.

The dying person may return temporarily to his body, and on opening his eyes may see some of the phenomena of the next world, make references to people not physically present. When the actual moment of death arrives, the "silver cord" is seen to break, and the man himself to rise as though released from some gravitational pull. Although not absolutely certain, I am inclined to think that the exact moment of death for each one of us is fixed, but whether this is so or not, the moment comes, the cord breaks, the man is

free of his body and can awaken in it no more. The signs of death appear in it. Its work is done.

In nearly all cases, man is as unconscious of dying as of falling asleep. He passes, as it were, upon a sigh from this world to the next. He is generally engaged in a process of review in which the events of the life just closed pass before his mind's eye in clear perspective; causes and effects are correlated, successes and their results, failures and their outworkings. This process of review is very important, for from it is distilled a certain wisdom, the fruitage of the life just closed. It is for this reason that we should be mentally, emotionally, and physically quiet in the chamber of death, lest by an excess of grief we disturb the loved one in this important process. He is now living in his subtler body, the body of feeling, and is therefore highly sensitive to the forces of thought and emotion. Our thoughts should rightly be turned in love towards him, and in blessing and aspiration for his progress inwards to the inner worlds, but calmly and with self-control. In Theosophy we are taught to dwell not so much upon our own great loss as upon their transcendent gain; and transcendent gain it is to be freed from the physical body and its limitations.

The review ended, there generally follows a period of complete unconsciousness which may last from thirty-six to forty-eight hours, varying with the individual. Then the awakening into the new life occurs, and the man, frequently still unaware of what has happened, looks about him. In nearly all cases some friend or relative is awaiting him; or if he has none such to welcome him into the new life, then some member of the great band of helpers whose work it is to welcome newcomers comes forward to receive him. Such helpers are members of a great and highly trained band of servers deputed to this particular work of assisting new arrivals. These welcome newcomers explain the new life, and help them to settle down to it as comfortably as possible. Few if any in these days enter that world without some hand being stretched forth to welcome and assist them in the first stages of the new life. What will be the nature of this new life?

At this point I must say something which will perhaps be difficult to believe, but since I know it to be true and of great importance in our study I must put it before you. It is that the world to which our friends have gone and to which we shall all go when our time comes is no strange land, for we go there every night whilst our physical bodies sleep. Sleep has aptly and truly been called the twin brother of death. We may go further and call them the same thing; for whilst the physical body sleeps we are awake in the body which we shall use after death. Our dreams are in part the confused memories of our life in that world which we bring back on awakening. The difference between sleep and death lies in the fact that in sleep the "silver cord" which links us to the body is not broken. In death, the cord is broken, and as we have then no link with the physical body we are unable to return to it. It is, however, no strange land to which we awaken at bodily death, for we already know it well, and in many cases have our place there, and our work.

The next general principle which I wish to put before you is that the conditions in which a person finds himself after death depend almost entirely upon his temperament and upon the nature of the life he has led on the physical plane. We each see the world around us

through the windows of our temperament. The sunny natured, friendly individual awakens after death to a sunny, friendly world; whilst the gloomy, self-centred individual may awaken to a dull, gloomy, and somewhat lonely world -not because that world is lonely, but because the self-centred individual does not inspire and is unable to give friendship. Happily, the pain of the boredom and isolation which such people have unconsciously created for themselves, spurs them into changing their attitude towards life.

To move now from general to particular statements, clairvoyant investigation reveals in new arrivals a tendency to pursue in the new life sublimated forms of those occupations which most appealed to them on earth. Thus, the scientific investigator whose ideal on earth was the pursuit of truth finds that he can follow truth there as here. He finds, too, that his investigations are far more fruitful there than here, because he has left the world of densest matter, is conscious in much finer substance and nearer to the world of causes; and it is in the higher consciousness and in the world of causes that truth and understanding abide. He finds that many of the factors in the structure of matter and in evolution which were previously hidden from him are now objectively revealed. The laws and forces under which atoms combine in certain ways to form the molecules of the different elements, the development of cell from protoplasm, from single cell to man, the great mystery for the biologist, is understood more clearly there, for the operation of the Divine Mind and Its embodiments may be everywhere observed. The flowing forces of which this physical world is an illusionary product are visible as such in the next world. The great engineers of the Logos, the beings who direct the flowing of these forces, operating and administering the processes and laws of Nature, the angelic hosts, can be seen at work, and from them much may be learnt. The scientific investigator thus finds himself in a world in which his work is far more fruitful than on earth. Indeed, in the after death world one finds groups of scientists, gathered together by affinity of temperament, absorbed in their accustomed pursuit of knowledge, equipped with laboratories, observatories, and research stations, and not only investigating but teaching as well. For there is a continuation of education there, educationists; like scientists and all other specialized workers, tending to follow their own bent, giving their time to unravelling the problems met with in their work, and to the carrying of that work to a higher state of perfection than was possible on earth. Very often, ideas thus discovered in the inner world are picked up by minds incarnate here on earth, for there is considerable interplay and interchange of thought between the dwellers in the two worlds.

Similarly, the artist, he for whom beauty is the goal, finds that in that world his quest can be carried far nearer to its consummation than was possible in the world of dense physical matter. If he be painter or sculptor, no longer in the dull pigments of earth need he reproduce his visions, but instantly and automatically the responsive matter of the next world assumes forms appropriate to his thought. And not only is his vision objectified before him, but he finds, to his great joy, that he can refine and remould it until relative perfection is attained. And because groups are drawn together in that world by affinity of temperament rather than by racial or family relationship, he finds himself nearer to his own kind, a member, probably, of one of the many groups of similar workers dedicated to the pursuit of beauty, to the discovery through the beautiful of their highest selves.

For the musician, too, the way is open to a wider, deeper understanding of his art. Music has, on the inner planes, aspects of which we normally know little down here. The musician finds, for example, that music there is not so much heard as seen. If physical music is observed clairvoyantly it is seen to produce forms in the glowing, self-luminous matter of the inner worlds, this living, responsive matter being thrown into changing, iridescent forms by the sound and the intent of the music. In the inner planes, too, the real Song of Creation can be heard, that ever-uttered Word of God which is the theme of the great symphony of creation.

This exquisite responsiveness of the matter of the inner worlds to every change of thought and feeling is one of the first discoveries the student makes when his inner eyes are opened. He finds, as do those who enter those worlds at death, that thought is a mighty power, potent to affect the lives of others as well as to help him on his way, if he uses it aright.

The reformer, the servant, the healer, the physician, each finds, if he can enter into it, a new world of service opening up before him. If the true spirit of the healer is in him, the physician will find coming to him for help - men and women with twisted minds and tortured feelings, people who have died with uneasy consciences, with duties left undone, with vices unconquered, obliquities of vision, complexes and other psychical disturbances. Such conditions are far more sources of difficulty there than here, for that is the world of emotion. People thus disturbed are greatly in need the services of a physician. There is, in fact, a great host of workers dedicated to this task of re-attuning and reharmonizing those in need.

The business man, for the first few days after his passing, tends to gravitate by force of habit to his old business premises; but he soon finds that he cannot affect his colleagues. They do not respond to his presence or his thoughts. They do not even know that he is with them.

Happily, however, the wider interests and greater freedom of the new life, the responsive and buoyant body he is using, his realization that the greater causes of business here do not obtain in his new sphere, and that consequently there is not much to be busy about in that direction, soon draw him away from his physical preoccupations. The life after death can indeed be the beginning of a most wonderful freedom; for the grinding business necessities which, doubtless for our own good, keep us busy here and tend to chain our thoughts and feelings to material things, no longer exist.

Food, for example, though one of the great causes of business and personal effort on this plane, ceases to have any significance there, for all the nourishment our subtle bodies need is absorbed automatically from the atmosphere. The air there, as here, is charged with the life-force of God, outpoured through the sun, and contains all that is needed for bodily sustenance in that world. The whole process of its absorption and assimilation is as unconscious as is breathing on the physical plane. Food, consequently, is no problem there, and its provision is not a source of business activity.

Clothing there is made by thought. Since the matter of the next world responds instantly to thought, to think of oneself as clothed is to be clothed. Whilst one finds people in various attire, of the fashion of their own day or race, the most general raiment would seem to be a convenient, loose garment, the colour and decoration of which can be changed instantly at will.

Transportation? Again we move thought-impelled. To think of oneself in a place is to move to that place, swiftly or slowly, at will, by a delightful, floating motion as of flying. Dreams of the body as light and easily elevated, as gliding gently or swiftly through the air, are frequently memories of the normal mode of progression in the world of the life after death.

Shelter, the fourth of the great sources of business and human effort on the physical plane, is also created by thought in the next world. There, as here, people gather together in houses and cities. Privacy is needed in the after-death life just as it is needed on earth, but not shelter from the climate, for our adverse climatic conditions are not reproduced there.

Thus, life in that world is as varied and fascinating as life on this earth; indeed, more so, for there is not only an almost endless variety of activities from which to choose, but each activity can be pursued further and for a longer period than on earth, where certain pressing necessities make their demands. There are, for instance, not only centres for child-life, services for the newcomer and for those in need, but all the normal, healthy activities of human beings seeking greater light and joy and usefulness along the lines of knowledge, love, and beauty. There are religious centres, too, and to enter a church on that plane is to find that religion elevates the worshipper to far greater heights than are usually attained on earth. This is partly because the objects of worship are visible, being thought-created, and partly because emotion is there more pure and more powerful. At the east end of the church there will not be symbols and stained-glass windows so much as living images, perhaps of the Saviours of the world, of the Saints, or of the Angelic Hosts. These are not so much phantasms created by human thought as living representations into which their great Originals pour some of Their love and consciousness and which They use as channels for the outpouring of Their blessing and Their power. And since all this is visible to the worshipper there, religious services evoke a fervour and depth of response rarely experienced down here and provide a religious belief founded far more upon living experience than upon blind faith.

Such are the general conditions which we shall all indubitably find when our time comes to go there or when we gain the power to see clairvoyantly into that world from this. One might round out such a description of the normal conditions by adding to it information about the abnormal. For suicides, for example, there would seem to be at least three varieties of after-death experience. The nobly and unselfishly motivated suicide, after the shock which generally accompanies sudden death, settles down to the new life under the normal conditions previously described. Often there is, in these cases, no coma, and no time in which the person can readjust his consciousness in the ordinary way to the altered conditions of his life, but the very purity of his consciousness will assist him to make that

readjustment, to see the facts of the new life in correct perspective directly his eyes open to it.

Suicides of the second class, less worthy because more selfishly motivated, sink into blank unconsciousness immediately on leaving the physical body, and remain in that condition until the time at which their ordinary death would have come upon them. Then, by the operation of some law of rhythm, they awaken, and take up their position in the new life. It is this fact of awakening when the natural term of physical life would have ended which has led me to believe that the time of death is fixed -by our own conduct, of course- that, apart from abnormal happenings, such as suicide, there is a time of natural death fixed for each one of us.

The third class of suicide is less enviable still. This comprises those men, rather gross and sensual, who have committed suicide in the full flush of life, often driven to it by passion or fear. In the new life they are still chained to the things of earth; their gross desires keep them earthbound; they can see the replica in subtle matter of the physical plane, and, unable to free themselves from that, they live in the half-world between this world and the next. Driven by desires and passions which they cannot fully satisfy, they seek gratification by entering places of sensual indulgence on the physical plane, uniting their consciousness with that of the drunkard or the sensualist indulging there. In such circumstances the physical plane people experience intensification of their desires, so that the relationship, even though they are ignorant of it, is as harmful for them as for the earthbound souls obtaining gratification through them.

To the theosophist, possessed of this knowledge, suicide is always a mistake. Suicide solves no existing problems, and undoubtedly raises new ones, thereby complicating the situation from which it is used as a means of escape. For, eventually, every obligation must be met, every debt paid, every pain lived through. "God is not mocked: for whatsoever a man soweth, that shall he also reap." It is far better, therefore, to endure a situation, no matter how painful it may be, than by attempted evasion to perpetuate and intensify its difficulties. Suicide does intensify difficulties, because it brings the additional complication of self-murder, the karmic reaction from which may adversely affect successive incarnations.

The person who dies in the grip of a vice has a decidedly unpleasant time, for he is now living in his emotional body and is consequently experiencing his particular craving with an intensity unknown to him when the matter of his physical body greatly reduced or damped it down. With no means of gratifying that vice of necessity it burns itself out in him, often through weeks and months of acute suffering. If there be a hell anywhere, then it is this condition of intense and ungratifiable craving. Such a hell presents at least four differences from the Hell of orthodox religion. First, it is not a place; it is a state of consciousness, as also is Heaven. According to the condition of our consciousness, we can be in either, wherever our bodies may be. Second, this suffering is not imposed as a punishment after judgment by an external authority; it is self-produced, as is all suffering and all joy. They are natural and automatic reapings from preceding sowings. Third, the suffering caused by unsatisfied desire is not eternal punishment. Even a human father

would not be so illogical and cruel as to condemn his son to perpetual punishment for a sin committed in time. On the contrary, what begins in time must end in time. The post-mortem suffering resulting from an unconquered vice lasts only so long as does the energy spent in its indulgence. When that dies out, the man is free of it, and assumes his new life. Last of the differences between this condition and that normally associated with the orthodox idea of Hell is that such suffering is by no means a futile experience. On the contrary, it can be fruitful in the extreme. For by its intensity it registers itself almost permanently upon the consciousness of the sufferer, who, thus realizing cause and effect, learns his lesson therefrom for all time. This realization by the inner man will affect the next life, in which he will probably be born with an intense repugnance to that particular form of self-indulgence. It is doubtless for this reason that the conditions immediately beyond the grave are regarded as purgatorial.

In conclusion, a few words may perhaps be said concerning the child after death. To those who have experienced the most difficult to bear of all bereavements, the loss of a child, I would say that if you could but see the happiness to which the child has gone, your grief would be greatly assuaged. In the next world, the life of a child is lovely, joyous, full of happiness. Children there are cared for, as tenderly as the wisest and gentlest parents would care for them, by those who on that plane have given themselves to such service, and who are assisted not infrequently by members of the angelic hosts. There are centres of child-life in the inner world. They are a combination of home, school, and college, in beautiful surroundings, where the children are guided, trained, and loved. Their relations and friends come to the children during sleep, sometimes assisting in the curriculum of their new home. The children have, therefore, not lost the companionship of those they love, and know but little of pain or loss.

The child, after death, either completes the normal life cycle through the emotional and mental planes back into egohood or he reincarnates quickly. If the first, he "grows up" to a youthful maturity, very beautiful, very refined in appearance, delicately spiritualized, with soft, luminous eyes. Then, at the second death, as it is sometimes called, the emotional body is laid aside, and the consciousness functions in the mental body, finding therein an even more perfect happiness and peace. This state corresponds to the Paradise of orthodoxy. In it, the child reaps, as do all who complete the cycle of birth and death, the fruits of all idealistic and spiritual aspirations, and when these have worked themselves out the mental body is laid aside and the consciousness that has made the pilgrimage is withdrawn into the inner Selfhood, enriched and developed by all the experiences it has undergone.

Rapid reincarnation would, however, appear to be quite general in the case of children dying young. Some debt to Nature, incurred by a transgression in a previous life, suicide perhaps, has now been paid. The way is then open for a successful re-entry into physical incarnation, the same youthful mental and emotional bodies being retained. Parents are found -often, by the way, the same parents- and the mother is expectant again within two or three years of her previous loss. Many mothers seem instinctively to know that the same ego has returned to them. Many have assured me of this, and of their interest and

delight when noting how the appearance and manners of the new child in part supported that intuition. The new incarnation then continues its normal course.

Thus we see that, in the loss of a child, painful though it inevitably must be, there is in reality little for which we need to grieve. Even if our little ones do not return to our own arms, we have not lost them; they are with us, as are all our beloved dead, here and now, all about us, but temporarily out of our perspective. Although we cannot see them, because of our lack of the necessary vision, they have not finally disappeared, nor ceased to be. If we truly love them, our immortal selves are one with theirs for all eternity, and when we sleep we have their personal companionship. When our time comes to enter the higher worlds, we shall meet them, and in that reunion realize the unfailing unity of all who truly love.

And may this be our last thought: in death there is nothing to fear. Rarely is an individual conscious of the act of leaving his body. He slips away as in sleep, tranquilly, peacefully, without pain. Death is but release into a more beautiful life. Birth is not a beginning. Death is not an end. Both are but oft-recurring incidents in the long series of lives by means of which we climb upwards to full spiritual knowledge of ourselves, to adeptship. Let us press forward to that goal, recognizing death as but a bodily incident upon the way. In so doing, death will indeed be "swallowed up in victory."

For us men there is no death, for we are immortal Sons of God. Death exists only in the eye that beholds it. Death touches only the physical body, freedom from which releases us in large measure from the blinding power of matter. For this body, and this physical matter of our world, conceal from us the spiritual realities within them, just as the veil of day hides the ever-shining stars.