

We know that he must have a *dense body* to live in the visible World. He also has a *vital body* composed of ether which enables him to sense things around him. He has a *desire body* formed of the materials of the Desire World which gives him a passionate nature and incites him to action. The *Mind* is formed of the substance of the Region of Concrete Thought and acts as a brake upon impulse; it gives purpose to action. The real man, *the Thinker* or *Ego*, functions in the Region of Abstract Thought, acting upon and through his various instruments.

Lecture No. 4 deals with the normal and abnormal conditions of life such as *Sleep, Dreams, Trance, Hypnotism, Mediumship, and Insanity*. The previously mentioned finer vehicles are all concentric with the dense body in the waking state when we are active in thought, word, and deed, but the activities of the day cause the body to grow tired and sleepy.

When the wear and tear incident to use of a building has made exhaustive repairs necessary, the tenants must move out that the workmen may have full scope for restoration. So when wear and tear of the day has exhausted the body, it is necessary that the Ego move out. That withdrawal renders the body unconscious, and definite work is necessary to restore its tone and rhythm. During the night the Ego hovers *outside the dense body* clothed in desire body and mind. Sometimes the Ego only withdraws partially, is half in the body and half out; then it sees both the Desire World and the Physical World, but confused as in a dream.

Hypnotism is a mental assault. The unsuspecting victim is driven out of his body, the hypnotist obtains control.

The victims of the hypnotist are released at his death, however, but the medium is not so fortunate. Spirit controls are really invisible hypnotists. Their invisibility gives great scope for deception, and after death they may take possession of a medium's desire body, use it for ages, and keep their hapless victims from progressing along the pathway of evolution. This latter phase of mediumship is elucidated in No. 5, which deals with *Death and*

Life in Purgatory.

What we call death is in reality but a shifting of consciousness from one World to another. We have a *science of birth* with trained nurses, obstetricians, antiseptics, and every other means of caring for the incoming Ego, but are sorely in need of a *science of death*, for when a friend is passing out of our concrete existence, we stand helplessly about, ignorant of how to assist, or worse, we do things which make the passing infinitely harder than if we merely stood idly by. Giving stimulants is one of our worst offenses against the dying, as it draws the passing spirit into the dense body again with the force of a catapult.

After the heart has stopped, on account of the partial rupture of the *silver cord* (which united the higher and lower vehicles of man during sleep and remains unsevered for a time, varying from a few hours to three and a half days after death), there is still on that account a certain feeling if the body is embalmed, opened for post-mortem examination, or cremated. The body should, therefore, be left unmolested, for at that time the passing Ego is engaged in reviewing the pictures of its past life (which are seen in a flash by drowning persons). These pictures are impressed daily and hourly upon the ether of the vital body as independently of our observation as a detailed picture is impressed upon the photographic plate by the ether, regardless of whether the photographer observed details or not. They form an absolutely true record of our past life, which we may call the sub-conscious memory (or mind) far superior to the view we consciously store in our memory (or mind).

Under the immutable *Law of Consequence*, which decrees that what we sow we reap, the deeds of life are the basis of our existence after death. The panorama of a past life is the book of the Recording Angels, who are adjusters of the score we make under the Law of Consequence.

Review of the life panorama just after death etches the pictures into the desire body, which is our normal vehicle in the Desire World,

where *Purgatory* and the *First Heaven* are located.

The panorama of life is the basis of purgation of evil in purgatory and assimilation of good deeds in the first heaven. It is of the highest importance that this panorama be deeply etched into the desire body, for if that impress is deep and clear the Ego will suffer more sharply in purgatory and experience a keener joy in the first heaven. This feeling will remain as conscience in future lives to impel good action and discourage evil deeds.

If the passing spirit is left in peace and quiet to concentrate upon the life-panorama, the etching will be clear and sharp, but if the relatives detract his attention by loud hysterical lamentations during the first three and one-half days when the silver cord is yet intact, a shallow or blurred impression will cause the spirit to lose much of the lessons which should have been learned. To correct this anomaly the Recording Angels are often forced to terminate the next Earth-life in early childhood before the desire body has come to birth, as described in *Birth a Fourfold Event* (lecture No. 7) for that which has not been quickened cannot die, and so the child goes into the first heaven and learns the lessons it did not learn before, and is thus equipped to pass on in Life's School.

As such Egos retain the desire body and mind they had in the life where they died as children, it often happens that they remember that life, for they only stay out of Earth life from one to twenty years.

Suffering in purgatory arises from two causes: Desires which cannot be gratified or the reaction to the pictures of the life panorama—the drunkard suffers tortures of Tantalus because he has no means of obtaining or retaining drink. The miser suffers because he lacks the hand to restrain his heirs from squandering his cherished hoard. Thus the Law of Consequence purges evil habits until desire has burned itself out.

If we have been cruel the panorama of life radiates back upon us the picture of ourselves and our victims. Conditions are reversed in purgatory; we suffer as they suffered. Thus, in time, we are

When the Ego has helped to build the creative archetype for the environment of its next earth-life, in the second heaven, it ascends into the *Third Heaven*, located in the Region of Abstract Thought. But few people have learned to think *abstractly*, as in mathematics; the majority of people are therefore unconscious, as in sleep, waiting for the *Clock of Destiny*—the stars, to indicate the time when effects engendered by the action of past lives can be worked out. When the heavenly time makers, the Sun, Moon, and planets, have reached a proper position, the Ego wakes and desires a new embodiment.

The Recording Angels look up the record of all our past lives, which is stamped upon the *super-conscious mind* each time an Ego withdraws to the third Heaven, as outlined in lecture No. 7, *Birth a Fourfold Event*. When there is no particular reason why a certain environment should be taken, the Ego has choice of various embodiments. These are shown to it as a panorama, giving the great outline of each proposed life, but leaving scope for individual free-will in the detail.

Once a choice has been made, the Ego is bound to liquidate *ripe* causes selected by the Recording Angels, and any attempt to evade that will be frustrated. It should be carefully noted that evil is eradicated in Purgatory. Only tendencies remain, to tempt us till we have consciously overcome. Thus we are born innocent and *at least every evil act is an act of free will*.

When the Ego descends toward rebirth, it gathers the materials for its new bodies, but they are not born at the same time. Birth of the vital body inaugurates rapid growth from 7 to 14, ripening also the propagative faculty. Birth of the desire body at 14 gives rise to the impulsive period from 14 to 21. At that age the birth of the mind furnishes a brake on impulse and gives a foundation for serious life.

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