

ECSTASY.

The release of the Soul from the body

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INTRODUCTION

" 'The secret of magical flight' [the release of the Soul from the body] is known not only in Yoga but also in Indian alchemy. And the same miracle is so common among the Buddhist that arhats that *arahant* yielded the Singhalese verb *rahative*, 'to disappear', 'to pass instantly from one point to another [bilocation or astral projection—the body being in one place and the Soul in another]... Among many peoples the Soul is conceived of as a bird. *Magical flight assumes the value of an 'escape from the body', i. e., it translates ecstasy, the liberation of the Soul, into plastic terms.* But while the majority of human beings are changed into birds [freed from their physical bodies] only at the moment of death, when they forsake their bodies and fly into the air, shamans, sorcerers and ecstasies of all kinds realise 'emergence from the body' in this world as often as they wish. *This myth of the bird-soul contains in germ a whole metaphysics of man's spiritual autonomy and freedom*". — *Professor M. Eliade (Yaga, Immortality and Freedom, Bollingen Series LVI, Pantheon Books Inc., N. Y., 1958, p. 329).*

"In these self-projections we have...the most extraordinary achievement of the human will...Of all vital phenomena, this is the most significant". — *F. W. H. Myers.*

"It is of great importance that parapsychology research should...direct its attention to investigating so called out-of-the-body experiences". — *Prof. W. H. C. Tenhaeff.*

"Healer and psychopomp, the shaman is there because he commands the techniques of ecstasy, i. e., because his Soul can safely abandon his body and roam vast distances [on earth], can penetrate the 'underworld' ["Hades"] and rise to the 'sky' ["Paradise"]". — *Professor M. Eliade (Shamanism, Archaic Techniques of Ecstasy, Routledge, 1964).*

"All these dreams, myths and nostalgias, with a central theme of ascent or flight, cannot be exhausted by a psychological explanation, and this...reveals the real situation of man in the cosmos, a situation that...is not solely historical". — *ibid.*

"Forgetting original meanings is a common phenomenon in the history of religion". — *ibid.*

"What, then, was the historico-religious situation in Central and North Asia where, later on, shamanism crystallised as an autonomous and specific complex? Everywhere in those lands, and from the earliest time, we find documents for the existence of a Supreme Being of celestial structure ... The symbolism of ascent, with all the rites and myths dependent on it, must be connected with celestial Supreme Beings; we know that 'height' was sacred as such, that many Supreme Beings are called 'He on High', 'He of the Sky', or simply 'Sky'... The disappearance of the cult of the celestial Supreme Being did not nullify the symbolism of ascent with all its implications. This symbolism is documented everywhere and in all historico-religious contexts. Now, the symbolism of ascent plays an essential part in the shamanic ideology and techniques... It is indisputable that the celestial ascent of the shaman (or the medicine-man, the magician, etc.) is a survival, profoundly modified and sometimes degenerated, of this archaic religious ideology centred on faith in a celestial Supreme Being and belief in concrete communications between heaven and earth. Furthermore, the myths referred to more intimate relations between the Supreme Beings and shamans [=prophet-priests]; in particular, they tell of a First Shaman, sent to earth by the Supreme Being to defend human beings against disease and evil spirits... The increasingly important role given to the ancestor cult and to the divine or semi-divine figures that took the place of the Supreme Being in their turn altered the meaning of the shaman's ecstatic experience. Descents to the underworld ["Hades"], the struggle against evil spirits, but also the increasingly familiar relations with 'spirits' that resulted in their 'embodiment' or in the shaman's being 'possessed' by 'spirits', are innovations, most of them recent". — *ibid.*

"Our circuit of being includes our descent [=the 'fall' into matter] as germic Selves [Greater, Inner, Eternal Selves or Over-souls] from the central state [=the true 'Heavens' — beyond time, space or form] into this outer, physical world, passing through intermediate states [=the Soul World, 'Paradise' or the 'Garden of Eden'] before we get here. Becoming endowed with an organism through human parentage, our self-consciousness unfolds and we re-ascend [resurrecting out of matter], on our return circuit consciously, through the same states but in reverse order, from the circumference to the centre, through which we descended. We descend as units of conscious life but we re-ascend as self-conscious finite selves". — *A "communicator"* (of Oswald Murray).

"Belief in a mechanistic universe is a modern superstition. The belief is based on a more or less extensive series of correct facts, facts which are generalised without warrant, and finally so distorted that they become grotesque... The mechanistic superstition is dangerous. Once we have got

to the stage of seeing in man merely a complex machine, what does it matter if we destroy him?" — *Professor W. Heitler, F. R. S.*

"The theories of writers about primitive religion have not been sustained by research. Many origins have been propounded—magic, fetishism, manism, pre-animism, mana, totemism, momotheism, etc. All this was, for the most part, pure conjecture. The determination of the primordium, in the absence of historical evidence, was, as Schleier among others, has shown, quite arbitrary". — *Professor E. Evans Pitchard.*

"By annihilating the necessities of the physical body we may loosen the bonds of the Spirit [in the Soul Body] and enable it to manifest some of its inherent endowments [ESP]. Ascetics and saints have frequently done this voluntarily [by meditation, concentration and prayer], and disease, [which tends to release part of the vehicle of vitality as well as the Soul Body] or a peculiar constitution [the mediumistic constitution, i. e., a loose vehicle of vitality] sometimes do it for us involuntarily. *While it is undesirable that we should seek to produce such a state, it is extremely desirable that should avail ourselves of the instruction to be gained that such phenomena exist and that thereby our connexion with the Spiritual World may become a demonstrated fact*". — *Catherine Crowe, 1848.*

P R E F A C E

In 1961 I published the results of several years' study of purported communications of discarnate Souls under the title *The Supreme Adventure* (James Clarke & Co. Ltd.). It was based on a contrast between the events and experiences said to occur in *natural* death in old age and *enforced* death in the prime of life (e. g., soldiers in battle).

In the same year, another study, an investigation of temporary out-of-the-body experiences, popularly called astral projections, was published under the title *The Study and Practice of Astral Projection* (Aquarian Press, 1961). This study also was based on a contrast between the events and experiences that occurred in *natural* and *enforced* cases. A significant concordance was observed between these two series of narratives, the first concerning (supposed) people who had left their physical bodies *permanently* (details of which necessarily came to us via mediums) and the second concerning people, many of them sane and worthy of credence, who had left their bodies only *temporarily*. We observed, "The correspondence in independent narratives seems explicable only if both sets of narratives are substantially true", and concluded, "In those temporary exteriorizations which are *enforced*, much of the vehicle of vitality (see pp. 6, 11) is ejected from the body and it more or less effectively enshrouds the Soul Body. Hence, those who are forced out of their bodies by anaesthetics, etc., contact either earth or "Hades" (semi-dream) conditions. We suggest that in those temporary exteriorizations which occur *naturally* (apart from cases of grave illness) only a little of the vehicle of vitality goes out with the Soul Body". This study was carried further in *More Astral Projections* (Aquarian Press, 1964), where the number of cases cited was brought up to 381.

In 1963 I saw, for the first time, "communications" concerning astral projection that had been received by Prescott Hall in America from 1909 to 1915 and had been published in *J. A. S. P. R.*, X, 1916. These "communications" were obtained by "a thorough-going sceptic" via a medium who had neither interest in nor knowledge of such matters. I found that the content of the "communications" agreed in a significant fashion with

the study of 1961 : details were published in *The Techniques of Astral Projection* (Aquarian Press, 1964). The "communicators" knew more about out-of-the-body experiences and the methods by means of which they might be induced than any living expert on the subject.

In 1965 I read, for the first time, Mrs. Sidgwick's Report, published in *Proc. S. P. R.* XXVIII, 1915, of Mrs. Piper's mediumship, including "communications" received through her from 1888 to 1911. These chiefly concerned the permanent release from the body which we call death, but some concerned temporary releases. This study will be given in a forthcoming book entitled *On the Record. The Record of Mrs. Piper of Boston*. The agreement with our studies is obviously significant.

The last-mentioned work was barely completed when I had the good fortune to see Professor M. Eliade's outstanding investigation entitled *Shamanism. Archaic Techniques of Ecstasy* (Routledge & Kegan Paul, 1964). The following pages, I venture to believe, will show that the essentials of both *temporary* and *permanent* releases from the body, as indicated by the studies published from 1961 to 1965, were known in prehistoric times almost all over the world.

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Robert Crookall

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DEDICATED TO

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FIRST PART

ECSTASY

The release of the Soul from the body

I

Introduction

Professor Mircea Eliade's great book entitled *Shamanism. Archaic Techniques of Ecstasy*, translated from the French by W. R. Trask (Routledge & Kegan Paul, 1964) dealt with the work of prehistoric shamans. These men were characterised by experiencing ecstasy and by the fact that they used it for the benefit of sick people and for the purposes of divination and prophecy. They clearly had some affinities with the prophets of the Old Testament.

The fact seems to have been entirely overlooked that the experiences of the ancient shamans exhibit significant resemblances to those of many, often ordinary, men and women of today who have out-of-the-body experiences, popularly called astral projections.¹⁻⁴ There is no question that shamanic ecstasy can be simply equated with astral projection; nevertheless it would appear that they are not fundamentally distinct, since there are all gradations between the two. Moreover, the same bodily mechanism seems to be involved in both.

The Greek word *ekstasis* means to be out of the body —that the Soul, which is conscious of sensations, is freed from the body, the stimulation of which provides sensations. The word also denotes those feelings of rapture and delight that characterise the condition of freedom from the body.

People who are in course of quitting the body permanently, if conscious, are often observed to experience ecstasy. The dying George Gissing was described by H.G. Wells^{6b} to be "exalted", while Dr.K. Osis^{6c} recently published "Deathbed Observations by Physicians and Nurses" in which he observed that "elation" and "exaltation" were "quite frequent". This type of feeling also characterises the process of quitting the body only temporarily.

Astral projectors, as well as the ancient shamans, claim to have been out of their bodies and to have then experienced feelings of rapture and delight. Professor J. H. M. Whiteman⁷; when temporarily freed from his body, had "an inexpressible state of well-being"; Mme. D'Esperance⁸ described her temporary release from the body as "a foretaste of life, real and indisputable"; she experienced "joy ineffable". The "Prodigal"⁹ said, "My consciousness was alight with new energy". Mrs. "Willett"¹⁰, on re-entering her body, wished to go out again and so be "enlarged". The Countess of Wydenbruck¹¹ had "a feeling of indescribable bliss". Sir Humphrey Davy declared "My emotions were sublime". Mrs. A. Neville Woodcock¹² described "ecstasy", Miss M. T. Johnson¹ "indescribable peace and exaltation". Frank Hives¹ "indescribable pleasure", Sir Patrick Hastings¹⁴ "ecstasy", etc.

It is surely significant that those astral projectors who described their re-entrance into the body observed the reverse effect — consciousness became limited, enveiled or enshrouded. Just as "A. E." (George Russell), the mystic, on re-entering his body, declared that he was "an exile from light", so non-mystics who returned from pseudo-death, or suspended animation, made highly instructive observations: Mrs. Sarll¹² compared her body to "a coat", C. J. Jenkins likened his to "a cloak or skin", C. G. Jung his to "a prison", etc. People who left their bodies when quite well took the same attitude towards them: Lind¹² "compared his to "a narrow cell", and the Rev. 'George' Hepworth described his as "narrow quarters"; Mrs. Tarsikes spoke of "a cage", Mrs. "Manstead", like the pseudo-dead Mrs. Sarll, of "a coat"; Yram of "a box" and Nancy Price of "a shell". Professor Whiteman compared re-entering his body to "sinking into a grave". The anaesthetised, on re-entering their bodies, similarly called them "shells", "envelopes". etc.¹²

The term astral projection has a bodily implication which is not implied by the word "ecstasy". Many of those who have had astral projec-

tions insisted (and others more or less explicitly suggested) that the Soul, mind, or consciousness left the physical body in a second, non-physical body: this was a replica, or "double", of the physical body. Investigators who deal with ecstatic experiences, and especially those of the ancients, seldom consider whether the freedom Soul does, or does not, possess a non-physical body. But modern people who describe their own releases from the body (and they include children and illiterate adults who cannot have obtained their accounts from reading books or articles) usually state that they existed apart from a physical body in a non-physical "double" of it. *The moderns commonly say, either explicitly or implicitly, that it was this bodily condition which permitted the emotions of ecstasy and rapture.*

We cite two typical examples of astral projections for purposes of comparison. In the first case, that of the well-known author, William Gerhardt, M. A., B. Litt., the released "double" was in earth-conditions throughout.¹ Gerhardt found his "double" released from his body and "suspended in mid-air". He was fully conscious and said to himself, "Fancy that! Now would you have believed it? Now this is something to tell! And this is not a dream!" He insisted, "I stood there, the same living being...*I was in my body of the resurrection [=the "astral" body or "double"]*. So that's what it's like! How utterly unforeseen! I had staggered to the door. I felt the handle, but could not turn it. Then, turning, I became aware of a strange appendage [to the released "double"]. At the back of me was a coil of light [=the "silver cord"-extension, doubtless that which was mentioned by Ecclesiastes (xii, 6) — "*Or ever the silver cord be loosed.. Then shall the dust return to the earth as it was, and the spirit shall return to God who gave it*"]. It was like a luminous garden hose, resembling the strong broad ray of dusty light at the back of a dark cinema...To my utter astonishment, that broad cable of light at the back of me illuminated the face on the pillow, as if attached to the brow of the sleeper. The sleeper was myself [=physical body]...Who would have thought that I had a spare body at my disposal, adapted to the new conditions? But I was not dead. My physical body was sleeping peacefully, while I was apparently on my feet and as good as before...

"Now, how will I get out?" I thought ... At the same moment I was pushed forward. The door passed through me, or I passed through the door. I entered my bathroom, affecting from habit to switch on the light, but unable to press it down. *There was this uncanny tape of light between us, like the umbilical cord, by means of which the body on the bed was kept breathing.* 'Not to be scientific', I said. 'This is one chance in a million. You must convince yourself so that nothing later will make you think it was merely a dream'. All this I said to myself while going round and collecting such evidence as: that window is open; that

curtain is drawn; this is the new towel-heater .. I noticed a familiar outline of myself in the looking-glass.

“What evidence? What more evidence?” I kept asking myself .. Now I could fly anywhere, to New York, etc., visit a friend if I liked, it wouldn't take me a moment. *But I feared that something might happen to sever the link with my sleeping body ..*

“Whom could I visit? And at that moment a thought occurred to me — let me visit my friend Max Fisher at Hastings .. I flew off through the front door...I was stepping over an open patch of grass...The thought occurred to me, ‘How do I know I am not dreaming this?’ And the answer — *‘Look for the lighted cord behind you!’ I looked round. It was there.* That satisfied me I was not dreaming...Then, with a jerk...I was in my bedroom.

“Not a detail of my experience had been lost to my mind, and there was quite another quality about it all, that of reality, which removed it from the mere memory of a dream. We had a duplicate body [=the non-physical replica, or “double”, of the physical body] all there and ready for use ...It seemed that, for the first stage of survival, at any rate, we already had a body, stored away, it is true, like a diver's suit, but nevertheless neatly folded up in our own everyday bodies, always at hand in case of death or for special use.

“I got up, and went through the rooms, checking the mental notes I had made about which windows were closed or open, which curtains drawn, and the evidence in all cases proved correct”.

Gerhardi cogitated as follows: “I have always considered that, intellectually, the case for and against survival was pretty equally balanced. Now, after having surprised myself [Soul], with my senses and consciousness unimpaired, in a duplicate body, the scale went down heavily for survival. Gone was the notion that the Soul was like a fleecy cloud — that body was real enough...”

Mme. d'Esperance¹, when out of her body, visited both “Hades” and “Paradise”. She lay on a sofa, reading, at the time, and felt *“a faint sinking sensation [=the “double” began to separate from, and rise above, the body, with consciousness continuing, for a short time, in the body]. The printed pages became indistinct: Everything became dark [=the momentary “blackout” in consciousness as “double” and body separated, during which brief period neither could transmit consciousness — just as when we change gears in a car there is a momentary break in the transmission of power].*

“The faintness passed away almost immediately. I glanced at my book: it now seemed far away and dim. I [=released “double”] had mo-

ved away from the sofa, but somebody else [=physical body] was holding the book. *I had a marvellous sense of health, strength and power .. For the first time I knew what it was to live...*

"Nearby I saw a friend [=a discarnate "helper"]. He spoke, or perhaps he did not use language, though I understood : 'Did I see where I was ?' Yes... Gloomy, overhanging rocks were on each side... It was dark and cheerless, surrounded by a cold mist [= "Hades" conditions : Mme. d' Esperance contacted these because the "double" she had released was composite—it included not only the "super-physical" Soul Body but also a significant portion of her "semi-physical" vehicle of vitality].

"I looked farther. Afar off a brilliant gleam of light burst out ... A sense of motion, increasing light, intense living radiance [=the vehicle of vitality that had hitherto enshrouded her Soul Body and therefore restricted her awareness to "Hades" conditions, was being shed from her "double", i. e., she was passing through the equivalent of the second "death", or rather unveiling, and therefore about to contact 'Paradise' conditions through the unenshrouded Soul Body]. And then — who can describe the indescribable ? Time [imposed on the Soul by its having to operate through the physical body] had disappeared; space [ditto] no longer existed. I knew that I was part of this undying, indestructible whole. The 'light' of this great life penetrated me, and I understood that thoughts were the only real, tangible substances, and why, between my [discarnate] friend and me, utterance was not needed...

"I saw [in "Paradise" conditions] living, radiant beings...while there were others [in "Hades"] for whom I felt an intense compassion and an irresistible desire to draw them nearer to me... The 'light' had entered my Soul and I was filled with joy ineffable"...

*"I prayed, 'Help me to help others !' I was drawn to a misty cold-like region in which one felt stifled [the Soul Body began to be re-enshrouded, in order that she could re-contact "Hades" conditions, with some of the substance of her vehicle of vitality — she was experiencing the reverse of the equivalent of the second "death" so that she could be a helper to "earth-bound" Souls — to those who, for various reasons, were delayed in "Hades" conditions]... The atmosphere had become close, thick and substantial. A feeling almost of fear and anxiety oppressed me, and I felt a desire to escape... Yet I combatted the instinct... Something in the vaporous mistiness, in the forms and shapes, recalled the dream life ["sub conscious" levels, due to the enshrouding effect of the vehicle of vitality] I knew that in this region [the "semi-physical "Hades" belt or sphere of the total earth, corresponding to the "semi-physical" vehicle of vitality of man's total human body] the dream-life was lived.. *I became aware that, to come within their ken, I too must clothe myself with 'mist' [=the Soul Body must**

be impregnated, or contaminated, with a significant portion of the vehicle of vitality, enshrouding it and reducing the reactivity]. It was a repugnant thought, yet I would do it. The longing had taken me from a world of radiant light [=the "Paradise" belt or sphere of the total earth], of love and sympathy, and brought me to this dim, shadowy world ["Hades" belt]. I must clothe myself [Soul Body] with this 'mist' .. I had to show these poor, struggling creatures that, beyond the 'shadows', there is a living reality, absolute and perfect; that the treasure I had grasped might be theirs also — that they might have their freedom [Compare I Peter iii, 19]...

"The same sense of faintness and depression [=the "blackout" as the "double" re-entered the body] and I was again conscious of lying on my couch....Had I not known better, I should have said that the earthly scenes were the realities and the ["Paradise"] world I had visited the dream-world.... They may say that my experience was a dream, but I know that it was a foretaste of life, real and indisputable. During the remainder of my journey through the 'shadows' it will help me to bear with patience whatever may befall, and give me courage to fight to the end" .

Astral projectors always describe "Paradise" conditions as beautiful and peaceful—but they commonly state that they do not enter full "Paradise" conditions, and this is doubtless for three main reasons: (a) the fact that a "silver cord"—extension exists between the released Soul Body and the vacated physical body causes some loss of effectiveness in the former; (b) the Soul Body is not, in fact complete, since part of its substance is contained in the "cord"—extension; (c) there is probably always some slight tincture of impregnation of the Soul Body with substance from the vehicle of vitality in the "double", very slightly enshrouding the Soul Body]: this matter is mentioned in *More Astral Projections*.

"Hades" conditions are described by numerous astral projectors in similar terms — as "misty", "cloudy", "vapoury" even "watery" (hence doubtless the ancient idea of "the river of death"), as "heavy", "murky" "dim", "dark", etc. It is surely significant that a second group of people, namely the dying, and a third, namely clairvoyants, as well as supposed "communicators" from "the other side", all use identical terms—see *More Astral Projections*.¹⁸

We have indicated grounds for concluding that the "doubles" that were seen and described by many astral projectors were not mere hallucinations, mental images, etc., but objective non-physical bodies, such as were mentioned by St. Paul (I Cor. xv, 35, 44). We pointed out¹⁷, "There is clearly a definite tendency for people whose "doubles" leave their bodies in a *natural* manner to enjoy 'higher' levels of consciousness (permitting more significant and detailed observations) and to enter 'higher' environ-

ments than those with whom the release of the "double" was *enforced*. This difference is readily explained if these "doubles" were objective (though non-physical) bodies : it is inexplicable if the "doubles" were merely imagined.

"Apart from, and in addition to, the significance of the difference between *natural* and *enforced* releases of "doubles", certain observations are readily understood on the hypothesis that these "doubles" were objective; they are inexplicable on the hypothesis that they were merely imagined :

- (1) The "double" (of non-mediumistic men) was observed to leave via the head;
- (2) a "blackout" occurred on its release;
- (3) the released "double" was at first horizontal, over the physical body;
- (4) a "blackout" occurred on the re-entry of the "double" into the body — as exemplified in the case of Mme. d'Esperance, cited above;
- (5) rapid re-entry caused shock and repercussion;
- (6) a "silver cord"-extension was seen between the released "double" and the vacated body.

II

The incidence of the experiences

(a) Ancient shamanic experiences (ecstasy)

Professor Eliade¹⁸ pointed out that the techniques, experience and ideology of ecstasy were widespread in very ancient times in Central Asia (e. g., among Siberian hunters), Australia, the Malay Archipelago, S. America, N. America, etc. A little later—probably about 25,000 B.C.—representations in Europe of a bird [=the Soul, using a “double” that was liberated from the physical body] and indications of guardian and helping spirits [=“deliverers”] and of ecstatic experiences are present.

Professor Eliade rejects the idea that ecstasy was a product of some form of civilisation. *He is convinced that ecstasy is “fundamental in the human condition and hence known to the whole of archaic humanity”.* (This does not, of course, alter the fact that its interpretation and evaluation tended to become modified by various forms of culture and religion).

(b) Modern out-of-the-body experiences (astral projections)

In *More Astral Projections*¹⁹ we pointed out that Neville Randall, of the *Daily Sketch*, in collaboration with Lt.-Col. Reginald Lester, Chairman of the Churches' Fellowship for Psychical and Spiritual Studies (5 Denison House, Vauxhall Bridge Road, London, S. W. 1), made an investigation of various psychic phenomena and, in 1960, published the results in a booklet entitled *Life After Death*. The second section of this booklet was concerned with out-of-the-body experiences, and included reference to the work of Miss Frances Banks, M.A., a psychologist. Miss Banks sent a questionnaire to 800 churchgoers, asking for any psychic experiences. One of her questions was: “Have you ever seemed to project out of your body? If so, where did you find yourself?” No less than

45% of those who replied had experienced astral projection. Many readers of the *Daily Sketch* sent their own experiences to Neville Randall, and some were published in the booklet *Life After Death*. Randall's own conclusions were unequivocal. After reporting "Probably the most amazing post-bag ever sent to a newspaper", he continued. "It revealed, among other things, that astral projection — the experience of leaving and returning to the physical body — is a common event", and concluded, "It now seems impossible to doubt that such things happen often to ordinary people".

Sylvan J. Muldoon, who has had many out-of-the-body experiences, wrote *The Projection of the Astral Body* (Rider & Co. Ltd., 1929). He²⁰ found it "hard to believe that conscious astral projection is not universally known". He²¹ described "astral somnambulism", i. e., the condition in which the "double", or astral body, becomes free from its physical counterpart and moves about independently of it, but is not used as a vehicle of consciousness, as "far more common than is generally supposed".

Dr. Horace Leaf, Ph. D., F. R. G. S.²² pointed out that, while projection is very common, the separation of the "double" from the body is often incomplete. Staveley Bulford²³ said, "Every individual possesses an etheric double [=etheric or astral body]. This can be separated and travel" But, although theoretically projection is possible to everyone, he realised that many people require special training to project. He insisted, "The projection of the etheric double is one of the natural phenomena of normal human life".

Oliver Fox²⁴ observed, "The reader with no practical experience of projection may incline to the view that the projection is only seeming ... But let him follow my methods...and I think he will be convinced that he has a Soul and that it does leave the body in these experiments".

In Tibet (possibly, in part, on account of the rarefied atmosphere which limits the oxygenation of the blood and therefore the functioning of the brain) astral projections are said to be common events : so much so that they have a name for projectors, i. e., "delogs", meaning "those who return from the beyond".

Mrs. Eileen J. Garrett,²⁵ whose outstanding ability and patent integrity are universally recognised, stated : "What is not generally accepted by science, but which I nevertheless know to be true, is that everyone has a 'double', of finer substance than the physical body — the astral or etheric [here = the "super-physical" Soul] Body". She continued, "This is not to be confused with 'the surround' [=the "semiphysical" vehicle of vitality] which remains in position enveloping the body, while the 'double' Soul Body can be projected. It is by means of this 'double' that either accidental or conscious projection is accomplished". Later,²⁶ Mrs. Garrett

observed. "This projection should be more fully understood; for I am always coming into contact with numbers of people who had experienced it and have been afraid to accept its significance. I believe that projection takes place more often than any of us realise, and that it happens very easily when we are emotionally disturbed or when we are ill, and the physical hold upon ourselves [Souls, using the Soul Body] is less tenacious".

A Frenchman, Yram,²⁷ like the American Muldoon and the Englishman Oliver Fox, considered that "The separation of the bodies [Soul Body and physical body] during sleep is perfectly normal, but takes place only after the physical brain-consciousness has ceased to function, so that most of us are entirely unaware of it". He added, much like Mrs. Garrett, "To be aware of it without explanation can lead to a feeling of panic amounting to insanity". Again, "Shock or accident can momentarily drive a person [=Soul in the Soul Body] out of his physical body like an anaesthetic".

H. P. Prevost Battersby²⁸ regarded "the business of the 'double' as quite ordinary": he, doubtless rightly, concluded that if a man's "double" is naturally loosely associated with his body — "easily detachable" — he can readily project it and so develop certain psychic powers; but if it is very closely enmeshed with the body, then psychic abilities cannot develop except after "special cultivation". (Compare the "communication", received by Allan Kardec in 1857, cited on p. 13).

A. Horngate,²⁹ on the basis of personal experience, was "convinced that we probably travel much more in sleep than we recollect — unless startled awake".

Mrs. Muriel Hankey³⁰ had a spontaneous projection of the "double". She thereafter soon found that the act of quitting the body could be cultivated. She and Mr. McKenzie frequently met in their "doubles". She claimed to be able to distinguish between projection and mere dreams, on the one hand, and clairvoyance on the other.

S. A. Wildman, an American lawyer, gave an account of his "dreams" in *Psychical Research*.³¹ Among them were "dreams" of flying and riding a cycle "with incredible swiftness and without conscious effort", of swinging (though realising, quite clearly, there was no swing), "dreams" such as Muldoon³² claimed to represent astral projections. J. Malcolm Bird, the Editor of *Psychical Research*, wrote, in a footnote, that these dreams "are common to all of us, and constitute a very definite category of experiences". He added, "I suppose most dreamers, as with myself, find the most common of all the dreams of this group is that of progressing in prodigiously long, floating strides [a phenomenon also mentioned by Dr. Eliade³³ in connection with shamanic ecstasy, by the Tibetans (Dr. W. Y.

Evans-Wentz)³⁴ and by Muldoon in connection with astral projections — see p. 21. Imagining that one is flying, riding, etc., is among the techniques deliberately employed by would-be projectors, as indicated below). The attempt to explain this category of dreams on a basis of race-history seems to me less successful than in the case of the falling dreams, etc. Its application on the basis of subconscious desire is...not wholly satisfactory, inasmuch as the desire for a more birdlike motion can hardly be deeply rooted enough, in enough persons, to meet the demands made upon it by such a theory. Where Mr. Wildman says that he was “in control of my movements and so enjoyed the power and was proud of it”, he strikes a further common denominator with my own experience and, I believe, with the generality, in this dream”.

Another American, John Mittl, of Kempton, Pennsylvania, was cited by Harold Sherman, who engaged in the long-distance telepathic experiment with Sir Hubert Wilkins that was published in *Thoughts Through Space*,³⁵ as stating that “Astral projections occur to everyone, at one time or another, while sleeping or while in an unconscious state”. He added, “However, the great proportion of these are not remembered upon awakening”.

Dr. B. J. F. Laubscher, a South African medical man and psychiatrist, described many projections, and observed, “The evidence of many people strongly suggests that astral travel is quite common — except that few people retain a clear memory of the experience”.

Yogi Yogananda³⁶ said, “Thousands of earth-dwellers have momentarily glimpsed an astral being often a “hinderer” or a “helper” or an astral world usually either “Hades” or “Paradise”.”

It will be seen that both ecstasy (of the ancients) and astral projection (of moderns) are considered to be of practically universal occurrence. The question of the tardiness of memory, and which was raised by Dr. Laubscher, was briefly considered by the present writer,³⁷ who wrote as follows: “Some readers may ask, ‘If, as Mrs. Garrett declared from personal experience, and Neville Randall discovered from correspondence, astral projections are common events that apply to quite ordinary folk, why have we failed to undergo one?’ The answer is obvious — the failure is not in the occurrence but in the memory of the occurrence. The mistake is to suppose that it is easy to remember an *out-of-the-body* experience after one has re-entered the body. The physical brain must be involved in all that we remember in our “normal” in-the-body state. But the physical brain was not involved in the astral projection. As Bergson said, “The physical brain is an organ whereby we *forget* [out-of-the-body experiences, etc.]”.

Although they have not considered this memory-aspect of out-of-the-body experiences, many of our most eminent psychical researchers have

made parallel observations on evidential grounds. Professor H. H. Price, Dr. Hereward Carrington, G. N. M. Tyrrell, etc., all concluded that telepathy is operating at all times between all people. This may well be true — but very few people indeed are aware of (“remember”) the receipt of a single telepathic impression in the course of their whole lives. The reason, as with out-of-the-body experiences, is doubtless the “blinkering” effect of the brain. If our personalities were to be interfused with those of others, it would affect the proper development of responsibility, and that in turn, of morality. On the other hand, if we “remembered” our out-of-the-body experiences in too great detail, they would unfit us for earth-life.⁴⁰

We have pointed out⁴¹ that out-of-the-body activities are Soul Body activities and, in order to “remember” them in “normal” consciousness, they must somehow pass through the brain of the physical body. “If I pick up a poker and stir the fire, I receive certain stimuli and therefore feel sensations of weight, smoothness, hardness and coldness; these sensations affect the physical brain and can, therefore, be recalled. But if (supposing the possibility) I perform an act with the Soul Body independently of the physical body, this makes no impression on, or modification in — leaves no “trace” in — the physical brain, and is most unlikely to be “remembered” through it when I re-enter the physical body and ‘wake up’ to the physical world”.



The total bodily constitution of man

(a) Descriptions by ancient shamans

Professor Eliade⁴² pointed out that, according to numerous myths and legends of world-wide distribution, the "hero" was carried to the underworld, i. e., "Hades", or to the "sky", i. e., "Paradise", by an "animal". With the Buryat shamans this "animal" was his "double", his alter ego — "one of the shaman's 'souls' [i. e., bodies or vehicles] — the 'Soul in animal form', more precisely, 'the life soul'".

Just as there are differences of opinion among modern theologians as to whether a man already, here and now, possesses his "body of the resurrection" (i. e., his Soul Body — not, it should be noted, the 'life soul', or vehicle of vitality, just mentioned), or acquires it after death, so there were differences of opinion among ancient shamans. Professor Eliade⁴³ cited E. M. Loeb to the effect that, among the Mentaweians, the candidate for shamanic initiation, i. e., ritualistic death followed by resurrection, was carried to "Paradise" by celestial spirits [those "helpers" who act as "deliverers", the equivalents of earthly midwives] "and there received a marvellous [Soul] Body like theirs". On the other hand, the concept of the bird-soul, implying that (as all astral projectors observe) mortals already possess a Soul Body, was documented in the religions of the archaic Near East. The Egyptian Book of the Dead likened the Soul of a newly-dead man to a falcon flying away. The Yakut believed that, at death, both "good" and "bad" men ascended to the "sky" like birds. In Mesopotamia the dead were imagined as birds. This does not, of course, mean that the shamans necessarily supposed that human beings who died took the

from of birds, but that they rose like birds from the earth, ascending to the "sky",

Professor Eliade⁴⁴ also said, "In the prehistoric monuments of Europe and Asia the Cosmic Tree is depicted with two birds in its branches ... In the mythologies of Central Asia, Siberia and Indonesia the birds perched on the branches of the World Tree represent men's Souls". He continued, "Because shamans can change themselves into 'birds', i. e., because they enjoy 'spirit' conditions [=are able to release the Soul Body from immersion in the physical body, so that it rises to "Paradise" much as a bird rises to the sky], they are able to fly to the World Tree to bring back Soul-birds. The bird perched on a stick [the "stick" representing the "silver cord"-extension between the released Soul Body and the vacated physical body] is a frequent symbol in shamanic circles (e. g., the Yakut shamans, in Hungary. etc.) ... It is certain that the motif 'bird perched on a post' [=a released Soul, in its Soul Body, with the "silver cord"-extension trailing down from it to the vacated physical body] is extremely archaic". [Nevertheless, many modern men who have passed through Masonic initiation have seen it, for many are conducted round the Lodge by two Wardens, each bearing a stick with a bird perched on the top. Masonry is, in part, a relic of the ancient Mysteries: the "bird" is the released Soul, and the "stick" is the "silver cord" that trails down from it to the body.]

(b) Descriptions by modern astral projectors.

The bodily feature that the shaman, cited above, called "the life Soul" clearly corresponds to what Dr. Rudolf Steiner⁴⁵ called "the ether body", "the body of formative forces", "the etheric double", "the life body" and "the vital body", the last-given name being also used by Max Heindel⁴⁶ and by several other seers. It is the "semi-physical" vehicle of vitality, the "Pranamayakosha", i.e., vehicle of Prana (cosmic vitality) of the ancient Hindus. Frau Haufler, an uneducated German lady, who saw her own, partly extruded, vehicle of vitality, called it "the nerve soul" and "the nerve spirit".⁴⁷

This bodily feature quits the physical body, if at all, via the solar plexus (so that, if seen, the "cord"-extension seems to be attached there. (See also Third Part, Section II). The Soul Body, on the other hand, usually quits the physical body via the head (and the "cord"-extension is seen to be attached to the head, as described by William Gerhardt, p. 3). This "super-physical" body, a primary vehicle of consciousness in man, can leave the physical body and travel great distances on earth, as well as visiting the "super-physical" "Paradise", an ability which was appropriately symbolised by shamans and Freemasons in depicting it as a bird. It will be clear that the vehicle of vitality consists of substance which, being subtler than physical matter, is "semi-physical" and being ideoplastic, is

"semi-mental". The Soul Body consists of still more subtle and reactive substance; it is "super-physical" or "semi-Spiritual". The vehicle of vitality is more or less closely enmeshed in, or interwoven with, the physical tissues, and therefore is projected, if at all, slowly and with some difficulty; the Soul Body, on the other hand, is only partially incarnated and therefore projects easily and quickly. It will be clear that, if these conceptions have some correspondence in truth (and numerous facts are inexplicable except on that hypothesis), then these particular "doubles" are not, as is considered by some psychiatrists, mere mental images of physical bodies, but objective, though non-physical, bodies. In this case, then, like our physical bodies, they are presumably derived from, and are eventually returned to, corresponding objective (though nonphysical) "realms", "spheres", etc.—the vehicle of vitality to the "Hades" realm (which, doubtless, is closely interwoven with the physical earth), and the Soul Body to the "Paradise" realm, which is less immersed in it).

One further point: it is observed that (1) when a significant portion of the vehicle of vitality (only) leaves a physical body (as, for example, in the production of "materialisations"), it always remains within a few feet of the body, since the vehicle of vitality is essentially part of the total physical body and, indeed, its total extrusion necessarily involves the death of the body; (2) when a composite "double" [=Soul Body plus a significant portion of the vehicle of vitality) leaves a physical body *temporarily* — as occurs with mediumistic people, including shamans—it also is unable to get far from the body (the average distance being about $3\frac{1}{2}$ feet);⁴⁶ (3) when a composite "double" (=Soul Body plus the whole of the vehicle of vitality) leaves a physical body *permanently*, i.e., at death (and this applies to both mediumistic and non-mediumistic people), it also is held within a few feet of the body (the average distance also being about $3\frac{1}{2}$ feet).⁴⁶ With both mediumistic astral projectors and the newly-dead (the latter according to "communicators") the composite nature of the "double" rendered them "body-bound" and therefore "earthbound" at first. Once, however, they passed through the second "death", shedding the vehicle of vitality from the "double", they were released from the bondage of the physical body, with its limitations of time and space, and they ascended, like a bird, with the possibility of entering "Paradise". This matter of the distance between "double" and body under the various possible conditions, hitherto entirely overlooked, as clearly highly significant.

As already said, shamans were essentially practical men who dealt with helping the sick, etc. We cannot expect them to have envisaged a correlation of correspondence between the total body of man (the microcosm) and the total body of the earth (the Macrocosm)—or to have realised that differences in the composition of an extruded "double" determined differences in the "level" of consciousness available to the shaman and in the "sphere" contacted (whether "Hades" with possible "hinderers" or

"Paradise" with numerous "helpers").

A study of modern out-of-the-body experiences shows that extruded "doubles" are not all of the same composition: some consist of substance from the vehicle of vitality only (and these show no intelligence or initiative, being mere "ghosts" of living men); many consist of the Soul Body only, with, perhaps, the merest tincture of substance from the vehicle of vitality; some are composite, consisting of the Soul Body plus a significant amount of the vehicle of vitality. The extrusion of much of the vehicle of the vehicle of vitality may indicate grave illness; its complete extrusion of a simple "double" composed of the Soul Body, as well as that of a composite "double", quite often takes place in perfect health (as well as under emotional stress, in illness, as the result of a fall or shock, etc.). If the vehicle of vitality of the person concerned is closely knit with his body, the Soul Body only tends to be released. The more loosely the vehicle of vitality is associated with the body, the more likely the "double" is to be at first composite — it will tend to include a significant portion of the vehicle of vitality. People with loose vehicles of vitality are of a mediumistic constitution, and the facts indicate that the ancient shamans were in this category. (This does not mean that either those modern astral projectors or those ancient shamans who possessed loose vehicles of vitality practised trance mediumship — far from it — it does, however, mean that there was a possibility, given the desire and the application of the necessary techniques, of developing mediumship).

These ideas concerning important differences between people, depending on the relative tightness or looseness of the vehicle of vitality, are given in many "communications". For example, Allan Kardec⁶⁰ asked, Does the greater or less degree of somnambulistie [mesmeric trance] clairvoyance depend on the physical organisation [on the relative looseness of the vehicle of vitality, tending to produce a negative, or trance medium], or on the nature [whether active or sluggish] of the spirit incarnating in it [tending to produce a self-controlled, positive, undissociated psychic, a clairvoyant rather than a medium whose body is temporarily possessed by a communicator]? The "communicators" replied, "Oh both; but *there are physical qualities [looseness of the vehicle of vitality] that allow the spirit in its "double" or perispirit to liberate himself more or less easily*".

The study of modern astral projectors who have the mediumistic constitution shows that the originally composite "double" (through which they contact "Hades" conditions, with possible "hinderers"), typically undergoes a change and becomes simple: that part of the "double" that was extruded from the vehicle of vitality is shed from the "double" and returns (doubtless down the "silver cord"-extension) to the physical body — to which it essentially belongs. Hitherto, this component of the "double" had enshrouded the Soul Body: now the latter is unenshrouded and ascends

to "Paradise" conditions (with many "helpers"). This process is equivalent to the second "death" (or, better, Soul-unveiling), described by "communicators" as occurring, on an average, some three days after physical death. The "Hades" period is normally a rest between earth-life and the entrance into "Paradise": most people sleep through it. It is surely significant that a similar condition is described, independently of mediumship, as applying to mediumistically-constituted people in their temporary out-of-the-body experiences.

The ancient shaman (who, like the astral projector, was not a (medium) described this intermediate state in the passage from earth to "Paradise" in significant terms-as like crossing a "bridge", as a perilous or a dangerous "passage", a "strait gate", etc. The ancient shaman, so like the modern astral projector who possesses a "loose" vehicle of vitality, contacted "Hades" and remained in that condition until the composite "double" passed through the second "death", when, with a motion (but not a form) that was bird-like, he "flew" in the Soul Body, contacting "Paradise" conditions.

We have interpreted the ancient shamans' experiences in terms of those of modern astral projectors (details of which are available from all over the world, some having been corroborated by independent observers): there seem to be few shamanic references to non-physical bodies (whether vehicle of vitality or Soul Body or an admixture of the two). This is understandable; the "double" is a replica of the body. But, as we shall see later, there are many descriptions by shamans (using various terms) of something that they would regard as noteworthy, since it is not a feature of the adult body; this is the non-physical "silver cord" — it implies a non-physical body, since many facts indicate that it is essentially an extension between the released "double" and the vacated physical body.

Professor Eliade⁵¹ quoted Harva to the effect the Siberian shaman was often carried from the underworld, i. e., "Hades", back to earth by a "bird", e. g., an "eagle" the released "double", in this case including a significant portion of the vehicle of vitality]. Among the Goldi he could not "desed" to "Hades" without a "bird-spirit" [*ditto*], while E. Bickerman⁵² pointed out that certain Greek sorcerers professed to provide the dead with "wings" to "fly" to "heaven", a variant of the same idea. They did not necessarily suppose that the Soul had the form of a bird: the flight of a bird corresponded to their first-hand observations as to what happened to the Soul [Body] of the shaman and that of the newly-dead man - it ascended from the physical body and the world.

IV

The realms, "Spheres" "Planes" Environments (or conditions) contacted

(a) Described by ancient shamans — earth, "Hades" and "Paradise"

Shamans claimed to leave their bodies and thereafter to visit three main "worlds", "spheres", etc., i.e., (a) various distant physical localities (sometimes returning, it should be noted, with veridical information not normally obtainable); (b) the "underworld" or "Hades" and (c) the "sky" or "Paradise". Professor Eliade insisted that the characteristic of the shaman is that he is "a great master of ecstasy" — able, at will, temporarily to leave his body and visit one or more of these three realms.

(b) Described by modern astral projectors

Innumerable astral projectors have made claims similar to those made by the shamans. William Gerhardt (p. 3) and Muldoon saw earth-scenes only; Mme. d'Esperance (p.4) entered both "Hades" and "Paradise". These matters will be considered in greater detail on a later page: they are here mentioned to draw attention to the correlation between the total bodily constitution of man and that of the earth, between the microcosm and the Macrocosm.

SECOND PART

Bodily movements (Diving and flying) That facilitate the experiences

(a) Descriptions by ancient shamans

Acting as though diving, ascending or flying, in order to induce ecstasy, was mentioned by Professor Eliade.⁶³ These techniques, it may be said, were recommended for the production of astral projections in certain "communications" from supposed discarnate Tibetans. These "communications" were obtained by prescott Hall (who was thoroughly sceptical as to the possibility of quitting the body by these, or any other, means) through the mediumship of Mrs. Minnie E. Keeler (who had read nothing about the subject and had no interest in it).⁶⁴

Whereas Professor Eliade regards bodily movements of this type as no more than "imitations" of physical activities, the present writer holds that they have great significance — that they involve the deliberate, constructive use of the image-creating faculty, combined with faith. Even Mrs. Keeler's "communicators" (who would be regarded by some people as mere fragments of her own personality — and she herself had no education) made this point. We⁶⁵ cited the "communicators" as saying, "Imagination actually creates conditions in the astral world [= "Hades" and "Paradise"], and, "What we ordinarily call 'imagination' is really exercising the astral senses. Whereas in this [physical] world, if we imagine ourselves as going to a certain city, our thought is the only result: in the astral world we should go there, at last if we wished. So, if we imagine our astral body as climbing out of the physical, or swinging from side to side, we have nothing as a result except the fact of our imagining. But in the astral world our thought has actually set the astral body in motion,

although we cannot, while in the physical body, see that this is so. In other words, thought is creative in the astral world, and whatever we 'will' tends to be brought about".

(b) Descriptions by modern astral projectors

We have already mentioned the motions of flying, etc. in connection with the "dreams" of S. A. Wildman (p.10). Muldoon⁵⁴ observed, "There are several variations of the flying dream...Remember, 'projection dreams' are almost invariably 'true action' dreams. If you could control your dreams, you could control the movements of the dream-body ["double"]. One variation of the flying dream is the 'swimming dream'...This always occurs while the astral body is worming along, lying in a horizontal position in the air. Another variation is that in which the dreamer is standing upright, and is moving at great speed over the surface of the earth, or along a street, etc. One is actually doing this in the dream-body ["double"] during many such dreams... I have awakened in this dream several times, to find myself doing this in reality in the astral...Again, there is the 'giant stride' dream [Compare Malcolm Bird, p.10]...This is another 'true action' dream .. Although there is motion of the limbs [due to habit]...it is not the actual step which drives the, [astral] body forward".

Dr. Alice Gilbert actually reported a demonstration of these matters. She lay down and "imagined" that her "Soul" was leaving her body. She said, "Suddenly this was not an imagined vision I ["double"] was no longer on the divan but outside it".

Faith, like imagination, is often misunderstood. Whereas it is often supposed to represent self-deceit, it may actually be self-expression.

Dr. Nandor Fodor⁵⁵ said, "D.D. Home was the most famous medium for imparting his powers to [=inducing mediumship in] others. Cases are on record in which he levitated others. Once he imparted the power of elongation to Mrs. Bertolacci, and he bestowed immunity to fire in a number of cases on his sitters. But there was a condition. The sitters had to have faith. 'Now, if you have sufficient faith, let me place this coal in your hand', he said to Miss Douglas on April 3, 1869. Miss Douglas first dreaded the test, then held out her hand. She was not in the least burned

" The account continues : "Home took the coal and requested Miss Douglas to touch it; she placed her fingers near it, but withdrew them immediately, saying that it burned her". The explanation is, probably, that in the first experiment, the "live" coal was insulated from Miss Douglas's hand by a film of ectoplasm from Home's vehicle of vitality : had she lacked faith, the ectoplasm, which is "biddable" and subject to mental suggestions, would not have insulated her hand. When, apart from Home, she advanced her fingers towards the coal, it burned her— Home's protective film of ectoplasm was not available, and she had not got a "loose"

vehicle of vitality and could not, therefore, produce one. Success demanded not merely faith but also the ectoplasmic film).

On May 24, 1910 Gerald Balfour⁵⁹ was told by a "communicator", via Mrs. "Willett", that belief in the personality of the "communicator" was "an absolutely vital part of the conditions which make it easy for us to work", and it is interesting to note that, after her death in July, 1958, Mrs. "Willett" communicated via Geraldine Cummins⁶⁰ (who had not read Balfour's Report) as follows: "Even temporary belief on the part of the sitter and autonomist in the personality of the communicator is a vital part of the conditions. It makes it so much easier for us to work". The "communicator" continued, "I held more than a belief in them. I knew them better than many human beings, acquaintances of mine". In a chapter headed "Lines of Communication", Geraldine Cummins described the method she had employed to obtain the "communications" cited — "The advice which was somehow transmitted to me was this: in the quiet of the evening I was first to concentrate on stillness; secondly to desire the fulfilment of my need; and thirdly to imagine it fulfilled". [compare matter, xxi, 22]. She was told that, "The desire seems as a little boat on a lake or sea of the imagination. There, driven forward by the waves of the imagination, it can, on certain occasions, reach the objective chosen". (See Appendix I).

*The "communicator" made an important and a doubtless true addition, one that is worthy of consideration: "The same thing is true of the physical body, though, as the matter of which the latter is composed is more dense and has more inertia, it is harder to bring about results".

II

Dancing and whirling facilitate the Experiences

Dancing and whirling were also commonly used by the ancient shamans to induce ecstasy. An astral projector, S. J. Muldoon, reviewing, on the basis of his own observations, the symptoms of astral projection, asked, "What is dizziness?" He replied, "It is a condition of looseness of the astral body ["double"]. What loosens the astral body? Many things; a blow on the head, abnormal functioning of vital organs; a score of causes. Regardless of the cause, dizziness indicates that the astral body is not bound tightly to the physical. When dizzy, we stagger because the astral body is loose and half inclined to withdraw from the physical. Whirling causes dizziness, since it loosens the astral body, and, in this connection, it is interesting to note that the fakirs often resort to whirling to accomplish astral exteriorization". Why should these activities produce exteriorization?

Dancing was done to the point of exhaustion. Exhaustion, whether of mental or physical origin, serious lack of food or rest, or grave illness, all tend to make the vehicle of vitality reach out, away from the body, to absorb additional cosmic vitality. Secondly, use is being made of inertia: the physical body is moving rapidly in a certain direction and the interwoven vehicle of vitality tends to move with it; when the physical body is suddenly prevented from continuing its direction, the fluid vehicle of vitality tends momentarily to continue in the original direction — there is a slight separation, a dissociation, of the bodies. The process may be repeated until an exteriorization of a significant part of the vehicle of vitality results. The "bridge" between the Soul Body and the physical body would then be no longer available, and physical unconsciousness ("trance") would supervene.

III

Fasting facilitates the experiences

The ancient shamans fasted, a practice used by many mystics. Psychics either fast or take only a light meal prior to exercising their faculty. Muldoon is probably right in concluding that we not only obtain energy from food but also from cosmic currents, and that the latter source is tapped chiefly when the vehicle of vitality is slightly loosened during deep sleep. If that portion of the energy that is usually obtained from food is denied, there is a tendency for the vehicle of vitality to reach out, to project or extrude from the physical body, in order to obtain more cosmic vitality. Thus, if a person who possesses a loose and fluid vehicle of vitality fasts (or becomes mentally or physically exhausted by overwork, etc.) the tendency to project is increased to a significant degree — his original mediumistic bodily constitution is enhanced.

IV

Certain drugs that facilitate the Experiences

(a) Descriptions by ancient shamans

"The Sacred Mushroom" (fly agaric), alcohol, and such narcotics as tobacco juice and Indian hemp, are well known to facilitate the experiences. Professor Eliade⁶³ drew attention to the fact that they were employed by some shamans, but he also pointed out that the best shamans regarded them as false approaches to ecstasy. On our interpretation of the facts, like dancing to exhaustion and fasting, these drugs tend to cause the release not only of the Soul Body (an event which readily takes place, since it is little immersed in the body), but also a significant amount of the vehicle of vitality (which is closely interwoven with or enmeshed in the body). Hence, dancing to exhaustion, prolonged fasting, and the use of narcotic drugs all facilitate the release of a "double", but such a "double" tends to be composite.

(b) Descriptions by modern astral projectors

Dr. A. Puharich⁶⁴ believes that astral projection will eventually be established as "a reality" on an evidential basis. In his own projection, when exhausted,⁶⁵ he found himself ("the real 'I', which was not the one who thought and acted") near the ceiling, looking down at his sleeping body; it eventually returned to his "sodden, heavy self".

Alcohol, taken in excess, is one of the drugs which may cause an involuntary projection of the "double", and that "double" would be composite in nature. Many people's "doubles", released by drugs for the relief

of pain, have been seen by other people. Sedative drugs seem temporarily to reduce the vitality and therefore the hold of the body on the "double"; the latter therefore escapes. The inhalation of anaesthetics, the undue holding of the breath, the breathing fumes from a fire, drowning, etc., seem to reduce the vitality by reducing the oxygen available for brain activity, again causing the "double" to reach out away from the body. In *The Study and Practice of Astral Projection* (Aquarian Press, 1961), and *More Astral Projections* (Aquarian Press, 1964), we cited 47 cases that were caused by anaesthetics, 3 that were due to suffocation and 17 that resulted from falls or shock. As already pointed out, we classify such cases as *enforced* projections, and the available details show that they differ from *natural* projections — the "level" of consciousness is lower, so that the observations made are less numerous and less precise, and the realms contacted are generally "lower" (earth and/or "Hades" rather than "Paradise") than with natural projections. We attribute these differences to differences in the constitution of the "double"—in the *enforced* projections it typically includes some of the substance of the vehicle of vitality; in the *natural* instances (unless the person concerned is strongly mediumistic) it does not.

We also cited⁶⁶ the case of a doctor who saw the "doubles" of three patients, released from their bodies by anaesthetics: the details that he observed— including the "silver cord"-extension between the released "doubles" and the vacated physical bodies — agree with those given by astral projectors concerning their own released "doubles".

V

Meditation and concentratiton facilitate The experience

(a) Descriptions by ancient shamans

Professor Eliade⁶⁷ drew attention to certain examples of genuine mystical experience of shamans which took the form of "spiritual ascents" to the "sky", i.e., "Paradise". The shamans prepared for these by various methods of meditation and concentration. For instance, an Eskimo shaman meditated on his own skeleton, thus tending to free himself (in the "double") from his physical body; some Indian shamans combined meditation with other ecstasy-provoking techniques — they kept close to a fire (where they inhaled carbon monoxide, carbon dioxide, benzpyrene, etc.), or controlled, and to some extent held their breath partially — two bodily methods of projecting the vehicle of vitality.

Meditation and concentration had a different effect: these aroused, strengthened and organised the Soul Body, causing it to "vibrate" at so high a rate that it could no longer remain "in gear" with the relatively sluggish physical body, and the Soul Body was released. When the method of meditation was combined with the imbibition of fumes from a fire, and/or the holding of the breath, and especially if the shaman had the mediumistic bodily constitution, i.e., a loose vehicle of vitality, there would be a strong tendency to release a "double" that was composite in nature — consisting of the Soul Body plus a considerable portion of the vehicle of vitality, leaving the physical body in a death-like state.

(b) Descriptions by modern astral projectors

William Gerhardt's astral projection was described on p.3. He had meditated on the subject of immortality for some time before retiring to

rest. A number of other projectors owed their experience to meditation and concentration. Once the attention is fully withdrawn from the physical body, and therefore from the physical world (and yet kept alert, not being allowed to lapse so that the mind becomes a total blank), it is difficult for the Soul Body to remain in the physical body. Here in the physical world, as St. Paul said, we (Souls) are in exile.

We⁶⁸ quoted Richard Wilhelm,⁶⁹ who gave esoteric Taoist teachings that date back to the 8th century, that were written on wooden tablets in the 17th century and first printed, in Chinese in 1920. Such works rule out the possibility that all accounts of out-of-the-body experiences represent cultural artifacts. Among other techniques, the disciples meditated (in order to organise and eventually exteriorize the "Spiritual" Body, the Golden Flower in which they enjoyed "super-conscious" experiences).

Mme. M. Bouissou,⁷⁰ the French clairvoyant, gave this technique for inducing an astral projection: meditate on a pea or a bean, its germination, the formation of root, shoot, stem, leaves, flower and fruit: become "one" with it and practice until no other thought enters the mind for a period of about three quarters of an hour: the "double" will separate from the body. Dr. Rudolf Steiner proposed a very similar form of meditation.⁷¹

The methods of using mental images of bodily movements, etc., mentioned on p. 16, involve some mental concentration. The "communicators" of Mrs. Keeler⁷² advised "Concentration on the images of flying, swimming, etc."

Mrs. Cora L. V. Tappan,⁷³ an uneducated lady, transmitted the following "communication as early as 1875: "It is possible to satisfy yourself on the existence of the 'double' while in possession of your faculties. If you intently think of a person, and at the same time figure his appearance to your imagination, so concentrating your mind from all surrounding objects as to be aware of no distracting thoughts, to a certain extent, your spirit (in the 'double') is in reality there".

Monatgue Summers^{73b} noted Cardano's statement, made as early as 1562, and quoted by John Aubrey in 1696, to the effect that ecstasy is "most commonly" due to persons being "oversolicitous or fixing their whole mind upon doing any one perticular thing", an activity which, of course, involves a concentration of the mind (and therefore of the "double") away from the body. Dom Schram, in 1848, similarly included "an unusually intense concentration of the mind or imagination" among the causes of ecstasy. Summers^{73c} also quoted Dr. Henry More, the Cambridge Platonist, as speaking of "the emigration of the Soul from the body by ecstasis "and St. Augustine as saying in the first century), "When the mind is *wholly concentrated on higher things, and thus entirely withdrawn from the bodily senses*, it is called an ecstasy". This conception is in line with certain Yoga

exercises in concentration. St. Augustine concluded that St. Paul's phrase (II Cor. xii, 2) "whether in the body or out of the body" probably meant that the vivifying sensible principle or 'soul', that is, the "etheric double" of the Theosophists, the vital body of the Rosicrucians and the vehicle of vitality of the ancient Hindus (*anima*), remained in the body during ecstasy, the mind (*mens*), in the Soul Body only escaping, though in some cases (doubtless those of people who possess the mediumistic bodily constitution, namely, a loose vehicle of vitality, the latter, as well as the Soul Body is released. Thus St. Augustine's intuition reached a conclusion at which the present writer arrived on the basis of analyses of cases only recently — in some instances part of the vehicle of vitality as well as the Soul Body is released from the physical body and the "double" is composite; in others the Soul Body only is released and the "double" is simple.

VI

Breathing techniques that facilitate the Experiences

(a) Descriptions by ancient shamans

Professor Eliade⁷⁴ mentioned the "hold-breath" exercise (Pranayama) that forms an important element in Yoga techniques: he had discussed it in some detail in an earlier work.⁷⁵ It doubtless acts much after the fashion of inhalant anaesthetics, causing partial suffocation, limiting the oxygen supply to the brain and so reducing the vitality that part of the vehicle of vitality is released from the body.

(b) Descriptions by modern astral projectors

The ancient Chinese astral projectors mentioned by Wilhelm⁶⁹ insisted that, in order to induce projection, the breathing had to be rhythmical,

Mrs. Eileen J. Garrett²⁵ said, "I control the function of my breathing. I leave my body and re-enter it with great ease and with a sense of adventure and lightness".

Swedenborg (1688-1772), who also had many out-of-the-body experiences, observed:⁷⁶ "Retaining or holding back the breath (and reducing the vitality) is equivalent to having intercourse with the Soul, drawing it (and) increasing the vitality) with the body".

We have referred⁷⁷ to important experiments that were carried out by Dr. E. Osty with Rudi Schneider; they were highly significant as showing that the emission of ectoplasm (from a loose vehicle of vitality) kept pace in a remarkable fashion with the rate of breathing.

Mrs. Keeler's "communicators",⁷⁸ citing techniques for the production of astral projections, stated, "Breathing is important, as the pulse in the brain is synchronous with it. Therefore various breathing exercises. For getting out of the body, holding the breath is of value, but holding it out has no effect".

VII

Mental and Physical conditions that Favour the experiences

(a) Descriptions by ancient shamans

Professor Eliade⁷⁹ repeatedly insisted that the ancient shamans who experienced ecstasy, were not in the involuntary, negative, dissociated and uncontrolled condition that characterises "possession" mediums; on the contrary, their activities were deliberate and self-controlled; they were in a positive and integrated condition when they made descents into the underworld, or "Hades", and ascents to the "sky" or "Paradise". Although he recognised the practical universality of both the "possession" form of mediumship*, and shamanic ecstasy, he showed that mediumship was by no means a necessary element in shamanism — the characteristic of the shaman was that he was "a master of ecstasy".

Under the heading "Shamanism and Psycho-pathology", Professor Eliade⁸¹ discussed the supposed relationship of shamanism to hysteria and nervous disorders in general: the mentally-ill patient, he pointed out, is a "caricature" of a mystic, and his experience lacks religious content. Although a shaman may have been ill, he is "a sick man who has succeeded in curing himself". Professor Eliade observed, "There is always a cure, a control, an equilibrium brought about by the actual practice of shamanism. It is not to the fact that he is subject to epileptic attacks that the Eskimo or Indonesian shaman, e.g., owes his power and prestige; it is to the fact that he can control his epilepsy... The shamans, for all their apparent likeness to epileptics and hysterics, show proof of a more than normal nervous constitution; they achieve a degree of concentration beyond the capacity of the profane". Dr. K. F. Karjalainen was quoted to the effect that, for the Yakut, the perfect shaman must be tactful and without

* The case of the Watseka Wonder - that of Lurancy Vennum [Richard Hodgson⁸⁰, and several others, leave little, if any, doubt as to the reality of the "possession" form of mediumship. Such being the case, on this ground alone, there can be little, if any, doubt as to out-of-the-body experiences.

pride or ill-temper: above all, in his presence, "one must feel an inner force that does not offend, yet is conscious of its power."

Professor Eliade cited other observations of a like nature, showing that the shaman might originally have lost his spiritual equilibrium or might have had some physical or mental defect but, if so, as in any other religious vocation, he has triumphed over any such defect; the latter was only a sign that the "gods" had "chosen" or "elected" him to be their mouthpiece — it was not the cause and origin of his shamanic abilities. Whether shamanism is an hereditary gift or whether it develops spontaneously, it is always "a gift from the gods or spirits".

(b) Descriptions by modern astral projectors

Yarm,²⁷ in France, Professor J.H.M. Whiteman, in South Africa, both insist on the need for good mental and physical health if satisfactory, willed astral projections are to be achieved. The former said that the psychological state must be one of earnestness, peacefulness, gentleness and patience — prayer and meditation are essential. The psychic aspect of the self-training is represented by intense concentration of thought and the ability to relax thoroughly thereafter.

Professor Whiteman²⁸ said: "Separation [= astral projection] is essentially a simplification of the physical personality, by the sloughing-off of some or all of the improperly harmonised monads in it... Those who have experienced separation almost invariably state or imply that their conscious life has thereby become purer, better harmonised, and more truly their own". He²⁹ also said, "Psychical states of separation may indeed seem far more real than physical states [= the Soul Body experiences are "more real" than the physical body experiences, since the Soul Body is primary and the physical body secondary] — as if one had been for the first time really awake". He added — and this is significant in relation to our conception of the total bodily constitution of man that is envisaged — "But neither physical nor psychical states bear any comparison, as regards intelligible reality, and *a priori* value, with mystical states" [= states in which consciousness operates through the Spiritual, Divine or Celestial Body].

S. J. Muldoon³⁰ also made an observation that is germane to the above ideas: "Everything in the astral plane [that into which the projector normally enters] seems to be governed by thought — by the mind of the projector. As a man thinks, so is he!... As one *is*, in his mind, he becomes in reality when he is in the astral body... One must learn to think correctly... Wrong thoughts create their own environment..."

(c) Descriptions by modern seers

Among the many modern seers who make the same statements as those made by the ancient shamans and modern astral projectors, cited above, is Dr. Rudolf Steiner.

THIRD PART

I

The initial "Blackout" in consciousness

(a) Descriptions by ancient shamans

Professor Eliade ⁸⁶ referred to "the magic 'door' that opens and shuts *on an instant*", described by shamans in S. E. Asia, Oceania, Australia, N. America, etc. : a process "equivalent to an initiation". He mentioned ⁸⁷ exploits of the Eskimo shamans that "to some extent, repeat the initiatory journey with its many dangers [from "hinderers", etc.] and especially "*the passage through a 'strait gate' that remains on openly for an instant*". [These *momentary* experiences, we equate to the momentary "blackout" in consciousness, or "tunnel"-effect, experienced by modern astral projectors as the "double" is in process of quitting the physical body—when neither the "double" nor the physical body is available as an instrument of consciousness. In other words, it is the first event in the first "death", or unveiling of the Soul].

Later, Professor Eliade ⁸⁸ said, "Reaching the bottom of *the ocean* [= "water" = "the river of death", i. e., reaching the limits of the "Hades" belt of the total earth, corresponding to the vehicle of vitality of man] the shaman (of N. and S. America) finds himself facing three great stones in constant motion barring his road...(This...image of the 'strait gate' forbids access to the plane of 'higher' being to anyone but an 'initiate', i.e., one who can act like a 'spirit') [= the shaman experienced the first "black-out" when his "double" separated from his physical body, at the first "death" or unveiling of the Soul : since he was of the mediumistic bodily constitution, and, in any event, had used one or more of the techniques employed that caused some exteriorization of the vehicle of vitality, i. e., dancing to

exhaustion, fasting, drugs or holding the breath—pp.22-5 : the “double” he released was composite; it consisted not only of the “super-physical” Soul Body but also of part of the “semi-physical” vehicle of vitality. The latter component obliged him to contact the “semi-physical” “Hades” belt of the total earth, a region that is dim, difficult, dangerous and dream-like, with possible “binderers”. So far, the shaman was in an equivalent bodily, and therefore mental condition to people of average moral and spiritual development who have actually just passed through the first “death”—their “doubles” also consist not only of the Soul Body but also (the whole of) the vehicle of vitality. According to numerous “communicators”, the “doubles” of the “dead” remain in this composite condition for an average of three days.⁸⁹ During that time they sleep and dream (since the vehicle of vitality enshrouds the Soul Body), and are protected by discarnate “helpers”. Then, when he has arrived at the limit of the “Hades” belt, comes the event that is called by “communicators” the second “death”, i. e., the shedding, from the hitherto composite “double”, of the enshrouding vehicle of vitality. This process, like the earlier shedding of the physical body, causes a “blackout” in consciousness, and that for the same reason—it is comparable to the momentary break in the transmission of power when we change gears in a car. This second bodily event having occurred, the recently-dead person’s Soul Body has become unveiled or unenshrouded, so that he now contacts the corresponding region of the total earth, namely, “Paradise”, with its numerous wise, powerful and earnest “helpers”. The shaman’s passage at bottom, i. e., limit of the “ocean” [“Hades”], between the revolving stones, was thus equivalent of the newly-dead man’s passage from “Hades” into “Paradise”, as described by “communicators”. All “dead” men—even those who are delayed in “Hades”, i. e., the “earthbound” or “spirits in prison” (I Peter iii, 19, 40; iv, 6), eventually pass through this second “death”, this second unveiling of the Soul Body, and enter the “Paradise” belt of the total earth].

According to the ancient shamans, quoted by Professor Eliade, among mortals, on the other hand, only those who are “initiates” (who can act like “spirits”) can enter the “Paradise” region. Both living shamans and the dead men (a) quitted their physical bodies in a “double” that was composite (vehicle of vitality, as well as Soul Body) and (b) by shedding the enveiling vehicle of vitality therefrom, i. e., by passing through the second “death”, both experienced rapture and ecstasy, their consciousness expanded, they had clairvoyant, telepathic and precognitive abilities and they entered the “Paradise” environment. *On our view, the shaman could “act like a spirit” and enjoy these delights because of his ability, at will, to set in motion bodily events which few non-shamans can deliberately set in motion, but which nevertheless occur in the course of nature to all who die.*

In his Chapter XIII, entitled "Parallel Myths, Symbols and Rites", Professor Eliade⁹⁰ dealt with "The 'bridge' and the 'difficult: passage'", He said, "Shamans, like the dead, must cross a 'bridge' [= cross the "Hades" belt with its "hinderers"] in their journey to the underworld". He continued, Like death, ecstasy implies a 'mutation' to which myth gives plastic expression by a 'perilous passage'... The symbolism of the funerary 'bridge' is universally disseminated .. This symbolism is linked, on the one hand, with the myth of a bridge, a tree, a vine, etc. [on our interpretation = the "silver cord"—extension between the released "double" and the vacated body—see VII, No. 2] that once connected earth and heaven, and by means of which human beings effortlessly communicated with the gods; on the other hand, it is related to the initiatory symbolism of the 'strait gate' or of a 'paradoxical passage' [on our interpretation = the "blackout"]. We have a mythological complex whose principal constituents would appear to be the following: (a) *in illo tempore*, in the paradisaical time of humanity, a 'bridge' connected earth with 'heaven' and people passed from one to the other without encountering any obstacles, because there was not yet [physical] death.

"The easy communications between earth and 'heaven' were broken off [= (i) after the physical body had been *permanently* shed at the first "death", the crossing of the "bridge", i. e., the second "death"—the shedding from the composite immediate after-death "double" of its content of vehicle of vitality; (ii) similarly, after the physical body had been shed *temporarily* by the shaman, the crossing of the "difficult bridge", the traversing of the "perilous passage" or the "passing between the two rotating millstones"—the equivalent of the second "death", i. e., again the shedding from the composite "double" of its content of vehicle of vitality. In each case, the first concerning a "dead" man and the second a "living" man, the "double" had discarded the enveiling vehicle of vitality and the "Spirit" was "free" in the unenshrouded Soul Body. Until that event, in such case, the person concerned necessarily contacted the more or less dim "Hades" belt of the total earth (with its possible "hinderers"); after that event, in each case, he automatically entered the more or less bright "Paradise" belt of the total earth (with its numerous reliable "helpers")].

"(c) This 'crossing' [= passage through "Hades"] is difficult; in other words, it is sown with obstacles and not all Souls succeed in traversing it; demons [= "hinderers"—it should be noted that the Greek equivalent of "demon" had no undesirable significance until the early Church debased the word in order to besmirch those who ventured to disagree with it—the "daimon" of Socrates was equivalent to the Latin "genius"]* and

Similarly, the Greek word "heresy" merely meant "choosing" until the Church, in order to besmirch any who disagreed with its statements, imported undesirable implications.

monsters [= thought-forms, mental images that, in this semi-dream state, the percipient regarded as real] seeking to devour the Soul, must be faced...Only the 'good' [who, like the Master, (John xiv, 30), are able to say, 'The Prince of this world approaches—he has no rights over Me!'], who are morally and spiritually immune from the attacks of "hinderers" or from producing undesirable mental images], and especially initiates [because (i) they are selected for their moral and spiritual worth (and possibly their total bodily constitution, i. e., the looseness of the vehicle of vitality); (ii) they undertake certain disciplines, including meditation and concentration and (iii) they receive special help from the powerful discarnate "helpers" who inhabit the "Paradise" condition that they eventually contact] cross the 'bridge' easily... [The 'bridge' between earth and "Paradise", i. e., "Hades", on the other hand, is definitely fraught with peril for any who are unduly fearful, grossly sensual or actuated by self-seeking or actuated by self seeking or evil intentions—they will attract their like among the denizens of this dim region, and their like will be "hinderers"]].

"Certain privileged persons nevertheless succeed in passing over it during their lifetime, be it in ecstasy, like the shamans, or 'by force', like certain heroes, or, finally, 'paradoxically', through 'wisdom' or initiation.

"The important point here is that numerous rites are conceived of as symbolically 'building' a 'bridge' or a 'ladder' [see Third Part, III : here=the "silver cord"—extension that forms when the "double" separates from the body] and as accomplishing this by sheer power of the rite itself... In the symbolism of the Brahmanic sacrifice...the cord connecting the ceremonial birches set up for the shamanic seance is called the 'bridge' and symbolises the shaman's ascent to the heavens [=the release and ascent of the shaman's "double" from his earthly body, and its eventual contact with "Paradise" conditions]...From one point of view, all these initiation rites pursue the reconstruction of a 'passage' [through "Hades" conditions] to the beyond [= "Paradise" conditions] and hence the abolition of the break between planes that is typical of the human condition after the 'fall' [=after the "fall" or incarnation of a "super-physical" Soul Body into physical embodiment, involving "exile" from "the Garden of Eden" corresponds to the "semi-physical" component of the physical body, a condition that is fraught with danger to cowardly or evil men. Until, desiring earthly sensation and the separateness that it involves—a necessity for moral and spiritual advancement—the Soul assumed a physical body (a form that had been developed by evolution in the animal world=, the "Hades" belt of the total earth and its inhabitants were unknown to, because not contacted by, it. "Paradise" was its "home"; earth and "Hades" represented "exile" (compare pp. 5) The "Hades" belt of

the earth shut out the "Paradise" realm in much the same way as our physical atmosphere shuts out certain solar rays from us earth-dwellers—hence one of the benefits anticipated from moon-landings; such rays, which affect our weather, etc., cannot satisfactorily be studied from the surface of the earth].

"The vision of St. Paul describes a 'bridge' *"narrow as a hair"* [=the "silver cord"—extension that forms when a man's "double" is released from his body and he enters "Paradise" conditions]. The same image is found in Arabic writers and mystics: the 'bridge' is "narrower than a hair" and connects earth with the astral spheres and Paradise: just as in Christian tradition, sinners cannot cross it and are cast into hell. Arabic terminology clearly brings out the nature of the 'bridge' or the 'path' as "difficult of access"... The "narrow passage" or "dangerous passage" is a common motif in both funerary and initiatory mythologies.. In New Zealand the deceased must pass through a very narrow space between two demons who try to capture him; if he is 'light', he gets through, but if he is 'heavy' [weighed down by a gross vehicle of vitality] he falls and becomes the demons' ["hinderers"] prey. 'Lightness' and 'swiftness'...is always a symbolic formula of 'intelligence', 'wisdom', 'transcendence', and, in the last analysis, for initiation [=the "doubles" of "good" men are refined, subtle and light, so that they leave the physical counterpart, and enter Paradise more or less readily].

"The symbolism of the 'strait gate' and the 'dangerous bridge' is bound up with the symbolism of 'the paradoxical passage'...Candidate shamans, or the heroes of certain myths, sometimes find themselves in apparently desperate situations. They must go where night and day meet [=the dim "greylands", "twilight lands", etc., i. e., into "Hades" conditions] or find a 'gate' in a 'wall' [=experience the second "blackout" as the vehicle of vitality is shed] or go up to the 'sky' [= "Paradise"] through a passage that opens but *for an instant* [ditto]. pass between constantly-moving millstones, etc. [ditto]".

In Table (A) below we give a suggested correlation between the total bodily constitution of man, and environments he contacts and the experiences that he undergoes. In Table (B) we interpret the experiences described by ancient shamans and heroes in terms of these conceptions.

It should be remembered that the ancient shamans could not read or write and had little, if any, opportunities for comparing notes concerning a series of experiences that exhibit some variations from person to person (e. g., according to the tightness or looseness of his vehicle of vitality), and even with one and the same person (e. g., according to age, state of health, conditions that affect the looseness of the vehicle of vitality, or according to the techniques employed): it is not surprising that they did

TABLE (A)

1. PHYSICAL BODY SHED BY THE (COMPOSITE) DOUBLE AT FIRST DEATH (UNVEILING OF SOUL)				
SPIRITUAL, DIVINE OR CELESTIAL Transcendent	True "Heavens", the formless, timeless, spaceless Spiritual "World"	The Spiritual Body is eternal and formless; Spiritual forces radiate from a "centre", animating the Soul	The Greater, Eternal Self; "Christ-in- you"; Over-soul of Emerson, Higher Soul of Plotinus	Cosmic or Mystical Experiences
2. VEHICLE OF VITALITY SHED FROM THE (COMPOSITE) "DOUBLE" AT SECOND "DEATH" (UNVEILING OF SOUL)				
vehicle of vitality Semi- mental & Semi- physical	"Hades" or "Sheol",— part of total earth—with possible "hinders"ers"	COMPOSITE composed of (b) Soul Body plus (a) vehicle of vitality	"sub"— conscious- ness — half- waking- half- dreaming, state	A tight vehicle of vitality cause tight, love- like feeling
3. THE SOUL BODY IS SHED AT THE THIRD "DEATH" (UNVEILING OF THE ETERNAL SELF)				
SOUL BODY (the primary body of man) Super physical	"Paradise" = "Garden of Eden" (the primary body of the earth — with "helpers")	SIMPLE (composed of Soul Body only)	Soul or Inter- mediate Self	Telepathy clairvoy- ance etc E. S. P.— Mental phenomena.

TABLE (B)

1. The mere passing through a "door" or between two revolving "millstones", and other symbols of tightness that correspond to our "glove" symbol.	= Indicate a "double" that is more or less tightly knitted to, interwoven with or enmeshed in the physical body : its release would be more or less difficult : the shaman might have to resort to breathing fire-fumes, holding the breath, taking drugs, dancing to exhaustion, prolonged fasting, etc. These all tend to loosen and release the vehicle of vitality (see below)
2. The passing through a "door" or a "gate" that opens only momentarily.	= The (first) momentary "blackout" in consciousness as the "double" separates from the body, i. e., the first "death" (see pp. 6, 7, 34)
3. Crossing a "bridge" that was "narrow as a hair", climbing a "tree", "vine", "ladder", "thread", "ribbon" (= "rainbow"), "rope" or "cord".	= The "silver cord"-extension ; this forms as the "double" separates from the body—(see Third Part, IV.)
4. Crossing a difficult and dangerous "bridge", or going through a "perilous" passage, or meeting "desperate" situations.	= Passing through the dim "Hades" belt of the total earth, a region that not only includes "hinders", but where it may be difficult to distinguish fears and imaginings from realities. (See Fourth Part, III.)
5. (a) Passing through a "gate" in "Wall". (b) Passing between stones in motion that are at the bottom of the "ocean" (= the limits of the "Hades" belt of the total earth).	= The (second momentary "blackout" in consciousness as the vehicle of vitality separates from the composite "double", i. e., the second "death", leaving the Soul Body unenshrouded and able to quit "Hades" and enter "Paradise" (see Fourth Part, I.)

SYMBOLS USED BY ANCIENT SHAMANS OUR CORRELATION AND MEANING OF SYMBOLS

not have a clear conception of the total bodily constitution of man, and did not correlate their experiences therewith. We hope to show, in the next section, that our correlation is justified by the facts revealed by modern astral projectors. The important question of the "silver cord"—extension is reserved for a later section (Third Part, III).

(b) Descriptions by modern astral projectors

(ia)—A "door", "glove", "sack", etc.—symbols of a vehicle of vitality that was closely interwoven with the physical body, being released. We do not recall the use of the "door" symbol by an astral projector to describe this condition, but "communicators" use it in describing the permanent release of their "doubles" from their bodies. We ⁹² cited one as saying that he had gone through "*a door*" and another as using the word "*doorway*" (where, as with Dr. Puharich, etc., his "real me", i. e., "double", was "extracted" from his "not me", i. e., body). Among astral projectors, Miss Yeoman ⁹³ described the release of her "double" as "*like a tight glove being pulled from a finger*". Mrs. Reece ⁹⁴ said it was "*like trying to get out of a tight sack or glove*". Miss Cromwell Addison ⁹⁵ said, "I was gradually drawn as if out of a *tight rubber bathing-suit*". Swedenborg ⁹⁶, who, like Miss Addison and several others, declared that he was aided by "helpers" to leave his body, felt "*a drawing out*". The Frenchman Yram ⁹⁷ "*had the impression of being in a sack whose narrow opening was no more than a crack*". Bain ³ (*ibid.*) felt it "*like drawing a Yale key from a lock*", while Mme. Bouissou ² (*ibid.*) felt her "double" leave "*a kind of narrow sheath*".

(ib)—The converse of the above—a "glove" etc.—symbols of the re-entry of a "double" into the body. Miss M. T. Johnson ⁹⁷ said it was like fitting herself into "*a tight rubber skin*". Mrs. H. D. Williams ⁹⁸ "*like slipping the hand into an easy-fitting glove*". Frances Banks ⁹⁹ quoted a lady who described it as like "*putting a hand into a glove*". Mrs. Boorman¹⁰⁰ stated that with her, it felt "*like slipping into a coat*". To Mrs. D. Parker¹⁰¹ it felt like "*a bag*" being pulled down over her head. A child of fourteen cited by Susy Smith¹⁰² compared it to fitting into "*a coat*". Encladus¹⁰³ "*slipped back into her body like a glove*": she said that the sensation ended with the feet, "*in which the 'glove'-feeling was most distinct*".

We have cited the "communicators" of Mrs. M. E. Keeler¹⁰⁴ as (like the ancient shamans) stating the "astral body" [the vehicle of vitality] may be so closely knit to the physical body that special means, such as an illness, may be required to render possible their separation. They said that "helpers" may find it necessary to "use an illness, or some other extreme influence, to break the connection between the (astral and physical) bodies", temporarily relasing a composite "double". The particularly

reliable "communicator" of P. E. Cornillier¹⁰⁵ mentioned this matter in connection with the permanent releases of composite "doubles", i. e., at eath. He said that when "inferior", i. e., grossly sensual, men die, "spirit-messengers", i. e., those "helpers" who are often called "deliverers", "aid and, if need be, *force the escape*". Again¹⁰⁶, he said that when the "inferior" type of man "passes on", sometimes the intervention of the spirits is necessary to *wrest him away [from his body]*

These statements concerning those men who, because of gross sensuality (which is necessarily correlated with a gross "double", one that is closely interwoven with the physical body) find it difficult, if possible, temporarily to release the "double", are clearly the converse of more frequently-made statements concerning others who, because of their high moral and spiritual nature (which is correlated with a particularly subtle, little-incarnated "double") quit their bodies with ease—(see Second Part, VII, and Fourth Part. IV.).

(iia)—*The (first) momentary "blackout" in consciousness as the "double" separates from the body, i.e., the first "death"*. We gave many examples of descriptions of this experience. Miss Blakeley¹⁰⁷ described "a momentary blackout", Dr. Kelley¹⁰⁸ "a momentary darkness", Miss Yeoman¹⁰⁹ "a second of blank unconsciousness", Mrs. Gussie Dowell¹¹⁰ stated that the "blacked out", Mme. d'Esperance¹¹¹ stated, "Everything became dark: the faintness passed away almost immediately", Miss M. T. Johnson¹¹² observed, "Everything was blotted out for a while", Miss Kaeyer¹¹³ reported "a moment's blackness, of consciousness:" she further, surely significantly, observed¹¹⁴ that "The blackness of consciousness was just long enough for my Soul to escape from the physical", Rene¹¹⁵ C. described "a momentary clouding of consciousness", Mrs. Gwen Cripps¹¹⁶ "a lapse of consciousness", Dr. Funk's friend¹¹⁷ said, "For an instant, unconsciousness", an anonymous deponent¹¹⁸ stated that she was "momentarily unconscious", J. A. Symonds¹¹⁹ described "a state of utter blankness", a lady of Dallas¹²⁰ "lost consciousness", the American youth, S. J. Muldoon¹²¹, like the British musician, Sigrid Kaeyer cited above, stated, "Just as the astral body leaves the physical, the consciousness grows dim for an instant, then comes back again". Mr. d'nartsa¹²² "lost consciousness for a few seconds", Mrs. Tolkein¹²³ "lost consciousness", Mrs. Stubbs¹²⁴ described "a time of darkness", etc. A. B. "Hamer", now fifty-one years old, said¹³ that he had a projection when, at the age of six, he was given an anaesthetic: it began with "a complete blackout"

(iib)—the converse of the above—a momentary "blackout" as the "double" re-enters the body. We cited many descriptions of this experience. Dr. Kelley¹²⁵ described "darkness and oblivion", Mrs. Gussie

Dowell¹²⁶ made this pertinent observation : *"It seems I 'blacked-out' at the same distance when I approached it (the physical body) and regained my ('normal' or 'brain') consciousness as when I left it"*, a lady¹²⁷ stated, *"I seemed to fall asleep"*, Miss Brooks¹²⁸ *"lost consciousness"*, Frank Hives¹²⁹ experienced *"darkness"*, Miss Addison¹³⁰ *"a moment of darkness"*, Carrington's friend¹³¹ *"a moment of blackness"*, M. L. Hymans¹³² *"lost consciousness"*, and *"a hotel guest"*¹³³ reported *"a blank space"*. Further examples include Ibbetson¹³⁴, *"Everything went black"*, a Red Indian Chief¹³⁵ *"fell asleep"*, D'nartsa¹²² *"lost consciousness for a few seconds"*, Professor J. H. M. Whiteman¹³⁶ reported *"an impression of blankness which lasted only a moment"*, the description given by Miss Mayo¹³⁷ included the following phrase, *"finally, just a void until I entered my body"*, Mrs. Stubbs¹³⁸ described *"a time of darkness at each end of the journey"*, M. J. Johnson¹³⁹ said, at the moment of contact (of "double" with body) *everything went void*", Dr. Kirkland¹⁴⁰ stated, *"There was a complete 'blackout' ..The next thing I knew I was 'alive' (in the physical body) again"*, and S. H. Kelley¹⁴¹ observed, *"everything went dark"*. P. T. Sullivan,¹³ A. E. "Hamer"¹³ and Mrs. A. N. Woodcock¹³ all used the word *"blackout"*.

Harold Sherman¹⁴² was given chloroform. He said, *"There seemed to be an explosion in my brain [=the "double" was being forcibly ejected from the body] and I blacked out"*. He saw his discarnate brother. When he experienced another *"blackout"* he heard the surgeon saying, *"He's coming to !"* After he had told the surgeon all he had seen and heard while out of his body, the surgeon observed, *"Since you knew what took place while we were working on you, and even heard our conversation when we thought you were unconscious, who am I to say that you did not have these experiences you reported ?"* Sherman¹⁴³ also described a natural projection which had occurred to him : it terminated in *"an almost instantaneous blackout"* as he re-entered his body.

These converse descriptions, by people who have never even heard of each other, much less compared notes on their experiences, are surely highly significant and cannot be explained on the archetype hypothesis of no less significance is the fact that the "communicators" of Mrs. M. E. Keeler¹⁴⁴ told Prescott Hall (a researcher who did not believe in out-of-the-body experiences, through a medium who had no interest in, much knowledge of such matters) what has been a matter of first-hand observation by several astral projectors (e. g., Mrs. Gussie Dowell and Mrs. Stubbs, cited above), namely, that, as the astral body is being released from the physical body *"there is a moment of unconsciousness—and the same on returning"*. Again, *"The going out from the body may be in full consciousness, except for the instant when the Soul changes its centre from the physical to the astral"*. Still again, *"At the moment of separation of the*

two bodies, there is usually a moment of unconsciousness", These communicators" cannot be written off as mere fragments of the "sub-conscious" mind of the medium—they knew more than any living expert on the details of out-of-the-body experiences: this matter of a momentary "blackout" (noted by both ancient shamans and modern astral projectors) does not occur in a single book or article written by the experts, so far as I am aware.

The release of the "Soul" from the body- Exit via the solar plexus

II

(a) Descriptions by ancient shamans

There are a number of features in the shamans' descriptions that suggest that the exit from the body was usually via the solar plexus—the "centre". Certain of the techniques that they employed tended to exteriorize part of the vehicle of vitality (which leaves via the solar plexus): this applies to dancing to exhaustion, breathing fumes from fires, holding the breath, taking narcotic drugs and fasting. The fact that shamans usually passed through the "Hades" environment before entering the "Paradise" condition itself indicated a "double" that, at first, included a significant portion of the vehicle of vitality. Some Australian medicine-men inserted "magical" objects into the navel of the candidate for initiation (which included death followed by the resurrection).

(b) Descriptions by modern astral projectors

Whereas, as already stated, the "doubles" of most astral projectors (those who are non-mediumistic) leave their bodies via the head (so that the "silver cord"-extension, if seen, appears to be attached to the head), in a number of cases (represented by people who were of mediumistic constitution, i. e., with a "loose" vehicle of vitality) the "doubles" leave via the solar plexus, so that the "cord", if seen, appears to be attached to the "centre" of the body.

Again, whereas the "doubles" that are released by most astral pro-

jectors, those who are non-mediumistic (which we interpret as representing the Soul Body only) do not pass through two stages, the first involving contact with "Hades" conditions and the second with "Paradise" conditions, the "doubles" of mediumistic people and of shamans characteristically pass through those two stages: they are composite at first and, after the shedding of the vehicle of vitality (the second "death"), become simple, composed of Soul Body only. These astral projectors often observed either that they left their bodies via the solar plexus or that the "cord"-extension was attached to the body at that point.

We recognised the following characteristics of the "doubles" of mediumistic people¹⁴⁶: (1) the released "doubles" may move physical objects; (2) the (natural) release of these "doubles" is independent of the moral and spiritual development of the persons concerned; (3) the "double" released is composite at first, consisting of some of the vehicle of vitality as well as the Soul Body; (4) its "cord"-extension is typically attached to the solar plexus; (5) some "fog", "mist", "water" [=vehicle of vitality] may be seen. The "dead" contacted may be "hinders"; (6) these "doubles" typically pass through a second stage involving the loss of the vehicle of vitality (corresponding to the second "death"), and so become simple (Soul Body only). "Paradise" conditions are then entered and the "cord"-extension is then attached to the head; (7) the "dead" contacted may now be "helpers". Before the second "death", the "double" is held within a few feet of the body; after the second "death", its travel from the body is unlimited. These characteristics were found in a number of cases.

(i) Astral projectors who observed their own "cords"

Evan Powell, J. P.¹⁴⁶, who was a "physical" medium, with a very "loose" vehicle of vitality, stated: "I saw my own 'silver cord'. It was very much like a light, luminous flexible rod, about the thickness of one's thumb and attached to the solar plexus". Alan Bain¹⁴⁷ reported an unusual sensation in the region of the chest generally, and the solar plexus in particular, as his "double" left his body. A case cited by Dr. Schultz¹⁴⁸ felt as if there were a hole in his chest. Mrs. Garrett,¹⁴⁹ who is mediumistic, also felt the "cord" at her "chest". Professor J. H. M. Whiteman¹⁵⁰ similarly felt "stresses" at the solar plexus. When his "double" re-entered his body, it was with "a jolt—at the solar plexus". Mrs. Gladys Osborn Leonard¹⁵¹ produced certain "physical phenomena", i. e., direct voice. She was cited as saying that, whereas many astral projectors declare that the "cord" unites the heads of "double" and body, "I believe there is also a connection of some kind with the solar plexus".

P. T. Sullivan¹³ observed that his "cord" joined the physical body at the solar plexus; he was aware that he has mediumistic tendencies.

N. Bytheway¹³, out of his body, saw "sailor" [= a "helper"] who "held a very white hand, the arm of which", he observed, "seemed to be in my chest". Sheila Wahl, a coloured medium, whose narrative was originally written in Africans and eventually published in English by Dr. Laubscher,³⁹ stated that she left her body through the "chest". Ten to twenty times as many people (non-mediums) observed that they left the physical body via the head and their "cords" were attached to the head.

(ii) A clairvoyant's observations of his own condition

Edgar Cayce⁴² informed his readers as to the conditions under which his psychic powers, chiefly "travelling clairvoyance", came into operation. He lay down and instinctively put both hands to the point midway between the eyes. A super-normal "light" appeared and he said, "I move my hands down to the solar plexus and—they tell me—my breathing now becomes very deep and rhythmical, from the diaphragm. This goes on for several minutes [when] the conductor knows I am ready..."

(iii) An observation of the "double" of another person in course of permanent release

We¹⁵⁷ cited Mrs. Eileen J. Garrett as having watched a "cloud", i.e., the vehicle of vitality, emitted from "the level of the spleen" of a dying man and another "cloud", i. e., the Soul Body, leaving his head. J. C. Street¹⁵⁴ observed a dying man's "double" leave his body: it was "moored by a slender cord to the breast of the corpse".

(iv) A "communicator's" description of his own permanent release

We¹⁵⁵ quoted "W. Robertson" who described his own "passing": "I came to consciousness with my new [Soul] Body resting parallel over my old one, and about a yard away, immediately above it. A cord from the solar plexus was the link that held me to my old body...Then I saw that the cord had snapped".

(v) "Communicators" 's generalised descriptions

"F. W. H. Myers", communicating via Geraldine Cummins¹⁵⁸, stated that the "double" is "an exact counterpart" of the body. He continued, "The two are bound together by many little threads by two silver cords. One of these [which belongs to the vehicle of vitality] makes contact with the solar plexus; the other [which belongs to the Soul Body] with the brain. They all may lengthen or extend during sleep or half-sleep, for they have considerable elasticity. When a man slowly dies, these threads and the two cords are gradually broken. Death occurs when these two principal communicating-lines with brain and solar plexus are severed". Later Myers",

related the two cords to an important matter—that of senility prior to death—and showed that the condition is not nearly so distressing as appears. With a senile person, who partly loses his memory, etc., "Myers" stated : "The Soul has been compelled partially to retire into the 'double' during waking hours because the cord between the brain and its etheric counterpart [=the Soul Body] has either been frayed or has snapped. The actual life of the physical body is still maintained through the second cord [that of the vehicle of vitality to the solar plexus]... so the aged, apparently mindless man or woman is in no sense mindless. He or she has merely withdrawn a little way from you and has no need of your pity, for, through that withdrawal, his awareness is almost wholly confined within his unifying body—the body of his resurrection [=the Soul Body]". In a subsequent series of "communications, "Myers"¹⁸⁷ returned to this theme and stated that "A very old person who is described as 'senile' might more aptly be called a 'departed spirit'. For he is already dead..." In *Swan Over a Black Sea*¹⁸⁸ this condition was called "a living death" : Mrs. W. H. Salter was said to quit her body in near-death and to be met by her ex-carnate parents when her "vital cord" was "half-severed". Her parents "wouldn't let her struggle back" and thus "spared her a living death".

The (Initial) oblique or spiral course of The (Composite) released "Double"

III

Shamans often describe "stairs" by means of which they ascend to the "sky" [= the "Paradise" belt or "aura" of the earth] and commonly state that they are "spiral". This preliterate description is highly interesting since it agrees with (1) the firsthand observations of certain modern astral projectors concerning their temporarily released "doubles", (2) "communications", received via mediums, concerning temporarily released "doubles" and (3) certain first hand observations by clairvoyants who observed people in course of transition, i. e., in course of the permanent release of their "doubles".

(ia) First-hand observations, by astral projectors, of their temporarily released "doubles"

Sylvan J. Muldoon¹⁶⁰ observed: "After approximately one foot of separation, it [the "double"] begins to zig-zag..." Muldoon¹⁶⁰ also told how, when his "double" had been ejected from his body by an anaesthetic (one of the circumstances in which part of the vehicle of vitality is forced out along with Soul Body^{161, 162}) it was "spinning". F.C. Sculthorpe¹⁶³ said: "A person's first projection often seems to begin with feeling a spinning motion. A.J. Davis, the American seer, also reported this. A sensitive lady, Mrs "Z", with whom I am acquainted, had it too. When sitting quietly and relaxed she felt herself soaring upwards in a circling, spiralling motion. Muldoon and Carrington¹⁶⁴ published an illustration of a man whose "double" had been ejected from his body by an anaesthetic (and that "double" would presumably include some of the vehicle of vitality): the caption was, "Exteriorized violently, e. g., anaesthesia, astral [body]"

ascending spirally". They also¹⁶⁵ cited a case of Dr. Gibier in which the man said, "things seemed to whirl around me" [it was, of course, his newly-released "double" that was doing the "whirling": the "things" were stationary]. The same observation that his "double" was "whirling" was made by G. Buck¹⁶⁶. Fred Rebell,¹⁶⁷ a Latvian youth who was a sceptic, described the release of his "double" when alone in a boat at sea: he said it rose "obliquely". G.J. Einarsson,¹⁶⁸ an Icclander with no knowledge of any language but his own, was cited as having observed that his newly-raised "double" "ascended slantingly", Mrs. D. Parker¹⁶⁹ as observing "a spiral spin" and Ernest Thompson Seton¹⁷⁰ as observing "streaming spirals". Harold Sherman,¹⁷¹ given chloroform, had "a dizzy, whirling sensation".

(ib) The reverse of the above—the re-entry into the body of temporarily released "doubles"

We¹⁷² cited Dr. R. B. Hout as having observed that his "double" had returned to his body "obliquely downwards", while on p. 138 "Betty" was cited as observing that her return was "oblique".

(ii) "Communications" concerning the temporarily released "doubles" of others

We¹⁷³ cited Mrs. Keeler's "communicators" as saying: "In leaving the physical (the "double") usually goes out in a zig-zag or spiral movement [this, we suggest, occurs while it includes a significant amount of the "semi-physical" vehicle of vitality, which feature is slightly affected by gravity] but afterwards [=after the "semi-physical" component has been shed and the "super-physical" Soul Body remains] travels in a straight line". Again, "The astral body often leaves the physical in a spiral path". [Fellowcraft Freemasons, whose ceremonies include relics of the ancient Mysteries, will remember that they ascend a "spiral staircase" at the top of which they receive their "wages")].

(iii) First-hand observations concerning the permanently released "doubles" of others

Mrs. Eileen J. Garrett¹⁷⁴ saw her little daughter die: "I saw, rising above Ann's body, a curly, shadowy grey substance [=the vehicle of vitality]. When I entered the room it was already gathering itself into a spiral shape which finally disappeared". Long before this, when quite a child, Mrs. Garrett had made the same observation at the death of birds, etc. (which, it should be noted, also possess a vehicle of vitality)—she saw "a smoke-like substance rising in spiral form". When she observed the permanent release of the "double" of a man, she reported "two small clouds emitted from his body, one [=the vehicle of vitality] from the level of the spleen [=solar plexus] and the other from the top of his head [=Soul Body]". Mrs. Garrett's description¹⁷⁵ of the permanent release of her young son's "double" was as follows: "I could not grieve for them [for first her daughter and now her son] in the conventional sense of the word, for I knew by now that the drama of dying led to the other states of living. Again I had seen the nebulous personality of my son wind itself upwards and float away from the form of his body"

The "Silver cord" -Extension between The released "Doubles" and The vacated body

V

(a) Descriptions by ancient shamans

The possible correlation between shamanic symbols that, we maintain, referred to the "silver cord", i. e., a "stick" or "post", a "ladder", a "tree", a "vine", a "thread" (=a "bridge that was as narrow as a hair"), a "ribbon" (=a "rainbow"), a "rope" (=a "chain") and a "cord", was not envisaged by Professor Eliade. On one interpretation, there were three possibilities in connexion with these symbols: (a) in some instances the nce was to the "silver cord" that formed as the shaman's "double" (consist-refersing of some of the vehicle of vitality as well as the Soul Body) left his body (and that was re-absorbed when he re-entered it); (b) in other cases it referred to a very similar extrusion from the Soul Body of a "helper", in "Paradise" conditions, towards the aspiring shaman (a feature that was described by Mrs. Piper, as will be indicated in a forthcoming book by the present writer entitled *On the Record*. The Record of Mrs. Piper of Boston); (c) in still others the symbol of a "bridge that was as narrow as a hair" referred to the shamanis "cord", while a mere "bridge" over "water" described the passage through the dim, cloudy, even "watery" "Hades" belt of the earth, which corresponded to the shaman's vehicle of vitality.

Professor Eliade, as already said, drew attention to the symbol of the "Centre of the World", a conception that is implicit in all ascents to "Paradise". Jacob⁷⁶ "dreamed" of a "ladder" that was "set up on earth" (=from the physical body of the mortal), the top of which "reached to

heaven" (= "Paradise"), and "ascending and descending" which were 'the angels of God' (= "ministrant spirits"¹⁷⁷ from "Paradise" conditions). He said that the "stone" on which Jacob slept was a "bethel", i.e., a sacred stone, situated at "the Centre of the World" (and, we would suggest, by the correspondence between the Macrocosm and the microcosm, at the "centre" of man) "for it is there that there was connection among all the cosmic regions" [and, we would suggest, between all the various bodies of man].

Professor Eliade continued: "Finally, we must mention another group of myths and legends related to the theme of *ascent*—the "chain of arrows" [on our interpretation, = the "silver cord"-extension]. A hero goes up by fixing first an arrow in the celestial vault, a second in the first, and so on until he has made up a *chain* between heaven and earth". This symbol occurs in Melanesia and in N. and S. America. Since the bow is unknown in Australia, its part in the myth is taken by a lance bearing a long strip of cloth; with the "lance" fixed in "the celestial vault", the hero ascends thereto by means of the trailing cloth.

As already said, Professor Eliade¹⁷⁸ holds the hypothesis that, behind the numerous myths and symbols here mentioned lies the idea of the achievement of communications between mortals on earth and "gods" who were possible "helpers" in "Paradise" conditions: the mortals concerned were specially selected and trained, since the "ascent" (quitting the body) difficult, and thereafter there was the "crossing" of the dim and dangerous "Hades" belt before entrance into bright and happy "Paradise" conditions ... In prehistoric times — before the "fall" — all mortals could ascend to "Paradise" and receive help and instruction from the "ministering spirits" of the "Paradise" belt of the earth, and that naturally, easily and safely, but since the "fall" conditions had changed.

Professor Eliade considers that the symbols of a "ladder", "tree", "vine", "chain", "cord", etc., were the "physical means" of the ascent to "Paradise" and that (1) they were all connected with these "communications" and (2) they were all variants of "the World Tree, or *axis mundi*, which itself implies the idea of 'the Centre of the World', the point where earth, 'sky' (= "Paradise") and 'underworld' (= "Hades") meet. The shaman achieved ecstasy, i.e., release from the body, by the use of his techniques (see Second Part), and thus temporarily regained the pre-"fall" condition; he became a "spirit" and was able to converse with the "gods" who inhabit "Paradise".

We here indicate the remarkably wide distribution of the shamanic symbols that we interpret as a "silver cord". They refer to (a) the evacuation, by the "double", of the physical body, with the formation of the "silver cord"-extension, followed by contact first with "Hades" and its

possible "hinderers" and later with "Paradise" conditions and its numerous "helpers" (including some who helped the shaman to be "delivered" from his body, and others who gave instruction, assisted with prophecies, etc.); (b) the return of the shaman's "double" and its re-entrance into the body, with the re-absorption of the "silver cord"-extension; (c) the "cord"-extension formed as the "double" leaves a dying body (of ordinary mortals as well as shamans); (d) the descent of the "good" (chiefly "ministering spirits" from "Paradise") to earth in order to contact and help mortals — these extruded, from the Soul Body, a cord-like feature resembling the shaman's "silver cord", as mentioned above.

- A "stick" or "post" — (a) Hungary, Asia
- A "ladder" — (a) Greece, Tibet, Borneo, Asia, Sarawak, S. America, Dutch Guinea
(b) Sarawak
(c) Malay, Egypt, Ancient Persia, Rome, Italy, Palestine, Africa, Oceania, N. America
(d) Indian Archipelago, Palestine
- A "tree" — (a) Asia
- A "vine" — (a) New Zealand
(b) New Zealand
- A "thread" (= a "bridge" that was "as narrow as a hair") —
(a) Africa, N. and Central Asia
(b) Ditto
- A "ribbon" (= "rainbow") —
(a) Asia, the Hawaiian Islands, Japan, Mesopotamia, Australia
(b) Australia
(c) Polynesia, Indonesia, Melanesia, Japan, Hawaiian Islands
(d) Australia
- A "rope" — (a) N. Africa, Tibet, Australia
(b) Manchuria
(c) India
(d) Asia
- A "cord" — (a) Australia

A strong confirmation that our interpretation of the symbol of a "rope" or a "cord", as used by Australian aborigines, refers to the "silver cord"-extension comes from the descriptions obtained by the eminent anthropologist, Dr. Ronald Rose.¹⁷⁹ The natives explained their initiation ceremony to Rose as follows: "A man... lay on his back [the position in which the "double" is found to be most readily released]... From his mouth the boys saw a thing come forth, a live *that thing* was not a snake

or a cord—but it looked like a cord and moved like a snake, Slowly it issued... the length of a man's finger, but not so thick [a thickness that agrees with many definitions given by astral projectors when the "double was near the body]. It became almost as long as his arm [i.e., under two feet, which also agrees with the "cord -extension that either consists of or includes much of the vehicle of vitality]. It left his mouth and crawled in the grass, then returned to his body...

"The remaining lad said that the 'clever men [=medicine-men were physical mediums, with loose vehicles of vitality] lay on their backs and that "*clever repes* extruded from their mouths, their navels .. Half the aborigines interviewed maintained that they had seen a "*magic cord*" under these circumstances. One described it as usually black [indicative of low moral nature], though sometimes sandy and *never thicker than a hosschsir* [compare the "thread", above]. Another said that the "cords" looked like black cobwebs and crawled over the "clever man's face [similar comparisons with cobwebs are given concerning the initial stages of "materialisations" i.e., those of Mme. d'Esperance]". Rose summed up numerous statements he obtained from the aborigines descriptive of the "rope" or "cord" of a medicine man—it was "very thin rather than thick", sandy to black in hue, not more than two feet in length and seemed to be "alive" — all features of those silver cord"-extensions that consist mainly or entirely of substance from the vehicle of vitality.

Our interpretation is surely clinched by the fact that in many cases the "silver cord" of those "physical" mediums who produce "material'sations" is shown quite clearly in the photographs of the phenomena: the feature consists of a silvery "thread", much like a cobweb, that joins the solar plexus of the medium to the figure above.

[b] Descriptions by modern astral projectors of their own "cords"

We have already [p.6] observed that the "doubles" of men who were of the non mediumistic constitution, i.e., with "tight vehicles of vitality, usually left their physical bodies via the head: such being the case, the "silver cord -extension, if seen, is described as attached to the head. On the other hand, the "doubles of mediumistic men usually left via the solar plexus¹⁸⁰ and the "cord", if seen, was attached at that point. There are, of course, all gradations between men who are definitely of the mediumistic type and others who are non-mediumistic [and one and the same person may vary in this respect according to age, health, or the use of certain techniques]. No hard and fast lines of demarcation should be expected — we are dealing with complex human beings and not simple physical objects. Moreover, while the newly-released "double of a non mediumistic person is simple, is attached to the head, and does not pass through a second stage, that of a mediumistic person is composite, it may pass through a second stage, after which the point of attachment may shift from the

solar plexus to the head. Shamans in general show considerable agreement with modern people whose constitution is of the mediumistic type.

Certain of the symbols that were used by the ancient shamans to describe their "silver cord-extension (though the fact that it was his feature that they were describing has been overlooked) are used by modern astral projectors: shamans used the word "*thread*", astral projectors described "*a thread*" "*a feeble thread*", "*a long silver thread*", "*a thread of light*", etc; shamans described "*a ribbon*", and we note that Professor Eliade¹⁸¹ stated: "The ribbons employed in Buryat initiations are called '*rainbows*'; in general, they symbolise the shaman's journey to the 'sky'. Shamanic drums are decorated with drawings of the rainbow represented as a bridge to the sky. Indeed, in the Turkic languages the word for 'rainbow' also means 'bridge' ... Furthermore, there are reasons to believe that the Turks and the Uigur regarded the drum as a 'celestial (rainbow) over which a shaman made his ascent'. He concluded, "This idea forms part of the complex symbolism of the drum and the bridge, each of which represents a different formula for the same ecstatic experience: celestial ascent. Again, "In the Hawaiian Islands the shaman sometimes ascended a 'rainbow'¹⁸²... 'Rainbow as a 'bridge' to the 'sky' also occurs in Japan and Mesopotamia".¹⁸³ Professor Eliade¹⁸⁴ provided a whole section headed "Ascent by the Rainbow". The initiation of the candidate among Australian medicinemen of the Forrest River region includes symbolic death, resurrection and ascent to the "sky": "The master .. seating himself astride the rainbow-serpent, begins to pull himself [= "double "] by his arms, as if climbing a rope [compare VII [1] — The use of certain bodily movements]. When near the top, he throws the candidate into the 'sky', 'killing' him. Once they are in the 'sky', the master inserts into the candidate's body small rainbow-serpents, i.e., fresh-water snakes, and quartz crystals, which have the same name as the mythical rainbow-serpent. After this operation, the candidate is brought back to earth, still on the rainbow-serpent's back. The master again introduces magical objects into his body, this time through the navel, and awakens him by touching him with a magical stone. Professor Eliade observed, "As to the rainbow, a considerable number of people are known to see in it the 'bridge' connecting earth and 'sky', and especially the bridge of the gods. This is why its appearance after a storm is always regarded as a sign of God's appeasement. It is always by way of the rainbow that mythical heroes reach the 'sky'. Thus, e. g., in Polyneisia the Maori hero Tawhaki and his family, and the Hawaiian hero Aukelenu aiku, regularly visit the upper regions by climbing the rainbow .. to deliver the Souls of the dead... The same mythical function of the rainbow is found in Indonesia, Melanesia and Japan".

It is surely strongly suggestive that a young sceptic, Fred Rebell, a Latvian, sailing alone over the sea, on leaving his body, looked down and described his "silver cord"-extension as "*a thin luminous ribbon*", P. T.

Sullivan compared his to "*a ray of golden light*", C. B. Moore his to "*a long broad ribbon*", Mrs. N. Matile, whose out-of-the-body experience occurred when she was only eight years old, described hers as "*a silver greyish ribbon*", Mrs. Herrick hers as "*a long cord or streamer of light*", and Mrs. Piper hers to "*a line of light*". It is evident that the idea of "*the foot of the rainbow*" is more than mere poetry.

Another common symbol used by the ancient shamans was that of "*a rope*". This also has been used by modern astral projectors to describe their own "silver cord -extensions : and more than one of them compared the feature to a garden hose (which however, was luminous). It was also used by Mrs. Keeler's "communicators" who suggested the following techniques to would-be projectors : "The image of ... being drawn up by means of a rope ; ¹⁸⁵ "Imagine ascending a flight of steps [=quitting the body] ..then taking hold of a silken rope and jumping off...

The ancient shamans spoke of ascending to "Paradise by means of a "*cord*". This is by far the commonest comparison made by modern astral projectors, who use such terms as "*a cord*", "*a silver cord*" "*a lighted cord*", "*a cord of light*", "*a luminous cord*", "*a cord of silvery appearance*", "*a white shining cord*", "*a cord like the umbilical cord*", etc.

The word "*chain*" was also sometimes used by shamans : Wirt, an astral projector, similarly described "*a cord or chain*".

The "*chain of arrows*", and the "*trailing cloth*" are, we suggest, symbols used by these preliterate people to describe actual observations of the "silver cord"-extension that formed as their released "*doubles*" left the earth and ascended to "Paradise": the same is true of the other symbols used.

Many astral projectors also use the word "*trailing*" in describing their own "*silver cords*". Mrs. N. Matile observed that it was "*trailing after*" her, and Mrs. "Mansergh" that hers was "*trailing from*" her released "*double*".

The reported position of the "*cord*", relative to the "*double*", is an important feature: we pointed out¹⁸⁰ that the conditions under which astral projectors claimed to have observed their own "*silver cords*" were highly significant. If the released "*double*" was rising above the vacated body, the "*cord*" was reported as seen when the person concerned looked down, as described by Bertrand,¹⁸⁰ Pox,¹⁹¹ Brunton¹⁹² Mrs. Boorman,¹⁹³ Mrs. "Prothero,"¹⁹⁴ etc., Mrs. Newby¹⁹⁵ knew that she had failed to see her "*silver cord*" because she had failed to look down towards her body. If, on the other hand the released "*double*" had erected and was moving away from the vacated body, the "*cord*" would not be seen unless the person concerned turned round and looked towards his body, as was

described by Wilse,¹⁹⁶ who said, "Looking back, I saw a small cord", by Muldoon,¹⁹⁷ when, it should be noted, he was only twelve years old and had not, of course, heard of such matters. He stated, "I managed to turn round. There was another 'me' lying quietly on the bed. My two identical bodies were joined by means of an elastic-like cable", by Gerhardi,¹⁹⁸ who used this original observation that his "silver cord" trailed behind his advancing "double" to assure himself of the reality of his out-of-the-body experience — he asked himself, "How do I know I am not dreaming this ? ", and he answered, "Look for the lighted cord behind you !" He did look, did see it, and was satisfied. Later, Gerhardi, like many other astral projectors, wondered whether he had not vacated his body permanently, i. e., died. He said, "I turned round. But the silver cord, faint and thin, was still there . B. B. Wirt¹⁹⁹ said, "I float out of, and away from, my fleshly form...and further I see the silver cord or chain connecting my Spiritual (here = Soul) body with the earthly body". A. M. Farage,²⁰⁰ who says the "leads the life of a simple woman", published an article entitled "Living in Two Worlds : in this she described her astral projections. She said, "I feel myself floating in pure 'ether'... in the super-normal world. My body awaits the return of my spirit [in the "double"] that gives it life and movement in the time-dimension [=the return of the primary body], joined with it now only by a thread [=the "silver cord"-extension] that will serve as a means of return into the envelope of flesh I know my body shell has not the value I place on it". These cases are mostly British and American. Here is one from Australia — Mrs. E. Herrick¹³ observed that her "cord" was "behind" her. A second is from Norway : Ingeborg²⁰¹, out of her body, observed a "cord" (that "looked like gutta percha") : she stated, "It is following me".

(c) "Communications" concerning mediumistic trance

Mrs. Piper²⁰², in trance, said that "a material cord...the last thread" ...existed between her released "double" and vacated body. Returning from trance²⁰³, she described "the line that connects the Soul with the body — a line of light , and stated²⁰⁴, " 'Rector' took a cord out of my stomach" [solar plexus]. She also (ibid., p. 593) observed, "I thought I was on a string...a wire, on a wire-cord — not a cord but a wire".

Mrs. "H", one of Mrs. Piper's "communicators", said²⁰⁵, "There is a 'cord' similar to [the "guide's"] and the moment the ["guide's"] cord touches the body of the 'light' [=medium, i.e., Mrs. Piper], her spirit [in the "double"] passes out over the cord [the similar one, i. e., Mrs. Piper's]".

(d) "Communications" concerning the "cords" of astral projectors

We have cited a number of first-hand descriptions of "cords", received independently of mediumship. "Communicators", who are obliged to use

mediums, say the same. In America, Mrs. Keeler's "communicators"²⁰⁸ stated: "As the Astral Body moves, it leaves a trail of light".

"Kate", communicating to her husband, E. B. Morgan²⁰⁷, told him that she sometimes found it difficult to tell whether someone [released "double"] whom she met in "Paradise" conditions was in physical embodiment or not. She said, "If you see a silver cord trailing behind them, you know that they are still 'alive' ". In England, "H. J. L.", a "communicator" of J. S. M. Ward²⁰⁸ said the same, namely, that "those living on earth [and whose "doubles" were released from their bodies in deep sleep, etc.] had trailing away behind them a thread of light". Some of these mortals "had their eyes wide open and seemed to be hunting for someone; a few seemed to be idly wandering through a strange landscape, stopping every now and then to gaze at it"; others were "like people walking in their sleep".—Compare the last-cited phrase with (I) Muldoon,²⁰⁹ who, on the basis of his own first-hand observations, and entirely independent of mediumship, stated: "Just as there is somnambulism, commonly called sleep-walking, of the physical being, there are also persons who while asleep, walk about in the astral body [= "double"] .. It is the state where the phantom is liberated from catalepsy, but remains unconscious, and is far more common than is generally supposed". In South Africa, F. W. Fitzsimons²¹⁰ told of a medium whose "double" left her body and went to "a large hall . A man (who was doubtless clairvoyant, seeing her ("double")) exclaimed, "Good God ! and she felt "a violent pull from behind (where the "cord" was attached to the "double")) and was back in her body. In U. S. A., Mrs. Keeler's "communicators"²¹¹ stated that the "cord" of a would-be projector must be made elastic, "so as to follow the flight" of the "double" .

(c) The objectivity of the "cords"

We have suggested that the formation of the "silver cord" roughly corresponds to what occurs when a child takes a piece of chewing-gum and pulls it into two smaller pieces — so long as the process is not carried too far, a strand of gum subsists between them: if the whole piece is re-associated, the strand is re-absorbed. This suggests that the "cord", like the "double" which contributes to its substance, is objective (though it is, of course, non-physical).

Another feature of "silver cords" that points to their being objective in nature is that they vary in thickness according to the proximity of the "double" to the body: when it is near the body, the "cord" is relatively thick; when it is at a considerable distance, it is thin and thread-like — it is often compared to a spider's thread. In this connexion, a description given by Archdeacon Colley of the return of the substance composing a materialised figure (drawn from the vehicle of vitality of a "physical" me-

dium) to the body of the medium, is interesting. It was cited by Dr. Nandor Fodor.²¹² "As the figure came close to the medium, 'the gossamer filament' [=the "silver cord"-extension] again came into view [=it thickened and so passed from invisibility to visibility] — it seemed to point to the heart [*solar plexus*—materialisations are based on "semi-physical" substance from the vehicle of vitality]". He concluded, "I noticed how, by means of this vapoury cord, the psychic figure was sucked back into the body of the medium". Now, Colley has been criticised as an unreliable observer of psychic phenomena, but his observations in this connexion agree in a quite remarkable fashion with those of others : (a) the fact that a "cord"-extension may be so thin as to be invisible when the "double" is at a considerable distance from the body ; (b) the fact that it perceptibly thickens when the "double" approaches the body ; (c) the fact that, in this type of phenomenon (as with all cases of "physical" mediumship — and, apparently, of shamans) the "cord"-connexion is made at the solar plexus; (d) the description of the figure as being "sucked back" into the body — are all noteworthy. With regard to the last-mentioned observation, we cited Miss Newby²¹³ as observing that the "double" was "drawn in with a rush", and Aridaeus²¹⁴ as saying it was "sucked", Dr. Puharich²¹⁵ describing being "suddenly drawn in", J. Evans²¹⁶ being "sucked back". Mrs. Elizabeth Gaythorpe wrote¹³, "I know so well that sense of being 'sucked back'".

Thirdly, "cords" also vary in thickness with different kinds of people. gross men have gross, thick and inelastic "cords"; spiritually-minded people have "cords" that are fine and highly extensible. This is one of the reasons why it is unwise for writers on this subject to encourage indiscriminate attempts at astral projection: if the connexion between the released "double" and the vacated body should snap, the latter must die (since the former, it is said, obtains cosmic vitality and passes it, via the "cord", to the body). Mrs. Keeler's "communicators"²¹⁷ stated that a would-be projector's "silver cord"-extension must be made elastic in order that connexion with the body is maintained. Many people who left their bodies observed that their "cords" were elastic : Muldoon described his "an elastic-like cable", Bertrand his as "a kind of elastic string" ; Turvey stated that his "cord-extended and contracted like an elastic cord", and so on. (It should be noted that it is the "cord"-extension of the "super physical" Soul Body that is highly elastic ; that of the "semi-physical" vehicle of vitality has very limited elasticity : hence, whereas a "double" that consists of Soul Body only has no limit to its possible travel, one that consists of vehicle of vitality only (a materialisation) cannot get more than a few feet from the body, and the "cord" of an astral projector that is composite is also only a few feet long. (After "double" has shed its content of vehicle of vitality. i. e., after it passes through the equivalent of the second "death", it can move away freely, since it consists of Soul

Body only].

Fourthly, this state of things (people's descriptions of their own "cords") ties up in an obviously significant fashion with what has been observed to occur at transitions [the descriptions being of other people's "cords"] : in the latter cases, where²¹⁸ the released "doubles" were composite, they were "six feet", "two feet", "a foot or so", "about three feet", "two to three feet", "five feet" (two cases), "two to three feet" (two cases) from the body. These remarkably short distances are, of course, what would be expected if the statement of "communicators", namely, that the immediate after-death "double" includes the whole of the vehicle of vitality as well as the Soul Body, were correct. If this is not the case, all these highly concordant matters are quite inexplicable. The indications are the "cord" is objective.

Fifthly, some astral projectors observed their "cords" "pulsate with vitality" that was passing from the released "double" to the vacated body (incidentally implying that the "double" is the primary body); this applied to Mrs. Gwen Cripps²¹⁹ and Sylvan J. Muldoon²²⁰ : the latter observed "a regular pulsating action" and said, "Each breath taken in the astral [= "double"] can be seen pulsing over the astral cord". Mrs. Clara Clayton²²¹ said that when her "double" left her body she saw "a silver thread of light which was pulsating with life". The same phenomenon was observed in the "cords" of others at deathbeds. Miss F. E. Hornby²²² saw the "cord"-extension of a dying man : she said, "It appeared to be vibrating as though a light were flashing up and down". J. Collier¹³ said, "The 'silver cord' supplies the 'trickle charge' of nourishment to the brain". R. F. Karreman¹⁸, an Indonesian, stated that, when only 9-10 years old, his "double" left his body, which he saw from the other side of the room. He said, "A tape originated from it and was stretching towards me. This tape, at some spots, especially near the figure [= "double"] was pulsating, and each time when it pulsed it had a phosphorescent light". Mr. Badenhorst's case, like that of Karreman, just cited, shows that these descriptions were genuine and not suggested by books : Badenhorst's was written down for him in Africans and sent, with others, to Dr. J. F. Laubscher²²³. Badenhorst said, "I became aware that a *nebulous, sparkling, golden substance*, which was not matter in the physical sense, was streaming out of my body. This translucent form...moved away from my body—it stretched, leaving a band attached to my body...Along the cord which still attached this phantom-being of white light to my body, there sparkled, like a million diamonds, tiny spots of brilliance..."

Dr. R. B. Hout²²⁴ saw the same phenomena in connection with the permanent release of the "double" of his aunt : he described her "cord"

as "round, perhaps about an inch in diameter"; it had "a translucent, luminous radiance" and "seemed alive with vibrant energy". He said, "I could see the pulsations of light stream along the course of it". Dr. A. J. Davis²²⁵ described "a bright stream or current of vital electricity" which, before the final dissolution, "played energetically" between a dying body and a newly-released "double". This phenomenon, so often observed under diverse conditions, is another indication that the "silver cord" is objective and not imagined.

M. H. Tester^{224b} and his sister saw their father's "passing". Two hours before the "end" the physical body became comatose, i. e., it had been vacated by the Soul Body by which it had been animated through earth-life. This is commonly the case most people die in their "sleep". The account continues, "At that moment, before our eyes, the life-force [=vehicle of vitality] started to go from him. His spirit [=now composite "double", consisting of both the Soul Body and the vehicle of vitality] left his body and drifted away connected only by the silver cord. Gradually the cord lengthened as his spirit moved further away: *it continued to pulse slowly. Then the silver cord stopped pulsing. It dissolved .. My father was dead.*

Sixthly, the "double" is often observed to return 'along the cord', i. e., to re-absorb it as it re-associates with the body—the converse of the fact that the "cord" formed as "double" and body separated. In England, A. M. Farage²⁰⁰ has already been noted as observing this. A soldier told G. B. Crabbe²²⁸ that, out of the body, he "came down that silver cord and returned to the old body". In America, Mrs. Piper²²⁷ said on several occasions that her released "double" returned to her body via the "cord"-extension: the following are among the phrases she used to describe the process—"I came in on a cord, a silver cord"; "I slid down a rope"; "I slid down, I slid on it"; "I came down on a string"; "I came sliding in on that cord"; "I slid in on a cord"; "I came down and down on a cord"; "See that cord I came in on?"; "Coming down that cord, I got staled" [...felt a sharp repercussion as the rapidly-vibrating "double" re-engaged with the slowly-vibrating physical body—an effect much like that of a severe clutch in a motor car]; "I was drawn in—like being drawn in on a tube, on a cord".

Mrs. Elizabeth Gaythorpe¹³ said, "The returns are always undertaken down a long, steep "road", Mrs. M. Hutchinson¹³, "I found a kind of pipe-line which guided me back to my body".

In Germany, an uneducated farm-boy transmitted a "communication" to a similar effect.²²⁸ Burton,¹³ whose "double" had been ejected by an anaesthetic, said he was "forced to return by way of the cord". An English lady, Mrs. Heslop,²²⁹ received a similar "communication" from

her "dead" husband—the "double" returns to the body after a temporary excursion "through" the "silver cord".

Seventhly, (and this clinches the question of the objectivity of the "silver cords", and consequently also that of the "doubles" of which they are extensions), both "cords" and the corresponding "doubles" in general vary in density, and yet the various types grade imperceptibly into each other: the densest "cords" and "doubles" are those observed in materialisation phenomena (consisting entirely of substance from the vehicle of a "physical" medium), and these are clearly objective since they affect a photographic plate: such "cords" and "doubles" grade into those of astral projectors who, being strongly mediumistic, release a "double" that includes much of the vehicle of vitality, and these again grade into simple "doubles" that consist of Soul Body only. We may deduce that the "cords" of astral projectors in general are objective extensions of objective "doubles", though, as yet, the photographic evidence pertains only to those in connexion with materialistic phenomena. There are, of course, all gradations between the "cords" of people who are only temporarily out of their bodies and those of people who are dying.

(f) "Cord"-extensions of the newly-dead

When the (*specially favoured*) ancient shamans described their own "silver cords" (as "threads", "ribbons", "rainbows", "ropes", "cords", "chains", etc.), they were referring to *temporary* excursions from the body (and the "cords" were re-absorbed when they re-entered their physical bodies). They also, using the same or similar terms, described the feature by means of which the *ordinary* newly-dead "climbed" or ascended to "Paradise", i.e., in relation to *permanent* excursions from the body (and these "cords", so far from being re-absorbed, were, as Ecclesiastes said, "loosed"). Thus, shamans, like astral projectors, clairvoyants and "communicators" imply, if they do not explicitly assert, that there are all gradations between temporary releases from the body, when the latter is often death like, and the permanent release which involves the actual death of the body. As already said, Mrs. Keeler's "communicators" stated that if a person's "double" was released and the "cord"-extension was inelastic, it might well snap and he would die.

(i) The observations of an astral projector

Annie Brittain,²³⁰ when out of her body, visited a dying woman. She saw "a deep violet aura or mist" round the dying body. Her (discarnate) helper told her that such a "mist" is to be seen (by discarnates) "whenever a spirit is leaving the body". He added, "There is always intense activity of the vital electricity [= in the vehicle of vitality], more especially if there is a desire to cling to earth-life, and it is this intensity of vibration which produces the violet tone". Then Mrs. Brittain "saw the

violet deepening round the head, and the discharge of sparks [along the 'silver cord'-extensions between "double" and body] grew more rapid". Eventually above the body she "saw an exact replica of the old body, clothed in light". It rose until *about eight to nine inches* clear of the body. Mrs. Brittain observed, "Her [discarnate] mother drew near and touched the ethereal from above the bed. Then a most glorious awakening came...A flash of 'light' passed between the two bodies, and the mortal body collapsed, a lifeless corpse. The vital aura had gone, and a dense grey mist enveloped the dead body".

(ii) The observations of clairvoyants

The testimonies of clairvoyants concerning the "cords" seen at deathbeds are significantly alike. Moreover, they accord with the testimonies of astral projectors concerning their own "silver cords".²³¹ Dr. R. B. Hout observed "a silver-like substance" or "cord" (which snapped), E. W. Oaten "an umbilical cord", (which snapped), Florence Marryat "cords of light like electricity" (which were "ruptured" by "helpers", as at childbirth), J. C. Street "a slender cord" (which snapped), Major W. T. Pole "two transparent cords" (which were "broken off" by "helpers"), Mr. "G" "a cord" (which was "severed" by "helpers"), etc.

(iii) Statements by "communicators" describing their own "cords", seen during transition

"H. J. L."²³² described "a cord of light" (which "snapped") and "Myers"²³³ "transparent cords" (which "broke"), "Robertson"²³⁴ observed "a cord" (which "snapped"), "Farnese"²³⁵ "a chain" that was "no thicker than a spider's web" (which "snapped"), Mrs. Keeler²³⁶ "an elastic cord", Mrs. Longley "a silver cord" (which was "loosed"), and Fitzsimons²³⁵ "a magnetic cord" (which was "severed"). "Mary C"²³⁸ observed: "The thread connected me with my body for a time".

(g) "Cords" that were extruded by the "gods" towards mortals

Professor Eliade²³⁷ not only quoted the shamans as describing a "cord", "ladder", etc. as being used by the shaman to "climb" to "Paradise" temporarily during his life and by ordinary men after death, as noted above, but also as being used by the "gods" to descend temporarily to earth and commune with selected mortals. We have dealt with this in detail in a forthcoming book entitled *On the Record*. The Record of Mrs. Piper of Boston.

Mrs. Piper,²³⁸ just having returned from exteriorization in trance, stated that her chief "guide", Imperator, had approached "with a long stick made of 'light' [= a cord-like extrusion, towards Mrs. Piper, from his own Soul Body]. "Rector", another "guide", told Miss "A. M. R." that her discarnate friend was "standing here beside the ethereal cord [extruded

towards Mrs. Piper by the "guide"] waiting his turn [to communicate]". A "communicator", "G. P.", annoyed by Imperator's taking up so much psychic power for utterances of a religious nature (whereas he himself was concerned with providing evidences of survival), insisted, "This is my 'light' [medium] and I am going to hold on to my own string". Mrs. "H", communicating, described a "cord", attached to Mrs. Piper (in trance), which had been "placed there by these 'clergymen' [= the "guides", Imperator and Rector]. She also said: "There is a cord attached to the body of the 'light' [of Mrs. Piper, the medium] by Rector Rector enters over the cord, enters into the shell [i.e., the vacated body of the medium] and begins operations [permitting communicators to write or speak through the body, etc.]. It is a long etherial cord, similar to a stream of light, sunlight streaming into a small round hole in a shade which has been drawn over a window". (This description, by a "communicator" of the "cord" of a spirit, is almost identical with that given by William Gerhardt when describing his own "silver cord" — he said it was "like...the strong broad ray of dusty light at the back of a dark cinema projecting on the screen in front").

While this book was being written, an English translation of Allan Kardec's *The Spirits Book*,²³⁸ first published in French in 1875, has appeared. It contains "communications" that are so similar to those more recently received in England, America, etc., as to be highly suggestive.

The spirits said,²³⁹ "The somnambulists [persons in mesmeric trance] see at great distances from their physical bodies. They do not see from the point at which the body is... The Soul [in the Soul Body] is there in reality, and it is for this reason that the physical body is deprived of sensation... Soul-sight is not circumscribed and has no definite seat... If they refer their perceptions to their bodies [perispirits] the focus seems to be in the organic centres in which the vital activity is greatest, especially in the brain, in the epigastric region [solar plexus] or in whatever organ appears to them to be the point at which *the bond* ["silver cord"-extension] *between the spirit and the body is most tenacious*".

Kardec²⁴⁰ was asked, "Since it is the Soul [in the perispirit or "double"] that transports itself to a distance, how is it that the somnambulist [in mesmeric trance] feels in his physical body the sensation of the heat or the cold of the place where his Soul is, and which is sometimes very far away from the place where his body is?" The answer was: "*His Soul* [perispirit or "double"] *has not entirely quitted his body, to which it is still attached by a link* [the "silver cord"] *which unites them together. It is this link that is the conductor of sensation*". An analogy was given — "When two persons in two different cities correspond with each other by electricity. it is the electricity which constitutes the link between their thoughts".

Kardec²⁴¹ quoted, "In lethargy [=pseudo-death], the body is not dead, for it still accomplishes some of its functions .. *A spirit is united to the body so long as it remains alive.* Once the links ["silver cords"] which keep them together are broken by the death... of the body, the separation is complete, and the spirit never again comes back to the body. When one who is apparently dead comes to life again, it is because the process of death was *not* entirely consummated". The spirits²⁴² also said the same as the shamans — "The sensations experienced at the moment of death are often a source of enjoyment for the spirit, who recognises them as putting an end to the term of his exile [in the physical body and therefore on earth]".

Again,²⁴³ Kardec's spirits said, "At death the bonds ["silver cords"] which retain the Soul [in the perispirit] being broken, it disengages itself from the body... already partially freed, it enjoys, in anticipation, the spirit-state ["Paradise"] which it is entering. *Those who knew him on earth often come to meet him and help to free him from the bonds of matter [i.e., to break unduly resistant "silver cords"].*"

In a case cited by Dr. Aneila Jaffe,²⁴⁴ a man's brother, who had died, appeared to him the day after the funeral "as if out of dense fog" and "about four feet" above him. He continued, "*Suddenly there flowed from his body something like very fine mist [part of the vehicle of vitality from the composite "double"]*", while at the same time a mist [part of his own vehicle of vitality] flowed from my body. These... forms met midway between the two of us and mingled with each other. Then, united, they flowed back into my body. At the moment when the mist...had totally disappeared into my body, my brother vanished". On our interpretation, this event corresponded with those described in connexion with Mrs. Piper: in this event, however, a "mist" (interpreted as part of the vehicle of vitality) left the discarnate *newly-dead* Soul and extended towards the mortal; in the case of Mrs. Piper the extrusion was from the Soul Body of the "guide", an advanced "Soul" who was a "helper" in "Paradise" conditions: each was an extrusion from the "double" of a discarnate Soul, and each, on his own "level", permitted contact between a discarnate and an incarnate Soul.

A somewhat similar case was reported by by "A. G. U."²⁴⁵ who said: "After being in bed only a short time, my body [= "double"] seemed to be suspended in mid-air, and yet I seemed conscious too of my body on the bed [= dual consciousness]. I floated some time. *Then a spark of light seemed to come towards me* until it resembled a huge ball of fire. It came very close to my eyes and then burst, revealing the face of my departed sister, and, resting on her shoulder, as if beaming upon her, was the face of my aunt who was ill. Both were smiling... The following morning my aunt passed away... As I know nothing of this study, I do not know

whether the experience means anything or not".

Miss E. W. B. and Capt. W formed a death-compact, i. e., which one should die first would try to appear to, or communicate with, the other. (It is an observed fact that such compacts are often successful and the incidence of successes is beyond chance coincidence. The mind of the newly-dead person is directed towards the still-living friend).

Some time after this compact was made, Miss E. B. W., in England, suddenly felt "perfectly cold" and then saw a formless "mist". The latter gradually built up into the recognizable "double" of the Captain. The latter was in New Zealand at the time. He had not, in fact died, i.e., released his "double" permanently, but had done so temporarily as the result of a severe fall.

On our hypothesis, the fall had ejected the man's "double" which, as in all such forcible ejections, was composite in nature, i.e., including not only the "super-physical" Soul Body, the primary instrument of thought and feeling, but also part of the "semiphysical" vehicle of vitality or etheric double—see *The Study and Practice of Astral Projection*, Aquarian Press, 1961, cases 143-152, and *More Astral Projections* Aquarian Press, 1964, cases 368-379). Capt. W's agreement with Miss E. W. B. operated as soon as his "double" became released temporarily just as it does in other cases in which it became released permanently—the difference between the two conditions is far less than is generally supposed. It instantly followed the direction of his attention, determined by the solemn compact ("I must appear to Miss E. W. B.") and, since substances that are "super" and "semi"-physical are practically independent of physical space, was immediately thousands of miles from the physical body in which it was usually enmeshed and with his friend. It drew part of her vehicle of vitality from her body (so that she felt depleted of vital force): the two protrusions or extrusions — one from his "double" towards hers and the other from hers towards his — formed a "cord", "ray", "bridge" or "ladder" which temporarily united their Soul Bodies, their instruments of consciousness (just as, with every living person, it normally forms a "bridge" between the Soul Body and the physical body). Under these exceptional bodily conditions, the lady saw her friends temporarily-released "double" (E. Gurney, F. W. H. Myers, and F. Podmore, *Phantasms of the Living*, Kegan Paul, 1886, vol. 1, p. 522)

Dr. Jaffes case of this type came from Switzerland, "A. G. U" 's from U. S. A., Miss F.W.B.'s from England. Here is a similar one from France. Reine, an artists' model of eighteen years and little education, observed a discarnate Soul who was a would-be observer: he was "earthbound", i.e., delayed in Hades conditions, the vehicle of vitality continuing to enshroud the Soul Body. When she saw him at some distance from her he appeared

as "a luminous mist". However, he approached her (and, we suggest drew some of her vehicle of vitality from her), when he "assumed human form". Such protrusions grade into "rays"² of "cords", "bridges" or "ladders". (P. E. Cornillier *The Survival of the Soul* Kegan Paul, 1921 p. 20).

It will be seen that the three conditions under which "cord"-extensions were envisaged by shamans are also known in modern times: they are formed (1) when the "double" of a mortal (shaman, astral projector or trance medium) quits the body temporarily: (2) when the "double" of any person quits his body permanently, i.e., at death; and (when discarnate Souls put out an extrusion, or pseudopod, towards incarnate Souls, in order to provide a link or bridge and effect communication. The fact that the shamans had made significant first-hand *observations* is obvious; the fact that they did not specifically pass on these *interpretations* of their symbols (of a "bridge", a "ladder", a "stair", a "tree", a "vine", a "thread", a "ribbon" or "rainbow", a "rope" or "chain", a "cord", etc.) is not a matter for surprise. As Professor Eliade has observed, "*Forgetting original meanings is a common phenomenon in the history of religions*"

V

The condition of the physical body

Professor Eliade²⁴⁶ pointed out that, among the Araucanians the physical body of the shaman (in marked contrast, it should be noted, to his Soul Body) was “as if dead”. On our interpretation, this would indicate that, in addition to the “superphysical” Soul Body, much of the “semi-physical” vehicle of vitality had been extruded from the physical body.

Here are some modern cases from *The Study and Practice of Astral Projection* for purposes of comparison. Elizabeth Blakeley,²⁴⁷ (who nearly died) observed, “This is what the world calls death”; her body was “lifeless”. Bertrand,²⁴⁸ (who had suffered “the death of the snow”) thought, “There is the corpse in which I lived.. I was never as alive as I am now!”; Dr. O. Rose²⁴⁹ (thrown from a horse) was “picked up for ‘dead’”, yet he saw his own body and the men who lifted it, and was in an indescribable state of “peace and happiness”. Dr. George Kelley’s²⁵⁰ doctor considered that he had drawn his last breath: he said, “I was experiencing death and realised that it is not a thing to fear”; Dr. A. S. Wiltse,²⁵¹ thought to be dead, described his released “double” as “the living Soul of the dead body”. In *Intimations of immortality* we cited Aridaeus²⁵² who, after a severe fall, was given up as dead; Reine,²⁵³ the young French girl who realised that before she could fully release her “double”, her physical body must be “almost like a corpse”; Scott,²⁵⁴ who said, “I speak as one who has died and come back. I found death one of the easiest things in life—but not the returning ..”. Dr. G. B. Kirkland,²⁵⁴ who “officially died” and so began to “enjoy” himself:

Many astral projectors who looked down upon the body they had temporarily vacated described it as merely “asleep”. As already said, the

condition of the physical body probably depends on how much, if any, of the vehicle of vitality accompanied the Soul Body to form the liberated "double". Bertrand, Rose, Kelley, Wiltse, Aridaeus and Scott, just cited, were practically dead: they had released a 'double' that was composite. Many shamans released a composite 'double' because they were of a mediumistic constitution; they also employed techniques that tended to release part of the vehicle of vitality. But astral projections occur apart from mediumistic tendencies, apart from illness and apart from the use of special techniques. In these cases the Soul Body only is released and the physical body is merely asleep.

FOURTH PART

I

The second "Death" (Unveiling of The soul body)

(a) Descriptions by ancient shamans

The shamans described an experience that was like passing through a "gate" in a "wall" [=shedding the vehicle of vitality from a composite "double"] — or like passing between two moving stones that were at the bottom of the "ocean" [=passing the limit of the "Hades" belt of the total earth - corresponding to the vehicle of vitality of total human body],

(b) Descriptions by modern astral projectors

(1) Descriptions comparable to the shamans' "gate" in a "wall"

Mrs. D. Parker²⁵⁵ said that her "double" left her body and "went out of the building," She continued, "Soon I encountered a *tunnel or passage - way through dark clouds* [= "*Hades*" conditions corresponding to the vehicle of vitality] at the end of which I could see light [= "*Paradise*" conditions corresponding to the Soul Body], Then I saw my husband, who had died the year before", Mrs. Gussie, Dowell²⁵⁶ gave a very similar account. After quitting her body (which she saw below her) she "went to a place - a 'heaven' — *through a veil of mist*, high above the earth".

Miss M. T. Johnson²⁵⁷ first felt her "doule" move upwards ; then "everything was blotted out for a while" [=the first "blackout" as the "double" actually separated from the body]. She observed. "These travels were always characterised by cold 'air' and the rushing 'Spirit-of-the-wind' [= *ectoplasmic phenomena due to the extruded vehicle of vitality-compare Hives and also Acts ii, 1- 3*] followed by a heightening of the faculties"

Professor J. H. M. Whiteman²⁶⁰, when twenty years of age, before he had heard of such matters, had "a vivid sense of cold", all that up to now had been wrapped up in confusion [= "Hades" conditions] instantly passed away [=the vehicle of component of the originally composite "double" had been shed] and a new space burst forth in vivid and utter reality, with perception free and sin-pointed as never before [= "super-normal" consciousness in "Paradise" conditions]. He thought, "I have never been awake before", Mme. Bouissou²⁶¹ entered a "tunnel" [=the "black-out" as she shed her physical body] and found herself in a "world" that is "on the fringe of our own [=the "Hades" belt of the total earth, corresponding to the vehicle of vitality of her own total body]. She observed, "I could feel teeming living forces and occasionally harmful rays [=unpleasant emanations, thoughts and feelings from "hinderers"]. At a certain moment this chaotic darkness [= "Hades"] gave place to a soft natural light [= "Paradise"]. This allowed me to see clearly... I passed through walls and doors". Mme. Bouissou's experiences led her to generalise: "*In a projection [by a mediumistic person] there is a fringe which has to be crossed, the dangerous astral plane ['Hades'] with these sinister fluids [compare W. T. Pole²⁶², etc.]*"

J. Collier¹³ said, "Everything seemed to be 'all set' for a trip...I was preparing to 'take off'...It was speed, speed, speed, the ground just below me...visibility seemed very hazy and misty ["Hades" conditions]...I was in full control of myself, my conscious [ness] was awake like at no other time in my life...My one object was to get out of the tunnel [the enveiling vehicle of vitality - i. e. , pass through the second "death"] into where I could see the landscape..."

(ii) The simple symbols of "mist", "fog", "water", etc, (the river of death")

Mr. Collier¹³ described a second experience which belongs to this category. It was as follows: "*I seemed to be swimming, [=shedding the*

* Dr. William Wilson²⁵⁸ concluded "There appears to be absolute certainty that the actual mind of the deceased person is sometimes reached; the evidence is overwhelming in its quantity.. Some sort of personal survival does certainly occur after death". He also²⁵⁹ said, "In the early days of Christianity, groups of earnest simple devotees would meet for spiritual communion, following the injunction, 'Where two or three are gathered together in My Name' — a hint of the truth that communion with Him would be more facile when a small group was the means, especially so when members were of one mind.

"The Apostles seem to have been psychically gifted; in particular, Peter, the central figure of Pentecost, the walking on the waves and the opening of the prison gates. 'The rushing mighty wind' and the 'tongues of fire' are but highly developed psychic phenomena which many small groups of sensitives can obtain in lesser degree today"; He observed: "It is not an affair of professional wonder-workers, but of friends who can have no object in mystifying each other".

vehicle of vitality from a "double" that was originally composite] I was getting out of my depth. I made an attempt to turn. At that point I was back in my physical body. The visibility was very misty [= "Hades" conditions]; it [vehicle of vitality] seemed very thick about my neck. Thinking that I was in water, going gradually over my head, made me return - I felt in danger [compare Mme. Bouissou], so there, fear returned to me". Hives²⁶², after leaving his body, passed through "a thick grey mist with a mighty wind sweeping past" (compare Miss M. T. Johnson²⁶⁷), Mme. d. Esperance²⁶⁸ first felt "a sinking sensation" [=the first "blackout"] and found herself [...composite "double"] in "a dark and cheerless region, surrounded by cold mist" [since her own largely-released vehicle of vitality enshrouded her released Soul Body]. Then there was "a sense of motion" [representing the shedding of the vehicle of vitality, e. g., the second "death"] followed by "increasing light, intense living radiance".

When the "double" of Nancy Price²⁶⁴ was released, her (discarnate) mother told her that she (Soul Body) was surrounded by "a web" (a significant amount of the vehicle of vitality) - that she was a "half-way" person (a mediumistic person, one who had to pass through the second "death" before she could enter "Paradise" conditions). Jeffrey H. Brown²⁶⁶ released a "double" which was at first five to six feet above his body. His account continued as follows: "Very quickly I seemed to find myself moving through what appeared to be a *light blue mist which I apparently mistook for water* [compare Collier]. I recall trying to swim through it, although I was surprised to find that I remained dry. After travelling some time I reached a shore, the sands of which were golden in colour... [= "Paradise" conditions]"...

Mrs. Rebecca Springer²⁶⁶ was very ill. Her "double" left her body and stood beside her bed. She said, "Someone was standing by me - it was my husband's brother Frank, who had 'crossed the flood many years ago... On the bed lay a white, still form, my body... 'Come', said Frank, 'I want to show you the river'... stepping into the water and urging me to do the same, I drew back. 'I fear it is cold'. He encouraged me. *I stepped into the gently-flowing river*. Soon the soft, sweet ripples played about my throat. As I stopped Frank said, 'A little further still !' 'It will go over my head !' I expostulated. 'Well, and what then ?' 'I cannot breathe under water'. An amused twinkle came into his eyes, 'All right', I said, 'come on !' and plunged headlong into the bright water. To my delight I found that I could not only breathe but laugh and talk, hear and see as naturally under the water as above it... When my head emerged once more from the water, I realised I would need no towel - *my garments were as dry as before the water had touched them...* I said, "What marvellous water ! What wonderful air ! *What has the water done for me ? I feel as though I* [=the now unenshrouded Soul Body] *could*

fly !' He said, 'It has washed away the last of the earthlife [=the vehicle of vitality which belongs to the earth body and not the Soul Body] and fitted you for the new life [in "Paradise" conditions] upon which you have entered...' It should be noted that Mr. J. H. Brown²⁸⁵ and Mrs. Springer²⁸⁶ realised that what they saw *superficially resembled water* – but it had some properties that are not possessed by physical water, and lacked some that are possessed by it. Mrs. Springer, like the shamans, observed that she could not, "fly" until her composite "double" had passed through the second "death".

The American, Sylvan J. Muldoon²⁸⁷, found that, when his "double" first left his body, everything seemed "blurred" because the room seemed to be full of "steam or white clouds" : this "misty" condition [due to the unveiling vehicle of vitality] cleared after about a minute. E. Durman²⁸⁸ "dreamed" that "water" rose to his neck : it was "very pleasurable" and "perfectly natural" : he waited "till it reached his chin"

John Lane²⁸⁹ found his composite "double" at "the bottom of a chimney-like tunnel", while F. C. Sculthorpe spoke of "a big chimney". The "double" of Aridaeus, whose account dates from A. D. 79, was released by a severe fall. He experienced the sensation of being in "*deep water*". Later (once the vehicle of vitality had been shed) he exercised clairvoyance, spoke to deceased friends, etc. (i. e., he entered "Paradise" conditions).

S. A. Wildman²⁹⁰ "dreamed", while more than half asleep, that he was "on the shore of a sea or lake", the "waves" of which 'carried the fragments of something I was striving to capture and hold'. He continued "I had not secured it when I became more fully awake [re-entered the body] and the thought was in my mind that it was a dream "that I had been trying to prevent slipping away from me..." [= "washed" from the Soul Body by the vehicle of vitality]".

Tom Brown's Schooldays, by Thomas Hughes^{290b}, contains an obviously authentic description of the second "death". Tom first described how his physical body seemed to lie in a tomb, and he ("double") was "caught up and borne into the light" by "some great power". He continued, "We paused on the brink of a great river, and death dwelt there [the second "death" – the shedding of the vehicle of vitality] ; but not the death I had met in the black tomb [the shedding of the physical body, i.e., the first "death"]...on the other bank of the great river I saw men and women rising up pure and bright...and they put on glory and strength...I to plunge into the river...but I could not [could not completely free his tried vehicle of vitality from his composite "double"—though ill, he was young and vigorous]...it wasn't only a dream—I knew it wasn't a dream". A dying woman^{290c} stated, "They keep bringing me back. I want to cross the river". The eminent Chilean diplomat Miguel Serrano

(*The Serpent of Paradise*, Rider, 1963, p.46) described his second "death" without realising what had occurred. He told both Dr. C. G. Jung, a personal friend, and the Dalai Lama about his experiences but neither was able to help him. The "vibrations" [of his vehicle of vitality, in course of loosening from his physical body, along with his Soul Body, thus forming a composite "double"] on this occasion were so violent that he thought he would die: he "prepared for the 'end'". His testimony continues, "Then, suddenly, a jug appeared in the air before me [=a symbolic representation of the process, due to the enshrouding of the Soul Body by a significant part of the vehicle of vitality]. *Instinctively I put out my hands and poured its contents ['water'] over my [physical] body.* The fire of the 'vibrations' instantly ceased [because the vehicle of vitality had been shed from the hitherto composite "double" and returned to the physical body, leaving the Soul Body unenshrouded]. Afterwards I asked myself what had happened? Who had put the 'water' there? I asked the Master but he never explained it to me". In his later book (*C. G. Jung and Hermann Hesse*, Routledge & Kegan Paul, 1966. p.89) Mr. Serrano again mentioned this experience of the second "death" and stated that it involved leaving the "dream-like" state [that was due to a "double" that included the vehicle of vitality] and entering a state that was "by no means dream-like" but "entirely real, indeed on a plane of reality far higher than that of ordinary perception [corresponding to consciousness in the Soul Body].

(iii) The simple terms "blackout" or "tunnel"

Elizabeth Blakeley²⁷¹, after describing "a momentary 'blackout'" which accompanied the first "death", observed, "Again a timeless pause" (as she passed through the second "death"). Mrs. Gwen Gripps²⁷² similarly had two momentary periods of unconsciousness, "misty" [= "Hades"] conditions being encountered in the first and brilliant 'light' [= "Paradise"] in the second. Dorothy Peters²⁷³, who had never previously heard of astral projection, found that she was free from her physical body; then she felt as if she were "at the entrance to a dark tunnel": this she entered and was in the Soul Body only. Miss Zoila C. M. Stables, B. A. ²⁷⁴, an Australian, gave an identical account: she said, "Another very frequent sensation (after getting free) is that of going down a long tunnel...It is usually going down a creek with high banks, or sometimes down inside a long pergola". "But", she insisted, "it is too frequent a happening not to have some correspondence with reality". Muldoon²⁷⁵ observed that, when his (composite) "double" was just out of coincidence with his body, 'consciousness seems to fade out to some extent, then radiate back to normal again'.

(iv) "The range of cord-activity" (=the distance from the body within which the "double" is composite)

We owe the phrase "Cord-activity range" to Muldoon²⁷⁶, who observed, "The less space that lies between the two bodies [i.e., the released "astral body", or "double"—in this case, composite in nature] the greater is the thickness of the astral cable [an indication that the "cord" is an objective extension and not merely imagined] the greater its magnetic pull [so that the "double" tends to re-enter the body]". He continued, "When [the bodies are] slightly out of coincidence, the cord is the diameter of a silver dollar [=about three-fifths of an inch—compare Colley²¹²]. This is the maximum calibre of the cord itself, yet the aura surrounding it gives the impression to the eye that it is about six inches in thickness at this point. [N. B. — Consequently one should not expect exact estimated thicknesses in various descriptions, and regard variations with suspicion]. The diameter decreases in proportion to the increase of separation of the bodies, up to a given distance, where it is then at its minimum diameter, which it retains from there to infinity—its calibre then being about that of an ordinary sewing thread". He further observed, "From immediate separation [of "double" from body] to the distance when the astral cord assumes its minimum calibre [=within the range of cord-activity], there is always much activity present in it". [Mrs. Cripps²¹⁹, Mrs. Clayton²²¹, Miss Hornby²²², Dr. Hout²²⁴, Dr. A. J. Davis²²⁵, Mr. Badenhorst²²³, J. Collier¹³ R. F. Karreman¹³, an Indonesian and M. H. Tester^{224b} all observed vitality "pulsating" in the "cord-extension when the "double" was near the body]. Muldoon found this distance to be usually about fifteen feet—and d' Nartsa estimated the same distance, but we have no right to expect exact and unalterable distances, since they vary from person to person, and with one and the same person according to his state of health and, of course, age — Muldoon observed, "When I was not feeling as well as usual, the range of resistance, or cord-activity, was less than when I was in better physical condition...The more healthy the subject, the more energy is stored in the condenser, or astral body, the stronger will be the flow of energy through the astral cable—if he succeeds in projecting at all — and the longer will be the cord-activity range. The more energy that is condensed in the astral body, the tighter will that body be bound to the physical counterpart". Conversely, "The more enervated the individual becomes, the less energy is stored in the condenser, the less tie it has on the physical, and the shorter will be the range of cord-activity". He concluded, "And if a person becomes weakened to a very great extent, the astral cannot remain in the physical at all — and moves out, sometimes permanently".

We have pointed out²⁷⁷ that "the range of cord-activity" is not described by the numerous astral projectors who are not of the mediumistic constitution. "It is evidently the range of that 'silver cord' that forms when part of the vehicle of vitality is included in the 'double'". With Muldoon, before the 'double' could travel more than about fifteen feet from his body, it had to pass through the second 'death consist of Soul Body

only ; then it had unlimited range, i. e., its cord-extension was definitely elastic",

The following are the indications that "doubles" are composite in nature and within "cord-activity range": (1) as already noted, they can not go far from the body ; (2) they make movements that are identical with those of their physical counterparts (a matter that has been dealt with detail in a recently published book called *The Mechanisms of Astral Projection*) ; (3) they may produce some of the "physical" phenomena of psychical research — Muldoon himself produced super-normal "raps" and started a metronome that was in an adjacent room ; (4) the "cord"—the extension is thick and strong, holding "double" close to the body and tending to pull it back into coincidence ; (5) the "cord"—extension can be seen to be pulsating with vital forces ; (6) catalepsy is often present, since so much of the vehicle of vitality has left the physical body that it can no longer be controlled by the Soul Body ; (7) for the same reason, the physical body looks "dead" or "halfdead" — it is "pale", "haggard", "lifeless". etc,

Evan Powell, J. P.²⁷⁸ found that his physical body ceased to have a pull on his released "double", i. e., the second "death" took place, after "about 10-12 yards" : his "cord" was "very much like a light, luminous, flexible rod, about the thickness of one's thumb and attached to the solar plexus", D' nartsa²⁷⁹, as already said, gave the same distance as Muldoon.

(c) Descriptions by clairvoyants (independent of mediumship)

Edgar Cayce²⁸⁰ described how his "double" left his body in two stages (the first doubtless corresponding to the release of the "super-physical" Soul Body, which is but little immersed in the physical body, and the second to part of the, "semiphysical" vehicle of vitality, which is more or less closely "interwoven" with the physical body) He said "There was just a direct, straight and narrow line in front of me, like a shaft of white light [=the tunnel" symbol representing the release of the Soul Body into "Paradise" conditions]. On either side of me [Soul Body] was fog and smoke [=the unveiling vehicle of vitality, corresponding to "Hades" conditions], and many shadowy figures who seemed to be crying to me for help attempting to side-track me and bring me aside from my purpose [= "hinderers" in "Hades" conditions [= I kept going straight ahead. After a bit [=after the second "death" — the shedding of the vehicle of vitality from the hitherto composite "double"] I passed to where the figures were...attempting to stop me.. Finally I come to a hill where there was a temple [= "Paradise" conditions] and bright light..."

H. A. and F. H. Curtiss²⁸¹ said, "Among the Greeks the River of

Life was symbolized by the River Styx, the river of life and immortality which flowed through Arcadia [= "Paradise"] and emptied into the River Acheron...the River of Death". They observed, "The reality of this symbology is quite plain once we remember that *Acheron, the River of Death, is the great stream of astral force* [= "Hades" belt of the earth] *which surrounds mankind [the aura of the vehicle of vitality extending beyond the physical body] like the amniotic waters do the foetus*. So there is indeed a real River of Death — as there is a real River of Life — over which the Souls of all who pass out of physical life must cross, But unless they have had their spiritual birth while still in physical life, they cannot cross at will but are ferried over by the mystical boatman Charon, generally in a state of unconsciousness which lasts for a longer or shorter period [average three days] according to their development ..

"In one aspect this River of Death is the river Jordan, over which the Children of Israel — the chosen of the Lord — must pass to enter the Promised Land ["Paradise"]. Physically, the Jordan is a rushing, turbulent and very muddy stream, accurately symbolizing its astral counterpart. For the astral being the great reflector, contains all the mud, debris and offscouring of earth, mingled with the pure clear Waters of Life from the spiritual plane. And those who venture into its muddy, turbulent currents without an angelic guide ..to bear them safely over [=to help them through "Hades" and the second "death" that terminates their sojourn in that region], or without the spiritual growth by which they have become consciously united with the great River of Life...are apt to be either swept away by the swirling currents or to be attacked by the denizens of the Deep [= "hinderers"]..."

Dr. C. G. Jung²⁸² cited the case of a man who "dreamed" that he saw "a sheet of calm water" [= "Hades" conditions] which "became ruffled" (after which he contacted "Paradise" conditions).

More than two hundred years ago, Swedenborg²⁸³ stated: "I have spoken with some on the third day after their decease".

A Server^{282b} stated that the "etheric" body [vehicle of vitality], Astral [Soul] Body and Mental [Spiritual] Body all leave the physical body at death, and the "double" thus formed hovers over the corpse. "Here", he said, "it holds together for a period of about three days", Then the vehicle of vitality is shed and disintegrates.

(d) Descriptions by "somnambulists" (in mesmeric trance)

Over a century ago, Dr. J. Haddock²⁸⁴ said, "The patient, Emma, while in a state of ecstasy, made some revelations in which man is represented as a spiritual being rising, from what she calls 'the dead shell' of the dead material body [=the Soul Body rising from the enshrouding vehicle of vitality — often called "a husk" or "a shell" and often described as "an astral shell"] immediately after death, but not always alike; some

were a longer, others a shorter time. During this time they were like a person asleep and in a state [=the "Hades" state] between this [earth] world and the next [= "Paradise"].

Anna Maria Roos²⁸⁵ generalised the descriptions given by numerous people after their return from mesmeric trance : they described, first a brief period of "darkness" [=the "blackout" in consciousness as the "double" separated from the body], then "a roaring river that must be crossed" [= "Hades"], the "element" of "water", then "a brilliant light" encircled the Soul — the "element" of "fire" [= "Paradise"] when they floated in the "air", leaving the earth beneath their feet.

(e) Descriptions by initiates into the Mysteries

Apuleius was initiated into the Mysteries of Isis, the ancient Egyptian deity. He said that he had stepped over the threshold of death and was conducted (by "helpers") through the "elements". He entered the presence of the "gods" of the underworld [=of the "earthbound" spirits who were delayed in "Hades" conditions by grossness, etc., since they had not yet passed through the second "death"] and the "gods" of the upper world [=of the free spirits who had shed the vehicle of vitality from the composite after-death "double" and were in "Paradise" conditions].

(f) Descriptions by a medium

As already said, on one occasion²⁸⁶ after Mrs. Piper's (composite) "double" was released from her physical body in mediumistic trance, she stated that she passed through "a delicate blue drapery" [=shed the vehicle of vitality] and entered "Paradise" conditions. On another occasion, her "guide" "lifted a very dark, transparent 'veil'" with the same result — the Soul Body was no longer enshrouded by the vehicle of vitality-

(g) Tibetans descriptions of the act of dying

Dr. W. Y. Evans-Wentz²⁸⁷ summarized ancient verbally-transmitted teachings concerning transition which agree in all essentials with the statements of ancient shamans, modern astral projectors, clairvoyants. "somnambulists", initiates into the Mysteries, mediums, etc., that is, all who claimed to have left their bodies temporarily. These ancient teachings were probably first written down in the eighth century. According to them, man possesses a "Bardo Body" [=vehicle of vitality] which must be shed soon after, but is best shed at the same time as, the physical body. The priest tries to bring about this early second "death" by various means, so that the dying man soon enters into "the Clear Light of Reality" [= "Paradise"] and avoids the hallucinations or "thought forms" of the "grey, twilight" "Bardo" ["Hades" region, corresponding to the Bardo Body]. Evans-Wentz stated : "It is commonly held that the

process [of separation of the Bardo Body from the Soul Body, i. e., of the second "death"] takes from three and a half to four days, unless assisted by a priest..." This tallies in a remarkable fashion with numerous modern "communications" received from (and via) people who have never heard of these preliterate teachings (see below). The Book says: "When thou were recovered from the swoon [= "blackout"] of death, thy Knower [Soul] must have risen up in its primordial condition and a radiant [= Soul] Body resembling the former body [= the "double" of the physical body] must have sprung forth... It [Soul Body] is called the Desire Body. The Bardo Body [vehicle of vitality] hath... all sense-faculties... Thy present Body, being only a Desire Body, is not a body of gross [physical] matter... Thou art actually endowed with the power of miraculous motion... To those who are weeping [thou shalt say] 'Here I am! Weep not!' But they will not hear thee..."

Dr. C. G. Jung^{287b} considered: "Every serious-minded reader must ask himself whether these wise old lamas might not after all have...twisted the veil from the greatest of life's secrets". On the other hand, Drs. T. Leary, R. Metzner and R. Alpente^{287c} while admitting the similarity of the experiences that were described so many centuries ago by the Tibetan lamas to those described today by people who take LSD), regard such accounts as no more than allegories.

(b) Descriptions by the "dead" — "communications"

(i) The second "death" usually occurs 3-4 days after physical death

Many "communicators" say that, immediately, after physical death, they spent some time sleeping and dreaming in "Hades", and that the condition terminated with the shedding of the vehicle of vitality, i. e., the second "death"; the "communicators" of Jane Sherwood²⁸⁸, Drayton Thomas²⁸⁹, and Allan Kardec²⁹⁰ said "three or four days"; those of Wickland²⁹¹, "A. L. E. H."²⁹² Dr. Wood,²⁹² Saunlan²⁹³ Lady Drummond Hay²⁹³, Mme. d'Esperance,²⁹⁴ Harry Edwards,²⁹⁷ and Usporne Moore,²⁹⁸ "three days"; those of Spencer²⁹² and Mrs. Piper,²⁹⁵ "two or three days". The "communicator of Mont gomery Smith²⁹⁶ said "a short time".

"Peter", an especially interesting "communicator" of Harry Edwards; mentioned "two or three days". Two "communicators" of Mary E. Monteith²⁹⁸ said "two days". T. C. Lethbridge²⁹⁹ observed, "According to parapsychologists, the Soul of a person lies more or less asleep until it has separated from its aetheric husk" (i. e. until it has passed through the second "death").

The "communicator" of A. B.³⁰⁰ spoke of "four days". "Vettelline", the Italian "communicator", of, "the French artist, P. E. Cornillier³⁰¹, said, "At the death of the body, and after a lapse of time [in "Hades" conditions] that portion of the fluidic body [= composite after-death

"double") which is organic in origin [=the vehicle of vitality] abandons the disincarnated Spirit [in the Soul Body] and returns to re-form new combinations on the terrestrial plane, leaving the more subtle and ethereal element [the Soul Body] to form the only envelope the Spirit needs in the Astral [= "Paradise"]".

Two facts of psychical research that tend to corroborate these statements, were mentioned in *The Supreme Adventure* ; first³⁰³, discarnates often communicate on the third day after their death and secondly³⁰³, apparitions of the newly-dead most commonly occur within the three-day period. i. e., while the "double" includes the "semi-physical" vehicle of vitality.

The following is a description of his second "death" by "Lancelot"³⁰⁴ a supposed communicator who had died at the age of eight : he began by saying, ' I am able to see more than I did before' and, "I thought I would always be like this...but I [in the composite "double"] sort of cast a skin [= "husk", "veil" or vehicle of vitality] like a butterfly coming out of its chrysalis...I felt a crack in me and it all came ever so clear, like a chrysalis breaking open, I came out of my shell all beautiful like a butterfly...I am an angel now. Angels are people who have changed and got beautiful like I did...We come out of our earth-likenesses and get beautiful, and then we are angels". "Lancelot"³⁰⁶ prefaced another significant observation concerning his second "death" by saying, "I must tell you another thing which is very curious. I don't know how to put it into words" (It was to the effect that, with the shedding of the vehicle of vitality, his "double" — now consisting of Soul Body only — had become luminous.) He said, "I light dark places now when I go where it is dark...I seem to have a light in me which I didn't know I had before [which was effectively quenched by the vehicle of vitality before]". Corresponding with this increase in the luminosity of his "double" was an increase in the range and depth of the consciousness it permitted : he told his mother that, besides being able to see "much more than before", he now had "a power of coming ever so much nearer than before [since one of the "veils", namely, the vehicle of vitality, had gone]'. He continued, I can reach your mind on the inside when I go come", and urged, "Do tell Dad about my getting out of my shell"-

A "communication" was received by Mrs. Keeler³⁰⁸ to the effect that between the physical body of man (the microcosm) and the Astral (Soul) Body is the "atmosphere" or "aura" of the physical body, then an interspace, then an astral atmosphere. *The structure of the earth [the Macrocosm] corresponds — it has "a general atmosphere" with an interspace "which gave rise to the idea of a river of death"*. Regarding this statement we observed, "The river of death" corresponds to the 'Hades' of the Greeks (and Romans), the 'Amenta' of the ancient Egyptians, the 'Sheol'

of the Jewes, the 'Kama Loka' of the ancient Hindus (and following them of the Theosophists), the 'Bardo' of the ancient Tibetans, 'Limbo' of the Scholastic theologians, 'the lower Borderland', 'Plane of Illusion', 'the Greylands', etc., of various 'communicators'".

A supposed deceased general whose "communications" were published by Anne Manning Robbins³⁰⁷, said, "The 'passing-out' is really beautiful; just after, once you get beyond the border — a misty, cloudy way [= "Hades"] it is perfectly beautiful [= "Paradise"]", "Samuel Wilberforce"³⁰⁸, communicating, said, "Already.. I have passed through the first sphere [= "Hades"] where are gathered those who are bound to earth by the affections and are unable to rise [into "Paradise"] as yet [i. e., those who are "earthbound" since they have not yet passed through the second "death"]".

(ii) The "mist" or "river of death"

The "communicator" of Major W. T. Pole³⁰⁹ spoke of "the mists which hang over the great River [= "Hades"] separating your world [= earth] from ours" [= "Paradise"]. He pointed out that "all Souls must pass through these 'mists' on leaving their physical form for the last time. In these 'between' or 'half-way' regions are unpleasant conditions that have been created by discordant human thinking" [compare Bouissou ²⁸, etc.]

"A. L. E. H."^{300b} was told: "For a short time the Soul [in the Soul Body], after death, remains in a veil [the enshrouding vehicle of vitality]: it corresponds to the chrysalis. The Soul eventually breaks through it [at the second "death"], like a butterfly. Certain immature Souls remain in the veil after death [and are "earthbound"] — all their yearnings are for earth".

"Scott" told Jane Sherwood²⁸⁸, "We might with justice speak of a first and second death, because not only the physical body had to be shed but the next body [the vehicle of vitality] also. The second is very near the physical in substance [is "semi-physical"]. It is very closely knit to [incarnated in or interwoven with] the physical to which gives the power of sensory experience [since it bridges the physical body and Soul Body]. It is the etheric or life body and, with the Astral [Soul] and Ego [Spiritual] Bodies, it leaves the physical at death. But this etheric form is too closely related to the physical to allow the higher being [in the Soul and Spiritual Bodies] to pass clearly into its proper sphere ["Paradise"] so the etheric body also has to be shed, and this is the second death...It is a transition period".

"Pratt" told Dr. Raynor C. Johnson^{300c}, "During his life on earth the essence of a man's mind travels at a different key and scale from the

physical), But the chasm has a bridge. Your [incarnate] directive mind directs the physical body by means of a quasi-physical substance [the vehicle of vitality] ..Now, there is a replica of the human body in this quasi-physical substance which has been called the 'double' or body for sleep...The gap of sleep enables the mind to re-charge the physical nervous system and brain with nervous energy...There is, of course, a period of adjustment, a breaking-away from [a shedding of] the quasi-physical body by the total of man's mind and memories, during that period in "Hades" [the second "death"...]"

Robert James Lees^{300d} received the following communication : "what a transforming miracle was wrought during that momentary immersion in *the mists* [= "Hades" conditions]...It washed all the tawdry subterfuges of the flesh away, *broke the chrysalis of the Soul*, letting the true man [in his Soul Body] come forth",

Ivan Cooke^{300e} cited "Doyle" as communicating : "Some pass, weary in spirit, to a condition of dreaminess [= "Hades"] where they live for long periods, Others speedily traverse the lower spheres, *shed that dense body [vehicle of vitality] which is theirs on quitting the still denser physical body*, and enter the heaven-world [here = "Paradise"]."

Franchezzo^{300f} was told : "The passing from the body from a lower sphere into that of a higher one is often, though not invariably, accomplished during a deep sleep which closely resembles the death-sleep of the spirit on leaving the earthly body [= The second "death", like the first often causes a "blackout"]...Upon my return from one of my visits to the earth, I felt overpowered by a strange drowsiness ..In this state of unconsciousness my Soul passed from the disfigured astral body [= vehicle of vitality] and came forth like a new-born child; clothed in a brighter, purer spiritual envelope... Thus did I pass through my second death".

(iii) "The range of cord-activity"

"Farnese"³¹⁰, a "communicator" who had recently died (and whose "double" was still composite) observed that he "could not move more than a few yards" from his body : eventually the "cord" snapped, and he was free.

II

The reverse of the second "Death" (Re-Enveiling of the soul body before Re-Entering the physical body)

(a) Descriptions by ancient shamans

Professor Eliade ³¹¹ stated that shamans of Central and North Aisa returned from "Paradise" to (their own bodies and) earth by "a river".

(b) Descriptions by astral projectors

Frank Hives³¹² said; "The journey back to my body is the reverse of what it was when coming...through the 'mist', the rushing wind and drifting wraiths [=discarded vehicles of vitality, "astral shells", as described by Mme, d' Esperance, etc.], followed by darkness [= "blackout" while actually re-entering the physical body]," Mrs: Gwen Cripps³¹³ described her returns thus ; I always found that as I was trying to unite with my physical body, at a cerrain stage of the process, I became aware of my bedroom, It was always deeply misty. Penetrating the 'mist', however, were cloud-like white and red lights which somehow guided me back to my body. At the impact of joining the physical body there is a feeling of being jerked [=a repercussion because the rapidly-vibrating "double" re-engages with the slowly-vibrating physical body, much as with a severe clutch in a motor car]".

John Lane said, "When I am about to wake up [= "double" to re-enter body], I am in a passage or corridor [compare the "tunnel" symbol — a slightly extended "blackout"]. I call it the pressurizing-chamber. There is a 'door' to my left side and a 'door' to my right. I describe them as 'doors', but, they are really the opening and closing of my awareness of experience, of my lives, one here and one 'there'...I am being pulled, impelled to go through the door on my right [into physical embodiment] I do not want to enter through the 'door' to my right. Mentally I resist and the terror begins...To escape, I must let go my desire to my life behind the left 'door' [in the Soul Body and "Paradise" conditions — he was in between the two] and submit to the pull which brings me back to this present physical life".

Dr. Alice Gilbert³¹⁶ said. "To come back...is like crossing a dark river — there may be confusion". Mrs. Gladys Osborn Leonard³¹⁸ mentioned as one of the ways in which discarnate Souls can "come back" to mortals, "a kind of halfway or intermediary place . . . exactly halfway between the earth and the etheric [= "Paradise"] world, It is a half-world. In it we seem to be only half-awake and 'they'...have themselves entered into the sleep-state in order to meet us again".

William Dudley Pelley (*American Magazine*, 1929) released his Soul Body, but it was unclothed. Certain "friends" i.e., discarnate helpers told him to bathe in the "water" of a "pool" he did so and his "double" became clothed. Pelley said, "The "water" did something to me ; what, I do not know". The "water" was, of course, part of his own vehicle of vitality which wrapped round his hitherto simple Soul Body. i. e., in order to be clothed, his "double" had to pass through the reverse of the second "death".

(c) Descriptions by "communicators"

Many "communicators" from "Paradise" conditions say that, in order to contact mortals, they may have to partially re-enveil their Soul Bodies with "semi-physical" substance from the body of a mediumistic person (i. e., undergo *the reverse* of the second "death", and that *by proxy*) with significant effects. We cited a number of such statements in *The Supreme Adventure*³¹⁷. Jane Sherwood was told, "Coming back is difficult...One has to lower one's vibrations — something like going into a trance or being drugged and finding oneself in the misty, half alive [= "Hades"] state"; Mss. Leonard was told, "Some times who are not ordinarily in touch with the earth conditions find themselves overcome by a sleepy, dreamy condition . . ." ; "A. L. E. H." was informed, "We are in a drowsy state" ; Mrs. G. Vivian. "When we plunge into your atmosphere we feel stifled at first and can't think" ! "Wilberforce", "I am, as it were, but semi-conscious while communicating

thus — it is one of the reasons for fragmentary communications"; Moore "In all these matters my memory is perfectly clear when I stand free and unhampered [=with the Soul Body unenshrouded by substance from a medium's vehicle of vitality] in the spiritual atmosphere [of "Paradise".] but somehow when I return into earth's atmosphere, so many things become hazy and incomplete"; Hyslop. "You [mortals] to us are more as we understand sleep and, in order for us to get into communication with you, we have to enter into your sphere, as one like yourself, asleep — that is why we make mistakes" ' Geraldine Cummins, "When we desire to communicate through some sensitive we enter a dream (or subjective) state. We...slow down our processes of thought...I may compare the experience with a passing from active life [in the unenshrouded Soul Body and in "Paradise" conditions] into a still, sleepy world. ["Hades" conditions, since the Soul Body became enshrouded]", etc,

The supposed discarnate husband of "M. L. S."³¹⁸ said, I dull my brightness a little in order to draw close to you"...The "communicator" of Marjorie Livingston³¹⁹ made a quite explicit statement: "It is impossible for us [who are in the "super-physical Soul Body] whose vibrations are of the ["Paradise"] spheres, to make contact direct and unconditioned with a Soul still clothed in a physical body...In order to manifest, we are constrained to gather some material from the aura [=from the "semi-physical vitality] of the medium by which ["bridge" or "link"] we may reach his brain. Now, to us, this material is dense [compare Allan Kardec's "communicators"]...It is sufficiently physical to be difficult to manipulate and, once we are muffled within his clouds, we become restricted both in mind and body...Our mind is not changed — the change is in the freedom of its functioning...Much of which I am normally aware is in distinct to my vision, I am troubled by the miasmas of earth..."

The "communicator" of the Rev. William Stainton Moses³²⁰ told him: "The return to earth is a great trial to me. I might compare it to the descent from a pure, sunny atmosphere into a valley where the fog lingers, The old habits of thought awaken and I seem to breathe a grosser air". The "father" of the Rev. Drayton Thomas³²¹ said, "It is a slowing-down to something, I am not at my best even when conditions are at their best. It is a question of vibration and tuning-in...It has a slightly muffling, even a deadening effect on my memory and faculties. I do not see, remember and feel with the same lucidity as I do when not communicating. I am tuning-down too much when I am in the vicinity of the 'power' — the semiphysical emanation from the medium". It is surely significant that Thoma's "father"³²² described his condition when communicating, as "the undersea" [= "Hades"] condition.

"Stead"³²³, stated; "When we communicate with you we have, in a sense, to form a body; a body that will compress the Soul again into

the dimensions it had before it cast off the body". He also³²⁴ spoke of "moulding a body or cloak out of the earth atmosphere" and still later³²⁵ said, "The communicator...folds himself into the ectoplasm [from the vehicle of vitality of the medium] as you would put on a garment". Similarly, Horace Leaf's "control" said³²⁶ that, in order to communicate, he "had to 'make a body of finer earthly material' which he entered when he contacted me". "Joyce", the supposed discarnate daughter of Mrs. G. Vivian³²⁷, stated: "The medium seemed to give me a body I knew that the medium could give me power to talk and that you would hear me",

The above-mentioned considerations provide an obvious answer to such objections as that made by Nora Countess of Wyndenbruck³²⁸ "We can receive most convincing messages from departed ones that bear the unmistakeable imprint of their personality...but all they seem to say bears the stamp of their own earth-consciousness...of personality, this in its most limited sense". The Countess thought that the fact they fail to exhibit an "enlargement of consciousness" while in actual process of communicating, i. e., while their Soul Bodies, having suffered a reversal of the second "death", are enshrouded by substance from the medium's vehicle of vitality, had some significance. But, under all the circumstances, the effect was to be expected.

In *The Supreme Adventure*³²⁹ we pointed out that the above-mentioned explanation of some of the difficulties of communication, received from numerous supposed discarnate Souls, correspond with the deductions made by numerous psychical researchers, namely, Dr. Richard Hodgson, Professor James Hyslop, Dr. Hereward Carrington, G. N. M. Tyrrell and Dr. Raynor C. Johnson. Those who suppose that "communicators" merely represent fragments of the sub-conscious minds of the (usually unlettered) mediums concerned, are invited to advance a hypothesis that will adequately explain how so many "communicators" made the statement and how they forestalled the corresponding deduction of the psychical researchers.

(d) Descriptions by a medium

On various occasions Mrs. Piper,³³⁰ returning to her body after exteriorization in mediumistic trance, described the reverse of the second "death", i. e., the reassociation of her Soul Body with her vehicle of vitality (and the reconstitution of a composite "double" before re-entering her physical body). She said it was as though the "guides" were "pouring .. something [=vehicle of vitality] over" her Soul Body, as though "something 'misty' shut down right over it"; as though "a little white 'mist'" [her own vehicle of vitality] gathered over the discarnate Souls (in "Paradise" conditions) with whom she had been conversing, as though "a silk

robe swirled over" her [Soul Body]. She also "heard two 'snaps'" [corresponding to "blackouts", the first as the Soul Body re-engaged with the vehicle of vitality — the reverse of the second "death" — and the second when the now composite "double" re-engaged with the physical body — the reverse of the first "death"] ... Mrs. Piper, returning from trance, said "My speech isn't good — they ["guides", "helpers"] haven't taken 'the bonnet' off me yet". Mrs. Sidgwick,³³¹ commenting on this statement, said, "The 'bonnet' being something often mentioned when they send her back to her body". She supposed it to be merely dream-stuff; we hold that it was Mrs. Piper's objective, "semi-physical" vehicle of vitality (see the present writer's forthcoming book entitled *On the Record. The Record of Mrs. Piper of Boston*).

III

The Expansion of Consciousness

(a) Descriptions by ancient shamans

(i) The recovery of the True Self

Professor Eliade³³² said, "The Eskimo shaman feels the need of these ecstatic journeys because it is above all during trance that *he becomes truly himself*; the mystical experience is necessary to him as a constituent of his true personality".

(ii) The transcendence of "the opposites"

Professor Eliade³³³ agreed with Coomaraswamy that the symbol of a "strait gate" which opens and closes momentarily expresses *the need which the shaman feels to transcend 'the opposites'* — to escape from the polarity of ordinary daily life in the physical body and physical world, and so to attain the ultimate reality that is 'behind' or 'beyond' them".

(iii) The "Inner Light"

Professor Eliade³³⁴ pointed out that the conception of "the Inner Light", an idea of the first importance of the Indian and Christian theologies, was already documented in Eskimo shamanism.

(b) Descriptions by modern astral projectors, etc.

(i) The recovery of the True Self

An enlargement of consciousness was commonly reported by people who had left the physical body temporarily under various conditions. "Scott", who almost died, observed that his consciousness "expanded beyond the limits of the brain" and he was clairvoyant. Mrs. "Willett",

entering trance, exclaimed, "I want to be enlarged—it's so heavenly to be out of myself, when I'm everything and everything is me". [Mrs. Roberts, an astral projector, said, "It was as if my consciousness had expanded ..". Miss M. T. Johnson's consciousness was "clearer than ever it had been"; she experienced "a heightening of the faculties". Countess Nora Wydenbruck stated : "My mind expanded...time ceased to exist".

(ii) The transcendence of "the opposites"

William James³³⁵ cited the experience of J. A. Symonds: he described "a progressive obliteration of space, time, sensation, and the multitudinous factors of.. or self", while "the sense of an underlying or essential consciousness acquired intensity". He said, "At last nothing remained but a pure, absolute, abstract Self".

James³³⁶ himself made the following observations on the effects of nitrous oxide : "One conclusion was forced upon my mind at that time, and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness, as we call it, is but one special type of consciousness, whilst all about it, parted from it by the flimsiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality which probably somewhere have their field of application and adaptation. No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded... The keynote of it is invariably a reconciliation. *It is as if the opposites of the world, whose contradictoriness and conflict make all our difficulties and troubles, were melted away...*"

(iii) The "Inner Light"

Many astral projectors, clairvoyants -- yes, and "communicators"! — as well, of course, as mystics, have held the important conception of the "Inner Light". Dean Inge³³⁷ said, "The religion of the Spirit, that autonomous faith which rests upon experience and individual inspiration ...we may call it the true heir of the original Gospel...can be traced in our Lord's teaching. We may confidently call it Pauline and Johannean Christianity .. It lives on in the mystics .. The Quakers had the root of the matter in them". He further observed³³⁸ that, "The Quakers, who of all Christian bodies have remained nearest to the teaching and example of Christ, are the smallest of all denominations". Inge³³⁹ also pointed out : "The 'Inner Light' is the Light of Faith, and the 'Outer Light' is the Light of Grace; and these two are only two sides — the human and the Divine aspects — of the same illumination. It comes from God; but it does not come — it could not come — into us from outside. It is the Spirit of God" within us that discerns and bears witness to the Spirit of God outside us.

T. Wigley³⁴⁰ asked, "Adopting a crude spatial metaphor, may we not regard the Divine as the 'upper' side of the human, and the human as the 'under' side of the Divine?" He continued, "In personality we see the Creative Power actually becoming incarnate and visibly at work; in man a new quality of life emerges. It is to the credit of the Quakers of the 17th century that they were the first organised body of Christians to build their entire faith upon the principle that something of God is present in every man. Their watchword was the 'Inward Light' or 'Divine Seed'".

According to Dr. F.C. Happold,³⁴¹ "The mysticism of every religion speaks with a common voice: 'The Kingdom of Heaven is within you'; 'Hold fast to thy centre, and all things shall be thine'; 'Take your seat within the heart of the thousand-petalled lotus'; 'Truth is within ourselves...' Reality is one single whole, but within the one reality there are different levels of significance. Man partakes in all these interrelated levels. There are, however, as it were, screens [=caused, we suggest, by the various bodies of man], separating each region of significance from the rest".

So long as a man is aware of the "Inner Light", the Greater, Eternal Self, the Christ-in-you of St. Paul and the Oversoul of Emerson, he necessarily feels that he is an exile on earth. Professor Eliade³⁴² pointed out that the shaman has "a nostalgia for Paradise". Warner Allen³⁴³, after returning to his body, described his experience as "like coming home". St. Paul³⁴⁴ said, "Here we have no permanent home, but are seekers after the city which is to come".

Astral projectors and mystics, as one would expect, also give the converse of the above after they had returned from an out-of-the-body experience: Frank Lind compared his body to "a narrow cell", Hepworth his to "narrow quarters", Mrs. Tarsikes hers to "a cage", Yram his to "a box", Nancy Price hers as "a shell". Whiteman said that re-entering his body was like "sinking into a grave". It is obvious that the Gnostics (who also described the body as "a tomb", "a prison", etc.) were right, and the early Church wrong, concerning this important matter.

Since the conception of the "Inner Light" is given by innumerable "communicators", the latter can scarcely have been the "devil", "devils" or "demons" that the Roman Catholic Church — and, in addition, many Anglicans — suppose. Dr. William Wilson³⁴⁵ summed up the position as follows: "The doctrine taught by these 'psychic entities' is that of an immanence of the Divine Spirit within each individual, living or dead". He commented: "It is remarkable that this persistent attitude has no relation to the belief or scepticism amongst the experimenters..." The present writer cited a number of such "communications" in *The Supreme Adventure*.³⁴⁶

IV

Visits to (a) Distant Earth-Scenes, [b] "Hades" (With "Hinderers") and [c] "Paradise" (With "Helpers")

(a) Descriptions by ancient shamans

We gave brief mention of these matters on p. 16 in order to draw attention to the correlation between man's total bodily constitution and the total constitution of the earth, as indicated by psychical studies.

Professor Eliade³⁴⁷ said, "For certain tribes, who are reckoned among the most archaic, the dead go to the "sky", but the majority of 'primitive' peoples know at least two post mortem routes — celestial [= "Paradise"] for privileged beings (chiefs, shamans, "initiates") and horizontal or infernal for the rest of mankind. [If, as is suggested by analogy, the subtler "bodies" of the earth interpenetrate as well as extend beyond its surface, the possibility that "Hades" includes both the surface of the ground and underground realms is understandable]. For the Maori of New Zealand ...the priest...tries to separate the Soul [here = vehicle of vitality = the Bardo Body of the Tibetans] from the body and send it up to the sky [= "Paradise"]; the rest of mankind depart across the ocean [= that part of the "Hades" belt which is on a level with the surface of the earth] or to a subterranean sea [= that part of the "Hades" belt that interpenetrates the physical world]".

The mourners of the Dyak of Borneo chant ritual songs which describe the journey of the newly-dead in a boat... Professor Eliade³⁴⁸ gave the heading "The 'Boat of the Dead' and the Shamanic Boat". Under this he mentioned the fact that the idea of the "Boat of the Dead" played a great role in Malaysia, Indonesia, Germany, Japan, etc., and he offered

various possible explanations of the fact. He said, "In addition to a marine or submarine beyond ('horizontal') complex [= "Hades"], there is also a vertical complex, the mountain as the realm of the dead, or even the 'sky' [= "Paradise"]." We venture to suggest that these ideas primarily referred to actual experience of the "watery" nature of the vehicle of vitality of man and of the corresponding "Hades" belt of the earth, and the idea of being carried over such "waters" in a "boat" after death, whether "horizontally" or down into the "underworld", represented a subsequent rationalisation. Similarly, when the ancients experienced the upward flight of the released Soul Body — "like a bird" — they commonly supposed it must be equipped with wings: this subsequent rationalisation also was to be expected — in our experience only boats cross water and only winged creatures defy gravity. Whereas ordinary folk, immediately after death, contacted "Hades" conditions for a time (since their mental, moral and spiritual condition was relatively low, involving a more or less lengthy retention of the dense vehicle of vitality),³⁴⁹ people who were advanced in a mental, moral and spiritual sense, i. e., the priests, shamans and those selected as suitable for initiation, soon shed the vehicle of vitality, i. e., passed through the second "death", and rose to the "sky" (= "Paradise"). This accords, in a general way, with the observations of modern astral projectors, clairvoyants and, of course, innumerable "communications" from beyond.

References to "hinderers" and "helpers" (in "Hades" and "Paradise" respectively) were given by Professor Eliade.³⁵⁰ "In Iranian funerary mythology the Cinvat bridge connects earth and Paradise at the 'Centre', the 'Middle of the World'. The shamans travel freely among the three zones, hell earth and Paradise; the newly-dead man must cross the 'bridge' on his journey to the beyond. At the crossing of the 'bridge' [= the "Hades" belt of the earth, corresponding to his own vehicle of vitality] he encounters both 'demons' who try to send him down into hell, and 'conductors' who try to send him up to Paradise". (This description corresponds exactly with that given by Edgar Cayce and here cited on page — 72)

"In the initiatory dreams of the Samoyed shamans, the candidate was carried to the shores of 'the Nine Seas'. In the middle of one of these 'seas' [= "Hades"] was an island, and in the middle of the island a birch tree [= attached at the solar plexus, the "silver cord"-extension] rose to the 'sky' [= "Paradise"]. 'Birds' [= discarnate composite "doubles"] swam in the 'seas' ["Hades" note that they could not yet fly]. The candidate saw men (the ancestors of the nations) at the top of the birch tree. He heard voices promising that he should have a "drum" [= "bridge" between earth and "Paradise"] from the branches of the tree. He [in the released Soul Body] began to fly with the "birds" [permanently discarnate Souls] of the "seas". Voices told him the medicinal uses of certain plants, etc ... Then his two "guides" ["helpers"] led him to a mountain ["Paradise"].

There was an opening [= "bridge", "passage" = the second "death", the shedding of the vehicle of vitality from the hitherto composite "double"], and he entered a bright cave, covered with mirrors with something like fire in the middle [= the "Paradise" belt of the total earth]. He was then caught and killed by a blacksmith, but eventually the blacksmith recovered his bones from a river ["Hades"] in which they were floating, re-assembled them and re clothed them with flesh [= symbolising the return to the physical body and earth conditions by re-assuming, first, the vehicle of vitality — the reverse of the second "death" — and then the physical body].

"Helpers" are often mentioned by the ancient shamans. According to Professor Eliade,³⁵¹ among the Araucanians, the woman who is to become a shamaness has an illness [causing the release, from the physical body, of both the Soul Body and part of the vehicle of vitality], followed by ecstasy [consciousness in the unenshrouded Soul Body], during which she ascends to "Paradise" and meets "God". The "helpers" instruct her as to the remedies for various illnesses.

Professor Eliade³⁵² insisted that the chief function of spirits in relation to shamans was not the temporary "possession" of the physical body which he had vacated (as in "possession" or "trance" mediumship—that of Mrs. Piper, Mrs. Leonard, J.J. Morse, Mrs. Garrett, etc.) with the object of contacting and communicating with mortals, but the help they gave him to quit his body and so to become temporarily like them—a spirit (who uses the Soul Body): they were essentially "deliverers", the equivalent of mortal midwives. In addition, the shaman had the protection of "the spirit of the head", who defended him during his out-of-the-body period. He doubtless corresponded, in a general way, with certain advanced "guides", e.g., "Imperator" and "Rector" in the case of Mrs. Piper. Moreover, the shaman's ability to visit the various "Paradise" regions is due, in part, to assistance, given by these "helpers" — he "asks for their support".³⁵³

The shaman of the Yeniseiostyyak (Asia) invokes spirits, sings and dances. "When the spirits have come, he begins to leap. This means that he has left the earth [his released "double" — using constructive imagination] and is rising towards the clouds. He cries, 'I am high in the air...' and...addressing the spirit-helper who is carrying him through the air, he cries, 'Rise still higher!' ... He finally returns with the patient's Soul".³⁵⁴

In Asia, the Yurak-Samoyed shaman, treating a patient, ascends to the "sky" and asks the help of "Num" (the Supreme God). He also obtains from spirits the answers to his questions concerning "the will of the gods".³⁵⁵

Conceptions that are very similar to those given in *the Tibetan Book of the Dead*²⁸⁷ are found in S. W. China: Dto-mba Shi-li, the first shaman,

clears the "road" [through "Hades"] for the newly-dead, since the "road" is barred by "demons" ["hinderers"]. He "opens" the "road" and escorts the newly-dead man, through various zones, to the foot of a tree, at the top of which is the realm of the gods [= "Paradise"].³⁵⁶

(b) Descriptions by modern astral projectors

It is scarcely necessary to say that there is a remarkable consensus of opinion, among ancient shamans, moderns who have had out-of-the-body experiences, and clairvoyants, as well as among the various world religions and the innumerable "communications" from beyond, as to the bright, beautiful and serene conditions that characterise "Paradise" (= the "Garden of Eden" = Elysium of the Greeks = "Summerland" = "the Third Sphere", etc.), and as to the occurrence of many powerful and reliable "helpers" therein. It is in regard to the region that is intermediate between "Paradise" and the earth, namely, "Hades" (= the "Amenta" of the Egyptians, "Sheol" of the Jews, "Kama Loka" of the Hindus, "Bardo" of the ancient Tibetans, "Limbo" of the scholastic theologians, the "Lower Borderland", "Lower Astral", "Plane of Illusion", "Greyworlds", etc.) that teachings have so often been inadequate, resulting in false notions of after-life conditions in general. With the evidence now available, these can be corrected.

A number of astral projectors who (first) contacted "Hades" conditions — because their "doubles" were (at first) composite, the Soul Body being more or less enshrouded by substance from the vehicle of vitality — were cited in *The Study and Practice of Astral Projection*. Some have here been mentioned on p. 71. On one occasion, Dr. Enid Smith³⁶⁷ seemed to sink into "a dark river" and stated, "the 'water', kind and gentle, momentarily closed over my head". On another,³⁶⁸ she stated, "I had passed out of my body, as I supposed, in death, seeming to sink momentarily into some dark river that I was crossing". Gerhardt³⁶⁹ at first seemed to be passing through "a murky, heavy space". Helen Brooks³⁶⁰ observed that she had to pass through one "plane" prior to entering the "astral" [= "Paradise"]; in it "everyone and everything seemed to be in semi-darkness". de la Mare³⁶¹ described "a slow-moving river", etc. Other similar experiences were cited in *More Astral Projections*. Muldoon²⁶⁷ recorded that, when his "double" was first released, the room seemed to be full of "steam or white clouds", a condition that cleared up in about a minute — he had a "blackout" as he passed through the second "death". Mrs. Dowell passed through "a veil of mist", Mme. d'Esperance through "a misty, cloudlike region", Mrs. Brittain through "a dense grey mist", Slater through "twilight", Hives through "a thick grey mist", Violet Burton through "grey fog", Mrs. Gwen Cripps through a region that was "deeply misty", Reine through "a thick black fog", Aridaeus mentioned "deep water", a Red Indian Chief "a dark river". John Lare²⁶⁸ felt "a great swish of the 'tide'".

The most significant description was given by Professor J. H. M. Whiteman,³⁶² who said, "*There is sometimes a kind of dissolution of the 'world' into a condition of shapeless fluidity, when all we are conscious of is a substantial movement as of currents eddying... Then, in due course, the new 'world' and our new personal form are condensed out of the 'waters'.*" He continued, "In these transitional states fantasy-influences sometimes take hold and the separation [=true projection] may lapse into a dream of flying, floating or swimming". He further said that the "currents" "seem to be almost material in character" (i.e., "semi-physical") and that "they could even be mistaken for physical sensations".

When Mrs. Clayton³⁶³ left her body she said, "Almost at once I saw the 'sea'". J. H. Brown,²⁶⁵ Mrs. Springer,²⁶⁶ Whiteman³⁶² and several others, realised that this was not the physical substance which we call water, but something that superficially resembled it. Mrs. Clayton continued, "This 'sea' was the astral world [here = "Hades"] .. I saw someone coming across the 'sea' [from "Paradise" conditions] and realised it was my husband". Later,³⁶⁴ Mrs. Clayton described the "Hades" belt of the earth as having "a damp mist" which gave her "a sensation of coldness".

(c) Descriptions by clairvoyants

Miss Bazett³⁶⁵ described "a half-way house" or "a half-hypnotic state". Mrs. Leonard "a kind of half-way or intermediary place — a half-world" where there was "a greyish mist". Phoebe Payne³⁶⁶ saw a newly-dead woman who had committed suicide: she was in great misery, perambulating the room "as though enveloped in a grey fog". Miss Payne³⁶⁷ also mentioned a man who had felt as if he had "floated away" and "slipped back" from the physical into another world in which physical sounds were muffled "in a whitish grey mist".

Mrs. Eileen J. Garrett³⁶⁸ described a newly-dead man (whose "double", like that of the suicide seen by Miss Payne, would doubtless include the whole of the vehicle of vitality) who, she said, was in "a half-world of confusion — a world caught between waking and sleeping, where the dream-experience becomes the reality". She also described³⁶⁹ "a grey twilight world" and said, "It is not in my mind but in the atmosphere around me that this greyness persists, moving like a mist over a river in the early morning .. What produces it, I have not yet been able to determine, since it seems an external thing over which I have no control". We venture to suggest that it was substance from the "semi-physical" vehicle of vitality which, for a time, enshrouded the "supper-physical" Soul Body, and limited consciousness to "Hades" conditions.

(b) Descriptions by "communicators"

People who, like Mrs. Garrett, have the mediumistic bodily constitution, commonly described passing through the "Hades" belt on their way

to "Paradise" conditions; their "doubles" were at first composite and later simple. Numerous "communicators" say that, at death, the whole of the vehicle of vitality accompanies the Soul Body,³⁷⁰ so that all the newly-dead, whether of the mediumistic constitution or not, have composite "doubles" and must pass through "Hades" conditions before reaching "Paradise". Many critics have assumed that the "Hades" episode was the only one : hence such misleading books as that by J. G. Carew-Gibson.³⁷¹ But this is normally only a brief intermediate stage, of which, indeed, most decent people are unaware, since they sleep through it, while saints flash through it.

The "communicated" descriptions of "Hades" (and of "Paradies,") are identical with those given by people who had out-of-the-body experiences, clairvoyants (and shamans): the "communicators" likened the conditions of "Hades" to "a dense seafog"³⁷², "a grey mist", "a hueless, grey world", "thick, hanging clouds", "a grey world of shades", etc. Major W. T. Pole³⁷³ received a "communication" concerning "the mists which hang over the great river separating your [physical] world from ours ["Paradise"]." This "communicator", like the shamans, pointed out that "all Souls must pass through these 'mists' on leaving their physical bodies for the last time" — in other words, the Soul Bodies of all who die are temporarily enshrouded by the vehicle of vitality. Like the shamans, astral projectors and clairvoyants, the "communicator" also stated that this region can include conditions that are "unpleasant".

It is surely significant that "communicators" describe "helpers", in "Paradise" conditions, as performing the same service for those who undergo mediumistic trance as for those who leave their bodies in the ordinary manner, i. e., astral projectors: they act as "deliverers", the equivalents of earthly midwives. "Doctor" communicated this through Mrs. Piper,³⁷⁴ describing how her "guides" "seized" her "Spirit" [= "double"] and "pulled it out" of her body. "Guides" also, like shamans' "helpers", give instruction to mediums as to desirable modes of life, healing techniques, etc. The "guides" of Mrs. Piper were held in great respect by Dr. Richard Hodgson (who was eminently able to assess their status and worth).

V

Moral and Spiritual Considerations

(a) Descriptions concerning ancient shamans

Professor Eliade³⁷⁵ summed up the moral and spiritual basis of ancient shamanism as follows : *"Shamanism defends life, health, fertility, the world of 'light', against death, disease, sterility, disaster and the world of 'darkness' "*. The shaman held, and demonstrated the fact, that "human beings are not alone in a foreign world, surrounded by the forces of evil", since, "in addition to the 'gods' and spiritual beings to whom prayers and sacrifices are addressed, there are 'specialists in the sacred', men able to 'see' the spirits, to go up into the 'sky' and meet the 'gods', to descend to the underworld and fight the demons, sickness and death... to see what is invisible to the rest and to bring back direct and reliable information from the supernatural worlds ..

"The shaman has been able to contribute decisively to the knowledge of death. In all probability, many features of 'funerary geography', as well as some themes of the mythology of death, are the result of ecstatic experiences of shamans".

"The lands that the shaman sees and the personages he meets during his ecstatic journeys in the beyond are minutely described by the shaman himself, during or after his trance. The unknown and terrifying world of death assumes form, is organized in accordance with particular patterns; finally, it displays a structure and, in course of time, becomes familiar and acceptable... *The world of the dead becomes knowable, and death itself is evaluated primarily as a rite of passage to a spiritual mode of existence"*.

Professor Eliade³⁷⁶ took this important matter further. He said, "We have already referred to the likenesses between the accounts of shamanic

ecstasies and certain epic themes in oral literature [i.e., Tibet, etc.]. The shaman's adventures in the other world, the ordeals that he undergoes in his ecstatic descents 'below' and ascents to the 'sky' suggest the adventures of the figures in popular tales and the heroes of epic literature. *Probably a large number of epic 'subjects', or motifs, as well as many characters, images and clichés of epic literature, are, finally, of ecstatic origin, borrowed from the narratives of shamans describing their journeys in the super-human worlds*".

(b) Descriptions by modern astral projectors, etc.

As already pointed out, the descriptions of astral projectors and of clairvoyants (independent of mediumship) and those given in "communications" (necessarily via mediums) agree both with each other and with those of the shamans: "Hades" is dim and shadowy, a semi-dream world with possible "hinderers", yet, beyond it is the bright and beautiful "Paradise" in which one has super-normal consciousness (with telepathy, clairvoyance and foreknowledge) and in which numerous reliable and powerful "helpers" are encountered. In *The Supreme Adventure*³⁷⁷ we cited the conclusion at which Aldous Huxley arrived after many years of profound study of this subject from various angles—"There is a posthumous state of the kind described in Sir Oliver Lodge's book 'Raymond' [= "Hades"]; but there is also a heaven of blissful visionary experience [= "Paradise"]... there is also a hell...; and there is an experience, beyond time, of union with the Divine Ground" [= "mystical" consciousness, corresponding to the true "Heaven"]].

We commented on this passage as follows: "The conclusions reached by Huxley are of the first importance. But it should be noted that the "communications" of ordinary folk from 'beyond' go further than the learned and highly analytical Mr. Huxley in two respects: first, they insist (at least by implication) that, in general, the various states, or 'levels' of consciousness are determined by the bodily constitution at the time (the vehicle of vitality determining the 'sub'-normal state, the Soul Body permitting the 'super'-normal state and the Spiritual Body permitting the mystical state); secondly, they describe objective environments that correspond to each body (and therefore to each 'level' of consciousness)."

We concluded by citing Edward Carpenter³⁷⁸ as observing: "It seems indeed probable—and a long tradition confirms the idea—that the Soul [in its Soul Body] at death at first passes, with its cloud-vesture of memories and qualities [= the vehicle of vitality] into some intermediate region ...Hades rather than Paradise, and for a period remains there..."

Sylvan J. Muldoon in America, Yram in France and Professor J. H. M. Whiteman, like the ancient shamans, all emphasised the importance of high moral and spiritual endeavour in those who would penetrate the be-

yond: "communicators" are of like opinion. There is a strong tendency, when the "double" is free from the insulating physical body, to attract those who are of similar mental and emotional type.

(c) "Communications"

Allan Kardec's²³⁸ *Spirits' Book* contains the following "communication": "Nervous excitement on the part of a medium adversely affects lucidity, tending to introduce errors into communications". This was first published in France in 1857. Fr. J. Greber's²²⁸ "communicators" made similar statements in Germany a century later—the best mediums are free from hysteria and other nervous troubles.

Professor Eliade insisted that the ancient shamans were not hysteric, neurotics and epileptics but men of outstanding mental and moral worth. Marghanita Lasky,³⁷⁹ who made a profound study of ecstasy apart from that experienced by the ancient shamans, concluded: "While some pathological states can undoubtedly produce experience in some or many ways similar to what I have called intensity ecstasies, it seems to me certain that these ecstasies are typically produced by people of good mental and physical health".

Rudolf Steiner,³⁸⁰ the great Austrian seer, stated, "Absolute healthiness of the Soul-life belongs to the condition of being a seer". He added, "There is no better means of developing this healthiness than the true kind of thinking. All attempts to develop while shirking the effort of thought are dangerous to the health of both body and Soul".

VI

Discussion and Conclusions

(a) *Hypotheses — archetypes, etc.*

In considering the diverse facts cited above, and the hypotheses on which they may best be explained, it is good to bear in mind the following dicta. Professor F. C. S. Schiller said, "Single facts can never be 'proved' except by their coherence in a system. But, as all facts come singly, anyone who dismisses them one by one is destroying the conditions under which the conviction of new truth could arise in his mind". Professor William Mc. Dougall advocated "a readiness to grasp a range of converging evidence. each item of which, standing alone, can lead us nowhere".

One hypothesis, the favourite one of many modern psychologists, Jung's hypothesis of archetypes in the human sub-conscious, can be ruled out at once in the present connexion. It might (or might not) suffice to explain a number of experiences connected with quitting the body, whether temporarily or permanently: but it certainly does not explain the converse experiences that occur at significant times—e.g., (1) the fact that there is a "blackout" in consciousness not only when the "double" quits the body but also when it re-enters it; (2) the fact that the "double" is not only commonly in a horizontal position, not far above the body, just after it left it, but also just before it re-enters it; (3) the fact that the "sleeve-cord"-extension forms as the "double" quits the body and thins as it moves away, but that it also thickens as it re-approaches the body and is re-absorbed when it re-enters it; (4) the fact that consciousness becomes more comprehensive and more intense when the "double" is freed from the body and also that it contracts and becomes duller when it re-enters it; (5) the fact that there is not only the experience which is called the second "death", representing the dissociation of *one's own vehicle of vitality* from one's com-

posite 'double', but there is the reverse process which is due to the Soul Body of a discarnate Soul associating with part of *the vehicle of vitality of a mediumistic person* (for purposes of communication, etc.). If the archetype hypothesis is to be satisfactory in connexion with these five facts, it obviously needs to be supplemented by a large number of additional hypotheses that have not, as yet, been envisaged. The principle of economy of hypothesis amply justifies that adoption of the objective body hypothesis.

The suggestion, sometimes made, that the testimonies of people who had out-of-the-body experiences are no more than cultural artifacts is considered in an Appendix.

We now note the following main points, all of which are significantly interrelated and form a coherent system, as demanded by Professor Schiller.

- (b) *Ecstasy (temporary freedom from the body) is universal both historically and geographically*

We have cited Professor Eliade as indicating that quitting the body was very widely known many centuries B. C., that it is, moreover, "fundamental in the human condition and hence known to the whole of archaic humanity". This conclusion is of the first importance to anthropology, psychology and theology.

Eliade realised that, while ecstasy can be achieved in many ways—in shamanic trance, by magical techniques, by severe asceticism (Buddhists), by physical and psychological disciplines (Yogis), by alchemical processes, etc.—"all these techniques and mythologies have a common characteristic, namely, the importance accorded to the ability to [quit the body and] fly through the air and this ability, so far from being an isolated element is "an integral part of a theological-cosmological complex far more embracing than the various shamanic ideologies".³⁸¹

He pointed out,³⁸² "An analysis of 'the imagination of motion' will show how essential the nostalgia for flight is to the human psyche" (note Wildman and Malcolm Bird, cited above). Again,³⁸³ "The symbolism and mythologies of 'magical flight' extend beyond the bounds of shamanism proper and also precede it".

As we have shown, both the actual quitting of the body and the feelings of bliss, rapture and ecstasy that characterise the free state are described by hundreds of modern people who have never heard of shamans and their experiences. Many astral projectors, like Professor Eliade, have concluded, on the basis of their own experiences, that quitting the body is a universal activity with humanity: they include S. J. Muldoon, Dr Horace Leaf, Staveley Bulford, Oliver Fox, Mrs. Eileen J. Garrett, Yarm, Prevost

Battersby, John Mittle and Dr. Laubscher. It is surely of some significance — a fact that cannot be explained as mere ESP — that “communicators” quite commonly make this same statement.³⁸⁴ Release from the body is a common activity; remembrance of what occurs during the release is extremely rare: the physical brain was not used, and it is almost impossible to bring these particular memories through it into everyday consciousness. It is surely doubly significant — and inexplicable in terms of mere ESP — that astral projectors commonly describe the opposite emotions, experiences and impressions as having occurred when their temporarily released “doubles” re-entered their bodies.

(c) *Ecstasy resembles astral projection: both differ from mediumistic trance*

Professor Eliade drew an important distinction between the ecstasy of the shamans and the “possession” form of mediumship, i. e., true mediumistic trance. Although some shamans permitted the temporary possession of their (vacated) bodies by spirits (for purposes of communication with mortals), this he pointed out, represented a relatively recent corruption of the original practice of ecstasy (in which spirits may act as “deliverers” and may thereafter be contacted by the shaman). In this respect the ecstasy of the ancient shamans agrees with the astral projections of moderns. The matter is of great importance since, with the positive activity, there is little, if any, possibility of the person concerned contacting those spirits who may endeavour to hinder his spiritual progress. With trance mediumship, on the other hand, a negative activity unless the medium is of high moral and spiritual tone and unless, in addition, he has a powerful “guide”—able to keep “hinderers” at bay — his last state may be worse than his first. We briefly review statements on these matters made by psychical researchers, psychics and “communicators”.

(i) **Psychical researchers**

Dr. Hereward Carrington³⁸⁵ distinguished several psychical methods as follows: “In cases of so-called ecstasy, the spirit of the medium is said to obtain information itself — either by clairvoyant vision or by partially separating itself from the body and visiting the spiritual worlds direct. . . . Most of the Revelations, so-called, are ecstatic visions, more or less symbolic”. Apart from these, there is (1) direct control of the body of a medium, i. e., “possession”, and (2) sense-impressions (in which the medium takes on the condition of the “communicator”, (3) the “pictographic” method (in which the “communicator” impresses images on the mind of the more or less entranced medium), and (4) the telepathic method (with little, if any, trance).

Professor C. J. Ducasse³⁸⁶ distinguished the temporary ‘possession’ of parts, at least, of a medium’s-body (e. g., the auditory or vocal organs

or the hand, for writing) from the telepathic transmission of thoughts and messages.

(ii) Psychics

Geraldine Cummins³⁸⁷ described the method she used to obtain her remarkable communications: it is the positive method, and has no relationship to "possession" mediumship. She begins by concentrating on stillness, thus separating her consciousness from the physical body and world and raising it to super-physical activity. She stated, "I have never been controlled by an alien mind. I am a stenographer taking down words from dictation and employing, as it were, an inner hearing".

Phoebe Payne³⁸⁸ also distinguished between negative and positive psychism, the latter being "objective and clear-cut" so that its products had "the ring of truth", while the former was so "confused and entangled with subjective psychological processes" that its products would not stand up to critical analysis. She made an important point: no one is completely negative in this matter, though some are "almost entirely" so. There are, of course, all gradations between the two extremes. C. W. Leadbeater³⁸⁹ said the same.

Miss L. M. Bazett³⁹⁰ stated that the negative condition is one of "mere vacancy, with its liability to entertain any passing impression, receiving it without due judgment or inhibition", and that it both involves the risk of dissociation of personality and of depletion of the vitality. On the other hand, if one creates a sense of stillness and maintains silence, "this silence brings a great psychical perception—a man puts his conscious self to sleep, then consciously awakens himself into a supreme activity". This activity brings refreshment and health, not depletion and ill-health. Miss Bazett, however, pointed out that "many" psychics (doubtless those who have the mediumistic bodily constitution, i. e., a loose vehicle of vitality) first experience certain physical sensations (nervous tremors, shuddering, fluctuating temperature, etc.) and thereafter "a sense of body comfort—a half-way house, as it were". She continued, "It is necessary to pass through the half-hypnotic state... This plane is but the sleep-state of the subconscious faculties [which work through the vehicle of vitality], but the supra levels of the mind [which work through the Soul and Spiritual Bodies] must be dominated before the transcendental states of consciousness can be attained".

According to Max Heindel,³⁹¹ at an early period in the evolution of man, the vital body [vehicle of vitality or etheric "double"] had not completely entered the physical body—their association was much looser than obtains today, so that all men were then of the mediumistic constitution, all were involuntary clairvoyants, receiving impressions from non-physical realms. This agrees with Eliade's view but in addition, indicates a bodily

cause. At the present time most men's vehicles of vitality are closely interwoven with their bodies, so that they are unaware of psychic impressions which nevertheless do impinge upon them. Some sensitives merely have the original loose vehicle of vitality, they are of the purely mediumistic, involuntary, passive type who need to be helped by others to re-awaken the solar plexus and other organs connected with the involuntary nervous system: to such people, the development of their psychical faculty represents a retrograde step in human evolution. Other sensitives, the positive, voluntary, self-controlled type, are seers or clairvoyants rather than mediums; if these develop their psychic abilities they are taking a forward step in human evolution. Rudolf Steiner,³⁹² Geoffrey Hodson³⁹³ and C. W. Leadbeater³⁹⁴ said much the same, and, as already said, it agrees in general with Professor Eliade's observations concerning the ancient shamans.

But the modern seers (as well as certain astral projectors and many "communicators") go further than the shamans — they correlate *the relevant experiences* undergone with *the total bodily constitution* of the persons at the time: in primitive times, said Heindel, etc., all men were more or less clearly aware of the non-physical realms which we call "Hades" and "Paradise" and of the spirits who inhabit them, but this automatic and involuntary ability became lost to all but the few who inhabit them, but this automatic and involuntary ability became lost to all but the few retained the original bodily constitution. The loose vehicle of vitality, only partially incarnated, which characterised primitive men, which characterised primitive men was lost to all but the few: this loss was necessary in order to narrow the focus of attention to the physical world — a process that resulted in individualisation and the development of self-consciousness (with the possibility of responsibility and therefore moral and spiritual advance) but which entailed oblivion of, or apparent exclusion from, "Hades" and "Paradise" and has culminated in materialism. True trance mediums are such because they have the primitive bodily constitution, namely, a loose and little incarnated vehicle of vitality. Shamans, and seers such as Geraldine Cummins, Swedenborg, Steiner, Heindel, Payne, etc., are a step in advance of the rest of mankind; they are now exercising faculties which may be common centuries hence. Yet, as Miss Bazett pointed out, while examples of these two extremes are readily recognized, there also all gradations between them. It would be strange if this were not the case.

Professor Eliade quoted the shamans as saying that they became like spirits, i. e., while the latter are completely and permanently free from a physical body, the former, on account of their loose vehicle of vitality, are naturally more or less free and temporarily, by the use of their techniques, increase that condition. In *Intimations of Immortality*³⁹⁵ we distinguished between (a) ordinary men, in whom the vehicle of vitality is *fully in-carnate*, (b) spirits in whom it is *fully dis-carnate* and

(c) between them so far as total bodily constitution is concerned, mediumistic people in whom it is *partly dis-carnate*. These latter people are able, if willing, to provide the "bridge" or "ladder" between mortals and spirits.

(iii) "Communicators"

As in so many other matters, "communicators" make the same point as Professor Eliade. In America, Mrs. Keeler's "communicator"³⁹⁶ stated, Astral projection is a *positive and active matter*, involving a condition opposite to that of trance or ["possession"] mediumship that [which involves a *negative or receptive condition*] Again,³⁹⁷ they said the "guides" or "helpers" who assist suitable mortals temporarily to leave their bodies (in order that they can give help to other mortals who may be sick, to the dying, to the earthbound etc., and also receive encouragement and instruction themselves)³⁹⁸ are "of a different kind" from the "guides" or "controls" who assist in the transmission of messages by means of entranced mediums.

In Great Britain, Mrs. "Willett", communicating to Geraldine Cummins,³⁹⁹ made reference to her own condition while providing the "communications" that formed the basis of the Palm Sunday case.⁴⁰⁰ Mrs. "Willett" stated that her "automatic writing", so far from being of the negative type, "was deliberate" and pointed out, "I was more wide-awake holding a pencil or pen. No danger then of possession. But my communications preferred the spoken communications..." She was "terrified of becoming unconscious and possessed [her physical body temporarily possessed by an alien Soul Body] like Mrs. Piper".⁴⁰¹ Instead of this, because she was "partly identified with the communicator", the latter's mind "flowed into" hers. She experienced 'bliss', i.e., ecstasy.⁴⁰² This method might be described as supertelepathy. Mrs. "Willett", much like Heindel, etc., stated that when mortals are less "primitive" they will enjoy "telepathized talks" with other mortals and with the dead.⁴⁰³ She stated, "In the latter case it requires solitude and ease of mind for the deep concentration that is needed to pick up accurately what the visitor is saying".

"Stead",⁴⁰⁴ communicating, gave the same ideas—a person who is of the positive type has a large, strong and bright aura, a "long-wave" aura, one that is impermeable to entrance to discarnates: this man receives thoughts telepathically. A person who is of the negative type has a small, weak aura, a "short-wave" aura, one that can readily be entered by a spirit (who may or may not pass from the aura to a temporary possession of the body).

The American lawyer E. C. Randall⁴⁰⁵ was similarly told: "The mental emanations flowing out from a brain highly developed appeared to spirit-people as lines of force... the longer those lines of force, the more

active the substance composing them and the lighter their appearance. The mental emanations drawing out from great and generous Souls appear as light”.

Also in America, Mrs. Cora L. V. Tappan⁴⁰⁶ was told that “the ancient seers and prophets were inspired — their psychical activities were wholly of the *mind*”, but “certain persons are endowed by nature with a *physical body* [which includes the vehicle of vitality] that permits them to be used as mediums... they have around them a peculiar atmosphere or aura whereby spirits are enabled to approach them and produce sounds, to lift tangible substances and to move the hand automatically to write, etc. The emanations from the medium’s body that the spirit employs to produce the rappings and other physical manifestations is not of the nature of electricity — it is more subtle. This brings that phase of mediumship where a person is thrown into an unconscious state and another individual takes possession of the mind for the time being”.

Mrs. Sewall⁴⁰⁷ was told, “We are trying to give you the thoughts and leave the words to you... Inspiration of thought only is the most desirable form of communication”.

In Germany, Fr. J. Greber⁴⁰⁸ was told that there are “inspirational mediums” who receive the thoughts of spirits, “retaining the full use of their own faculties meanwhile”, and “trance mediums’ whose spirits are expelled from their bodies, the latter being occupied by spirits who speak through them.

J. J. Morse,⁴⁰⁹ one of the best trance mediums, was told : “There is on the one hand a mesmeric sensitiveness, called mediumship, where susceptibility, sympathy and negativeness are absolutely necessary; but on the other hand there is that other kind of mediumship where strength of mind, cultivation of mind and aspiration of mind are equally necessary”. However, he was warned not to misunderstand trance mediumship — “Between the sympathetic attitude and the ‘nothingness’ attitude, if we may so describe it, there is an important distinction — for the best of mediums for the spirit world are those who are mentally sympathetic, and not those who allow themselves to become mental nonentities”.

(d) *The total bodily constitution of man, the microcosm*

(i) Man’s primary body is the Soul Body; the physical body is secondary : it was this “descent” that constituted the “fall”

As already said, the shamans claimed to have more than one “Soul”, i. e., more than one non-physical body : they called “the Soul in animal form”, “the life Soul”, precisely as did the modern seers Steiner and Max Heindel : it is what the ancient Hindus (and the persent writer) designates

the vehicle of vitality. They also likened the *Soul Body* to a bird — not, of course, supposing that it had a bird-like form and was provided with wings, but recognizing that it had the bird-like ability to “fly” above the earth. With the shamans (who usually had loose vehicles of vitality) the “double” released was at first composite, consisting not only of the Soul Body but also a significant portion of the extensible vehicle of vitality : as a result of the latter component, they first contacted the “underworld”, i. e., “Hades”, and later, after the vehicle of vitality had been shed and the Soul Body left unenshrouded, ascended to the “sky”, i. e., to “Paradise” conditions. It was the Soul Body that was the primary and effective vehicle of consciousness; the more it was contaminated by substance from the vehicle of vitality, the more restricted were its powers. Although the shamans were not so specific regarding the non-physical *bodies* they used as some (though by no means all) astral projectors, they did very often describe the non-physical “*silver cord*”, a feature that implies an objective non physical body (of which it is a temporary projection and extension).

The observation that the Soul Body is the primary body of man (apart from the true Spiritual Body which, however, does not enter into these studies) is made by astral projectors, seers and clairvoyants and “communicators”.

We have already pointed out that Gerhardi observed that it was his released non-physical body that kept his physical body breathing and therefore alive; also that he realised that the severance of the “silver cord”-extension between it and his physical body would involve the death of the latter. We also pointed out that Mme. d’Esperance mentioned these matters in terms not of her own bodies but in those of the corresponding spheres, worlds, planes or realms : she realised that “Paradise” is the primary reality, in comparison with which earth-scenes are mere “shadows”. She also expressed these matters in terms of the level of consciousness at the time : she observed that she had “a marvellous sense of health, strength and power” and said, “For the first time I knew what it was to live”. Dr. Puharich distinguished between “The Real I” and “the one who thought and acted”. Professor J. H. M. Whiteman also insisted, “The psychical state”, i. e., astral projection, “is more real” than the physical condition. In *More Astral Projections*⁴¹⁰ we also cited the observations of C. K. Jenkins and Mrs. Veitch (“I realised my body is not the Real Me”), Mrs. Newby (“The Real Me occupied a body of different texture”), and Miss “Stopford” (“The Real Me is apart from my body”). Sigrid Kaeyer,⁴¹¹ like Steiner and Phoebe Payne, described the sequence of bodily events prior to the birth of a child in the sense of a “fall” — she said that in each person there lives a “God-cell”, i. e., the Greater, Inner, Higher, Eternal Self, the Oversoul of Emerson and the Christ-in-you of St. Paul, and “before birth it develops into a Soul Body, corresponding to the infant physical body”. The two bodies, Soul and physical, grow together.

The fact that, while separated during deep sleep, the Soul Body absorbs Cosmic vitality (the Prana of the Hindus) and transmits it, via the vehicle of vitality, to the physical body, indicates that the former is primary and the latter secondary. As already said a number of astral projectors observed the vital forces pulsating in their own "cords". Mrs Cripps⁴¹² stated, "I could see the vitality in it, a pulsation". Muldoon⁴¹³ said that, when he is free from his body, "Each breath taken in the Astral [absorbing Cosmic vitality] can be seen pulsing over the astral cord, and causes a duplicate breath to be taken in the insensible [physical] body". Mrs. Clara Clayton⁴¹⁴ saw her "cord" "pulsating with life". Identical descriptions are given by people who observed others who were in course of leaving their physical bodies permanently. Mrs. F. E. Porter⁴¹⁵ saw a man dying; his "cord" "appeared to be vibrating, as though a light [vital forces] were flashing up and down". Dr. R. B. Hout⁴¹⁶ said, "It seemed alive with vibrant energy. I could see the pulsations of light stream along the course of it". Dr. A. J. Davis⁴¹⁷ said that the spiritual body is related to the physical body by "vital electricity" and to the Spirit by "vital magnetism". When a man was dying he saw "a bright stream or current of vital electricity"; he compared it to the umbilical cord of childbirth.

The observation that the Soul Body is primary is also made by many seers and clairvoyants. Dr. A. P. Shepherd⁴¹⁸ summarized the views of Dr. Rudolf Steiner as follows: "As the seeker traces back the time-sequence of the 'tableau' of his life, he perceives that, before his physical embryo was conceived by his parents, the *etheric body* [vehicle of vitality] existed as the formative and creative pattern of his own individual physical being". Again,⁴¹⁹ "The psychic elements in man's being [Soul Body] have a separate and pre-existent entity to that of his material nature... they themselves played a creative part in its development".

Phoebe Payne⁴²⁰ similarly observed: "Clairvoyants who have investigated prenatal conditions say that the psychic aura [or organism, i.e., the Soul Body] acts as a matrix or womb in which the physical body is formed... The Self or 'I' works in and through the aura [Soul Body] and the dense physical body, but it exists apart from both". Still again, "According to clairvoyant observation, the psychic organism or aura consists of three layers, all of which interpenetrate... Beyond the physical body there is... the etheric body [vehicle of vitality] and beyond that the feeling or emotional [Soul] Body, which does not to any extent follow the outline of the physical body [=it is ovoid]. Beyond that again, and still more tenuous, is a yet larger sphere [the Spiritual Body]".

Swedenborg observed that the senses belong to the Soul: "Unless there were interior [Soul] sight, it would not be possible for the [physical] eye to see at all... They who were blind in the life of the body see in the other world".

The claim that the Soul Body is primary and the physical body secondary, so that the assumption of the latter constituted a "fall", is commonly given by "communicators". In England, M. Hoey⁴²¹ was told: "The spirit of man descends into the Astral ["Paradise"] and lastly [after contacting the vehicle of vitality, corresponding to the "Hades" environment] on to the physical plane, where he is materialized so thoroughly as to lose all consciousness of his spiritual essence". This descent in the evolution of humanity is followed by an ascent: "Gradually man attains to self-consciousness, then his mentality is developed, and finally he becomes aware of that Higher Ego which is spirit". The "communicator" of J.H. Slater⁴²² said, "As there is a physical eye, so also there is a spiritual eye, its counterpart. It is the Spiritual [Soul] Body which is in communication with the Spiritual ["Paradise"] World"... J. Arthur Findlay's "communicator" stated⁴²³: "This Etheric [Soul] Body I had on earth interpenetrated the physical body. The Etheric is the real body..." The "communicator" called Wilberforce⁴²⁴ said, "Matter, i. e., substance in its grossest form, gains in substantiality, in actuality, in realness, as it is found in supermundane worlds. In the next stage of our existence we [in the Soul Body] are limited to the Soul of our solar system. As glorified beatified spirits we shall ascend to the Spirit [the true Heavens] of our solar system. 'As above, so below'. Body, Soul and Spirit are the broad divisions of man, the microcosm. They are, too, the main manifestations of the Macrocosm, used in the sense of the Cosmos, the ordered Whole, the Universe". In his very remarkable "communication" to Geraldine Cummins,⁴²⁵ "Myers" described the Macrocosm: "In the state beyond Illusion-land [i. e., in the true Heavens beyond "Paradise"], when you are sensible of your Subtle [Spiritual] Body, you dwell in a world which is the original of the earth. The earth is an ugly smudged copy of the world wherein dwells the Subtle Soul and its Subtle Body. The earth as you know it is this unreal thing — a copy of a masterpiece. It is a shadow with all the defects of a shadow .. The true life is not expressed in it".

The "communicator" of Oswald Murray⁴²⁶ said: "Our circuit of being includes our descent [=the "fall" into matter] as germic Selves [Greater, Inner, Eternal Selves or Over-souls] from the central state [=the true "Heaven" — beyond time, space or form] into this outer, physical world, passing through intermediate states [=the Soul World, "Paradise" or the "Garden of Eden"] before we get here. Becoming endowed with an organism through human parentage, our self-consciousness unfolds and we re-ascend [resurrecting out of matter], on our return circuit consciously, through the same states but in reverse order, from the circumference to the centre, through which we descended. We descend as units of conscious life, but we re-ascend as self-conscious finite selves".

An anonymous "communicator"⁴²⁷ similarly described the microcosm: "The outward and visible [physical] form is the feeblest and the most dis-

tant likeness of your Real Self .. The physical plane is a shadow, a faint imitation, of the spiritual and only real".

In France, over a century ago, Allan Kardec's "communicator"⁴²⁸ stated: "The faculty of sight is an essential attribute of the Soul... The Soul possesses in itself the faculty of all perception; during our corporeal life its perceptions are deadened ["blinkers"-like] by the grossness of our physical organs, but in the extracorporeal life they become more vivid [consciousness becoming more comprehensive and extensive] as the semi-material envelope, or perispirit, becomes more etherialised" [first by the shedding of the vehicle of vitality].

In Germany, a Roman Catholic priest of twenty-five years' standing, Fr. J. Greber,⁴²⁹ was told: "Spirits have shape. Your human spirits have that of the human body, or, more correctly, your human bodies have the shape of your spirits... The spirit builds up the physical body with the aid of od [vital forces in the vehicle of vitality] to correspond with its own form and lineaments". Again, "Your physical body is only the material shell of your Spirit [Body]".

It should be noted that, although these ideas, some expressed in terms of man, the microcosm, and others in terms of the Cosmos, the Macrocosm, some referring to human evolution in general and others to the birth and eventual death of individuals, etc., all are concordant. Moreover, the observations of Steiner and of Phoebe Payne concerning the *assumption* of the series of progressively denser (and therefore less reactive) bodies prior to birth, correspond *in reverse order*, to the statements of psychics and "communicators" concerning the *discarding* of those bodies so that progressively subtler bodies come into use. This sort of undesigned concordance is quite inexplicable in terms of ESP, dramatisation, etc.

(ii) Since the Soul Body (and "Paradise") is primary, earth-life is a temporary exile

Just as the ancient shamans had "a nostalgia" for the bright and harmonious realm called "Paradise", so, as already said, the modern mystic George Russell described himself as "an exile from light", and Warner Allen⁴³¹ spoke of going "home". Conversely, the physical body is often called a "cage", a "prison", a "tomb", a "shell", a "grave", etc.⁴³¹ A correspondent of the S. P. R. stated: "I was compressed back into that body". Numerous astral projectors express reluctance to return to their bodies⁴³² and so to the physical world. This is doubtless related to the Scriptural idea of mankind being excluded from the Garden of Eden.

(iii) The "super-physical" Soul Body and the physical body are "bridged" by the "semi-physical" vehicle of vitality

Numerous seers and psychics (independently of mediumship) and numerous "communicators" (necessarily via mediums) make the statement

that there is a "semi-physical" connexion, link, "bridge" or "ladder" (given a variety of names) between the Spirit, mind or Soul and the physical body.

Among seers and psychics, A. E. Powell⁴³³ stated that the "etheric double" both absorbs vitality and "acts as an intermediary or bridge between the dense physical body and the Astral [Soul] Body". Phoebe Payne⁴³⁰ stated that it both "absorbs universal vitality" and "bridges" the Soul and physical bodies. In Germany, as early as 1829, Frau Haufler's physician, Dr. J. Kerner,⁴³⁴ published her observation that, "Through the nerve spirit [i. e., vehicle of vitality], the Soul [in the Soul Body] is united to the physical body". She continued, "It accompanies the Soul [Body] after death". This woman had no education and her only book was the Bible.

"Communicators" make similar statements. In Great Britain, "A. L. E. H."⁴³⁵ was told that "the nerve Soul [vehicle of vitality] acts as a medium or interpreter between body and Spirit", Oswald Murray⁴³⁶ that "the psychic form, astral form or ka [i. e., the vehicle of vitality] is the nexus between the external [physical] body and the internal [Soul Body], Stainton Moses⁴³⁷ that the "magnetic aura" or "vital force" of a medium is a link or bridge between mortals and spirits, Geraldine Cummins⁴³⁸ that "One's real mind works through the liaison officer [vehicle of vitality] and not directly on the brain". In France, more than a century ago, Allan Kardec⁴³⁹ was told, "The vital principle is the intermediary, the link, between the Soul [who uses the Soul Body] and matter [physical body]". Again, "The perispirit links or unites the body and the Spirit, a sort of semi-physical envelope". In America, Mrs. Tappan⁴⁴⁰ was told that "the nervous force [vehicle of vitality] is not only the connecting-link between your minds and bodies but also the connecting-link between your minds and the spiritual world", Mrs. Keeler⁴⁴¹ that "waves in the atmosphere [aura] of the physical body represent the medium of communication between the senses and the mind", Mrs. Sewall,⁴⁴² "It is the inhalation of the ether within the atmosphere by the mind within the body that keeps the mind [in the Soul Body] in vital relation with the flesh [=the "ether body" bridges the Soul Body and the physical body]". Again,⁴⁴³ "Its fleshy encasement is abnormal to mind" [hence, while in a physical body and on earth we are in temporary exile, excluded from the "Garden of Eden" or "Paradise", which can be contacted consciously only in the Soul Body].

Many psychical researchers have taken this conception as a valuable working hypothesis. Whately Smith⁴⁴⁴ said, "The Soul can function in a four-dimensional [Soul] Body. The 'etheric double' [vehicle of vitality] is only the connecting-link between the three- [physical] and four- [Soul dimensional bodies]". Dr. Raynor C. Johnson⁴⁴⁵ visualised "the existence

of a force-field, a sort of three-dimensional pattern to which what we loosely call 'matter' must conform". He continued, "The medium in which this idea-pattern is sustained is our old friend the psychic ether. Sense-data clothe this idea-pattern in the psychic ether as flesh clothes the skeleton". Again,⁴⁴⁶ "The most useful working hypothesis is, then, that there is a 'substance' — which we may label perhaps a 'psychic ether' — which is intermediate between matter and mind... This psychic ether is malleable and...forms what might be called etheric duplicates. A truer statement would perhaps be that the etheric duplicate is the model on which the material structure [physical object] is condensed [i. e., the etheric duplicate is primary]". Johnson continued, "This hypothesis of a psychic ether is a unifying one of considerable range and power: it bridges the gap between matter and mind, and becomes a convenient vehicle for interpreting all these para-normal phenomena. In the case of man himself we should anticipate a complicated vehicle [including (a) the Soul Body and (b) the vehicle of vitality] intermediate between man's body and man's mind .. the functional bridge or piece of mechanism which allows body and mind to interact... I think it is in this region of an etheric body that we shall find clues to a deeper understanding of such varied phenomena as healing by the use of hands, mesmerism, the nature of some types of insanity, water-divining, magic, and indeed to many basic biological phenomena". Mrs. P. C. de Crespigny⁴⁴⁷ said, "The etheric body is the link between the astral or Soul Body and the physical body — a sort of transformer, it keeps the astral and physical bodies together". A South African medical man, Dr. B. J. F. Laubscher,⁴⁴⁸ described "a substance of life and a form of energy [vehicle of vitality]", which is "intermediate" between the astral and Soul bodies.

- (iv) Because the vehicle of vitality "bridges" the Soul Body and the physical body, a person in whom it is loose provides a "bridge" by which spirits can reach mortals and vice versa

Just as, on the above conception, "it is only because of our possession of a vehicle of vitality that our own Souls can contact our own mortal bodies (and vice versa), so it is only in the presence of a mortal whose vehicle of vitality is loosely associated with his physical body that a discarnate Soul can contact a mortal. This aspect of the matter has already been cited as mentioned by the "communicators" of Stainton Moses⁴³⁷ and Mrs. Tappan⁴⁴⁰ and by Dr. Raynor Johnson.⁴⁴⁶

The case cited by Dr. Aneila Jaffe,²⁴⁴ in which a man observed that he extruded "mist:" from his body [ectoplasm from his vehicle of vitality] towards his discarnate brother, who protruded a corresponding "mist" towards him, so that they saw each other—here cited on page 65 — is significant. Professor Eliade⁴⁴⁹ cited the shamans' view that, "seeing spirits, whether one is asleep (in dreams) or awake, is the sign of the shamanic

vocation". The explanation was as follows, "For, in a manner, having contact with the Souls of the dead, signifies being dead oneself". We ourselves made this point in *Intimations of Immortality*⁴⁵⁰; people who see spirits do so because they have the mediumistic bodily constitution, namely, a loose "Bridge" or vehicle of vitality: whereas shamans said that the mediumistic man is himself "dead", i. e., partially free from his body, we said that his vehicle of vitality is *partially* dis-carnate. The dead are normally invisible to the living; they are seen only when, temporarily, their bodily constitution is identical with that of certain mortals, i.e., when it includes some of the vehicle of vitality as well as Soul Body. The ancient shamans were aware of this. Many "communicators" declared it years before psychical research began. It only remained for certain psychical researchers to declare that all "communicators" are subconscious fragments of the minds of usually unlettered mediums.

The following points are surely significant: (1) The succession of bodily events that have been observed by clairvoyants of the standing of Steiner and Miss Payne to occur at *birth* (first the assumption of the Soul Body, then of the vehicle of vitality, and finally of the physical body) is identical, though in reverse order, to that described for *death* by these and other seers, independently of mediumship, and by innumerable "communicators" via mediums.

(2) While some seers and some "communicators" describe the Soul Body as primary (and the physical as secondary, a "condensation" of it), others describe the "Paradise" world (which corresponds to the Soul Body) as primary (and the physical world as secondary, a "condensation" of it).

(3) The senses are often said by seers and "communicators", quite independently of each other, to belong to the Soul and the Soul Body, and to be transmitted to the physical body, where they operate in a limited and restricted way through the five senses.

(4) The physical body is commonly said by seers and "communicators" to act on the Soul Body like the 'blinkers' on the harness of a horse, like a screen, blanket, veil or shroud, and it is often described as a "prison", "shell", "tomb", etc. Moreover, when it is shed — either temporarily or permanently — an expansion of consciousness is said to occur. The rationale of this matter is best expressed by Edward Carpenter⁴⁵¹: "Limitation and hindrance are a part of the Cosmic scheme of the creation of Souls. Perceptive powers are quite independent of the usual end-organs of sight, hearing, taste and so forth... If this limitation of faculty really exists as a fundamental fact of our mortal life, what purpose does it subserve? And the answer to this is, I think, very clear. It subserves the evolution of Self-consciousness and the sense of Identity. It is obvious that diffused faculties and perceptions, however swift and powerful, could

never have brought these gifts with them. It was only by pinning sensitivity down to a point in space and time, by means of bodily end-organs, that these new values could be added to creation — the local self and the sense of Identity... Through the development of Identity, mankind must ultimately rise to a height of glory and splendour otherwise unimaginable”.

(5) Our “normal”, everyday, consciousness is said, by both seers and “communicators”, to be at a relatively low level: those who, link Professor Whiteman, left their bodies temporarily, exclaimed, “I have never been alive before!” Numerous “communicators”, who had left their bodies permanently, said the same.

(6) It follows that we mortals “feel that we are greater than we know” and that we are in temporary exile.

(v) The vehicle of vitality typically leaves the body via the solar plexus

We have cited (page 52), Professor Eliade’s account of the initiation ceremonies of the medicine-men of the Forrest River, Australia: they insert magical objects into the navel of the candidate. Also (page 53) the fact that Dr. Ronald Rose quoted the observations of Australian aborigines to the effect that the “clever rope”, i. e., “silver cord”, of their medicine-men extruded from their navels, and (page 55) Archdeacon Colley’s observation that the “filament”, i. e., “silver cord”, of a materialised figure (which consists of substance from the vehicle of vitality of a “physical medium”) pointed to the medium’s heart.

When Mrs. Eileen J. Garrett⁴⁵² saw a man who was in course of transition she observed two “clouds” leave the dying body, one [the vehicle of vitality] from the level of the spleen, and the other [the Soul Body] from the head. When J. C. Street⁴⁵³ saw a man die he observed a “cloud” [vehicle of vitality] leave the body; it was “moored by a silver cord to the breast”. When “Robertson”,⁴⁵⁴ a supposed communicator, gave an account of his own “passing”, he stated, “A cord from the solar plexus was the link that held me to my old body”:

Those people who had the mediumistic constitution, i. e., a loose vehicle of vitality and who left their bodies only temporarily, gave similar descriptions. When Edgar Cayce⁴⁵⁵ quitted his body to undertake healing, etc., he had first to place his hand to his head [Soul Body]; later, he said, “I move my hands down to the solar plexus [vehicle of vitality]”. When A. M. Farage left hers she said, “The jerk of separation has produced a sort of tearing at stomach height”; when her “double” returned (to what she called her “shell”) she experienced a shock at “the solar plexus”. When Professor J. H. M. Whiteman’s “double”⁴⁵⁷ re-entered his body it

also did so "with a jolt — at the solar plexus". "Myers", communicating to Geraldine Cummins,⁴⁶⁸ stated that the human "double" and the physical body "are bound together by two silver cords. One of these makes contact with the solar plexus [the one that is an extension of the vehicle of vitality] and the other with the brain [the one that is an extension of the Soul Body]. Death occurs when these two principal communicating lines are severed". We support that there is a correlation between the solar plexus at the "centre" of man's body and the "Centre of the World", between the microcosm and the macrocosm.

- (vi) When the vehicle of vitality quits the body completely (along with the Soul Body) it does so permanently : it is shed about three days later from the composite "double", at the second "death"

We have pointed out (p.15) that there is reason to conclude that the ancient shamans generally had the mediumistic bodily constitution, i.e., a loose and extensible vehicle of vitality : this accounts for the ideas that the shamanic vocation is a gift of the "gods" — it is hereditary. There is some evidence that this bodily constitution is, in fact, hereditary. The various techniques that were employed by the ancient shamans, including dancing and whirling to exhaustion, fasting, the inhalation of suffocating fumes, and certain breathing exercises, all tended to increase this tendency. Such shamans, like those moderns who have the mediumistic constitution, would release a "double" that was composite, consisting not only of the "super-physical" Soul Body but also of part of the "semi-physical" vehicle of vitality. So long as the "double" was so composed, the latter component would enshroud the Soul Body, restricting the consciousness of the person concerned to semi dream levels (true observations being mixed with hallucinations) and obliging him to contact the relatively dim, "misty", "foggy" or even "watery" "Hades" conditions, with possible "hinderers". The shamans likened this passage through the "under-world" to passing through a "gate" in a "wall", and (like the shedding of the physical body), it often ended in a "blackout" in consciousness. What both the ancient shamans and the modern astral projectors described from first-hand observation obviously corresponds to what the "dead" describe via medium i.e., the second "death". These independent descriptions must be highly significant. They are inexplicable on the hypothesis of ESP plus dramatisation by sub-conscious mind.

- (vii) A spirit's use of a medium's vehicle of vitality (in order to appear to or communicate with mortals) involves the second "death" in reverse and this has consequences.

Certain ancient shamans *left* their physical bodies and entered "Paradise" via a "silver", i.e., passed through "Hades" and experienced the second "death", and they subsequently *returned* to their bodies from

"Paradise" via a "river". Modern astral projectors who have the mediumistic constitution describe identical events : on going out they experience the second "death" and on returning experience it in reverse. It should be noted that the effect of the second process, as might be expected if our conception of the total bodily constitution of man is correct, is precisely the reverse of the first : the second "death" releases the Soul Body from the enshrouding vehicle of vitality and therefore results in an expansion of consciousness; the reverse process temporarily re-enshrouds the Soul Body, causing a contraction of consciousness.

In these cases it is a person's own Soul Body and his own vehicle of vitality that are involved. When, however, "communicator" (in "Paradise" and using his Soul Body) contacts a medium for purposes of communicating, he often temporarily enshrouds his Soul Body with some of the medium's vehicle of vitality — a second "death" in reverse, but in this case by proxy. Nevertheless, it has same effect as with the shamans and astral projectors, namely, a lowering of the level of consciousness. As we pointed out in considerable detail in *The Supreme Adventure*,⁴⁶⁰ many "communicators" from "Paradise" complain that they are temporarily in a semi-dream or drugged state, insisting that the condition is not their normal state, but lasts only so long as they are contacting the medium (meaning, of course, rendering their total bodily constitution comparable to that of the medium, involving borrowing part of her vehicle of vitality). Many critics of "communicators" suppose (with apparent justice, since they do not realise these facts) that the "communicator" was less bright than during earth-life. The fact should not have caused surprise : "Pelham"⁴⁶⁰ stated, "I am more awake than asleep, yet I can not come just as I am in reality" ; "Myers"⁴⁶¹ said it was like parsing from active life ["Paradise" conditions] into "a still, sleepy world ["Hades" conditions]", but he insisted that when he was not engaged in communicating he was "much more awakened up". Similarly, many critics of "communicators" have supposed that their dead friends have not advanced in the hereafter, failing to realise that this necessary reverse of the second "death" by "communicators" made them return temporarily to the predominantly human situation.⁴⁶²

Not only is this highly coherent complex of diverse facts inexplicable in terms of the hypothesis of ESP plus dramatisation, but it is inexplicable in terms of Jung's hypothesis of archetypes in the sub-conscious mind : many additional hypotheses besides this will be demanded, and the principle of economy of hypothesis will be violated.

(viii) The "silver cord" — extension between the physical body and the released "double"

The ancient shamans' descriptions of "silver cords", in which these remarkable and highly significant features were variously likened to a

ladder: a tree, a vine, a thread, ribbon or rainbow, a rope or a cord, are paralleled by those of modern astral projectors : in fact in many case identical terms are used. These non-physical features are merely temporary extensions of non-physical bodies : they form as the "double" leaves the body and are re-absorbed as it re-enters the body. As already said (page 56), there is good evidence that, although non-physical, they are nevertheless objective. The numerous facts in connexion with the "silver cords" are inexplicable on the hypothesis of ESP plus dramatisation by the subconscious minds of mediums for on that of archetypes in their sub-conscious minds.

(d) The total bodily constitution of the earth, the Macrocosm

Our studies suggest that there was much in the ancient doctrine of correspondences, that just as the physical body of man corresponds to the physical world, so his vehicle of vitality corresponds to its "Hades" region and his Soul Body to the "Paradise" realms. As Dr. J. Parton Milum has said, this conception provides a better explanation of all the facts than the hypothesis that man is merely a highly evolved animal.

Dr. A. P. Shepherd,⁴¹⁸ summarizing the views of Rudolf Steiner, asked : "What is meant by the expression 'higher worlds' [and the bodies that correspond to them] ". He answered, "These worlds [and bodies] are not separate regions spatially divided from one another, so that it would be necessary to move in space in order to pass from one to the other. The 'higher worlds' completely interpenetrate the 'lower worlds' which are fashioned and sustained by their activities. What divides them is that each world has a more limited and controlled level of consciousness than the world 'above' it. The lower consciousness is unable to experience the life of the 'higher' worlds, and is even unaware of their existence, although it is interpenetrated by them". Many observations by clairvoyants and "communicators" received via mediums support these views : death involves no journey in space : the "Hades" and "Paradise" environments interpenetrate our physical world.

(e) Similarities between shamanic ecstasy and modern out-of-the-body experiences

Freedom from the body, which produced feelings of ecstasy in the ancient shamans, has precisely the same effect with the moderns who are called astral projectors. Of the techniques that were employed by the shamans to bring about this condition, five, namely, fasting, the use of narcotics, the inhalation of certain fumes, the holding of the breath and exhaustion due to excessive dancing, etc., tend to release part of *the vehicle of vitality*, while two others, namely, meditation and concentration, tend to both release and to organise *the Soul Body*, rendering it an efficient of the Soul when operating apart from the physical body. This is also true of

modern astral projectors. Few people today (as in the days of the ancient shamans) can leave their bodies deliberately and at will.

When free, the shamans, being of the mediumistic bodily constitution (i.e., having a loose, fluid and extensible vitality), usually first contacted earth scenes or "Hades" and only later "Paradise" conditions; on their return, they passed from "Paradise", through "Hades", back to their physical bodies and earth conditions. This is also true of those, relatively few, astral projectors who are of the mediumistic bodily constitution, It is not true of the non-mediums, these go (if at all) straight to "Paradise" and return straight to earth, avoiding "Hades" — until they come to die, when the "double" must include the vehicle of vitality, i.e., all people pass through "Hades" immediately after physical death.

The vehicle of vitality of the shamans apparently left their bodies at the *solar plexus* and tended to take a spiral course, i. e., to be slightly affected by gravity, and this is true also of those astral projectors who have mediumistic tendencies. Non-mediumistic projectors leave via the head, On this account, the "silver cord" that attaches the "double" to the body (if seen) is attached to the solar plexus region with mediums, to the head with non-mediums.

Shamans, like those "physical" mediums (with extremely loose vehicles of vitality) who had astral projections, sometimes enjoyed certain physical abilities, e.g., the ability to levitate the body and as with D. D. Home, immunity from injury by fire.

Shamans, like certain astral projectors, when free from their bodies, enjoyed "super-normal" consciousness — they were able to foresee the future, were clairvoyant and had telepathic powers.

The shamans consciously and deliberately used these extraordinary abilities to help other mortals who were in trouble, to heal the sick and to give good advice and valuable information. Just as only a very few of the ancients were so advanced morally and spiritually as to be able to quit their bodies at will, so only a very few modern astral projectors; such as Professor Whiteman, Yram and Miss Kaeyer, are in that category. Nevertheless, in spite of any differences in spiritual stature that may occur, our studies leave no doubt that the mechanism by which the Soul is freed from the body is always the same — the Soul possesses a "super-physical" *Body*, and release occurs when this (with or without the temporary accompaniment of part of the "semi-physical" vehicle of vitality) is released from its temporary exile in the physical body.

Our study entitled *During Sleep*, The possibility of "co-operation", shows that the help given by those who are temporarily freed from their

bodies is not confined to the sick, etc. — the dying, the newly-dead and the "earthbound" may also receive considerable assistance.

All these considerations leave no reasonable doubt that the Soul is distinct from the body. This conclusion, representing the solution to what F. W. Westaway called "the greatest of all world enigmas", is also indicated by the evidence, assembled by Hodgson, Carrington, etc., in favour of "possession" mediumship and that assembled by Professor Ian Stevenson in favour of reincarnation. It is clear that those biological considerations that have been regarded as having a different significance merely reflected the necessary dependence of the Soul on the body : we are merely conditioned by our bodies (non-physical as well as physical).

Profersor Eliade's studies showed that quitting the body is a universal phenomenon in the historical sense ; ours show that it is universal geographically at the present day. Such being the case, the probability that the Soul survives the death of the body is very great indeed on this ground alone.

APPENDIX I

The Importance of Faith

The importance of faith was mentioned on page²² in connexion with the use of certain imagined bodily movements, such as diving and flying, to induce actual corresponding movements of the Soul Body (that normally interpenetrates the physical), resulting in its release.

The words of the Master (Mark xi, 24) come to mind; "Whatever you ask in prayer, believe that you *have* received and it will be yours". This advice, concerning prayer spiritual gifts, seen in the context of what is observed to occur in relation to the production of out-of-the-body experiences, is evidently not an invitation to self-deception but the expression of a spiritual law. Klein⁴⁴³, having quoted this text, pointed out that "True prayer for spiritual gifts is based on our inner consciousness, on our realisation of the presence of God within".

The importance of faith is realised by many in relation to psychical activities, in addition to astral projections. In America, Arthur Ford⁴⁴⁴ observed, "Because I am one who constantly works with ESP, I believe there are no unsurmountable obstacles between us and the answer to our needs": conversely, he pointed out, "There is something about disbelief that blocks the reach of mind". In England, Phoebe Payne⁴⁴⁵ gave the reason for the power of both faith and un-faith in relation to psychic matters. She pointed out that psychic abilities depend upon the activities of the "sense organs", or "Schakras", of the Soul Body: while, on the one hand, trust assurance, confidence and serenity, i. e., faith, facilitates their expansion and activity; on the other hand, un-faith "contracts and paralyses them". Dr. Horatio Dresser⁴⁴⁶ noted the need for faith in connexion with the receipt of "messages" from surviving Souls: he said, "Experience with spontaneously-given 'communications' teaches that the be-

lieving attitude is the one into which the spirit must grow. In France, the "spirits" who transmitted "messages" to Allan Kardec⁴⁶⁷ urged him as follows: "Hold fast your confidence, for your confidence will ensure our help and, "through it, you will reach the goal". The Austrian Countess of Wydenbruck⁴⁶⁸ said that St. Therese of Lisieux repeatedly saved her sisterhood from financial disaster by "the prayers which she uttered with complete and absolute faith". She further observed⁴⁶⁹: "To my husband and myself, this faith in a protective Power brought about the cases of 'direct intervention' which we experienced — incidents slight in themselves, and yet undoubtedly belonging to the category of miracles".

The prayer of "complete and absolute faith" has been observed in many countries and over many centuries to yield significant results. In Germany, Augustus Herman Francke (U663-1727), impressed with the needs of destitute children, organised an orphanage: he fed, clothed and educated between two and three thousand children by prayer of this type. Samuel Jackson, in his biography of the German Jung Stilling (U740-1817) recorded the fact that his education was obtained by a succession of "miracles" that happened in answer to fervent prayer. Jean Baptiste Vianney, the famous Cured Ars (1786-1859) did the same in France as, Francke in Germany, while George Muller did the same in Bristol: the last mentioned eventually wrote a book entitled *The Life of Trust*.

It is interesting to note that Harriet Beecher Stowe⁴⁷⁰, after describing some of her own psychic experiences, and mentioning those of others, said "I have noticed that people who have remarkable and minute answers to prayer, such as Stilling, Francke and Lavater, are, for the most part, of its peculiar [mediumistic] temperament". (On our interpretation, they have a somewhat loose and extensible vehicle of vitality or etheric double: this "semi-physical" feature provides a "bridge", "chain", "cord" or "link" between us who are in physical embodiment and those discarnate Souls who shed it prior to entering "Paradise" conditions).

One of our greatest clairvoyants, Mrs Eileen J. Garrett⁴⁷¹ made many references to the importance of faith in the successful conduct of experiments in telepathy. She stated, "I perceive because of both a belief that I can know and that I desire to know", and later⁴⁷², "When the experiment is to be telepathic, there is one very important point to remember. Any slight suggestive image must be noticed and accepted on faith and put down what it is — not interpreted by mental association. The great obstacle to getting telepathic images is lack of faith in what appears". She concluded, "The tendency is to think, 'oh, that's nothing! Why doesn't something important come?'"

Harold Sherman⁴⁷³, whose pronouncement was based on long experience, said, "You can call upon your higher powers if you will for me

habit of preparing your mind each night for sleep .. Put aside any disturbed, tense, feelings of the day; let go any hates, resentments, fears or worries — you must not carry them over into the sleep-state. The creative power is your obedient servant... Like attracts like and draws you more conditions and experiences of a corresponding nature... If you are particularly concerned over a major problem, review all the angles of it objectively and then, without trying to reach a conscious solution, go to sleep. Have faith and confidence that your higher powers of mind will take it from there and reveal what needs to be done in a dream, or have the answer waiting for you in the morning." He gave the converse situation: 'If you go to sleep fearing that the problem is insoluble and that conditions will get worse, it is the same as ordering our creative power to produce this very state of things for you'.

Again, Sherman⁴⁷⁴ said, "The person who enters the sleep-state having no faith in extra sensory perception will seldom have any evidential experiences. You have to want help and guidance to get it in any dependable way" (Compare Matt. vii, 7 and Luke xi, 9 - "Ask, and you will receive; knock, and the door will be opened..."). He quoted another successful psychic, Frederick Marion, as saying: "I would emphasise above all that the individual seeking to develop his extra sensory powers must believe absolutely that these powers will operate for him. If he permits the slightest doubt during the time he is trying to perform telepathy, he will inhibit, if not completely suppress, the functioning of his higher powers. Faith, is, therefore, essential to the success of any sensitive".

In England, Dr. L. J. Bendit, M. D.⁴⁷⁵, discussing the de la Warr camera, the Abrams box, divining rods, etc., observed that only certain people [=those who have a loose vehicle of vitality] are capable of detecting the presence of disease, of water or of minerals and these people "have to believe that the apparatus they are using is effective". Professor H. H. Price⁴⁷⁶ said that when one writes a book, "The creative part of the work is done outside ["normal", i. e., brain] consciousness." — One must wait for ideas to come; that is "inspiration". After they come the conscious work of selection, etc. is necessary. He pointed out that the process can be facilitated by the following procedure: (1) before going to sleep, make a brief review of the main points of the subject; (2) suggest to yourself that at (say) 10. A. M. the next day the desired thoughts will occur to you; (3) at 10 A. M. be seated with pencil and paper. He concluded, "At the time of making the suggestion to yourself, a certain tranquil confidence is needed — faith, if you like". Conversely, "Anxiety and fussiness are likely to have an inhibiting effect".

In U. S. A., Dr. Gertrude Schmeidler⁴⁷⁷ conducted experiments in ESP and found that "believers" are likely to show higher scores than "doubters". Starting with a working hypothesis that almost everyone has

some psychic ability, she concluded that "doubters" suffered from "an unconscious negativity."

In Czecho-Slovakia, Dr. Milan Ryzl⁴⁷⁹ experiments with psychic abilities under hypnosis. He found it necessary to convince each subject "that he is able to acquire the ability of ESP — that he will acquire it". Ryzl⁴⁷⁹ several times observed that the persons who possessed a well-trained ESP ability lost it after a time: she concluded that they still had the ability but that its action was inhibited by a dislike of further experiment.

Un-faith, the negative aspect of faith, has been mentioned incidentally several times above. Dr. Gardner Murphy⁴⁸⁰ recently posed the question why the great mediums of past times — Mrs. Piper, Mrs. Leonard, etc. — have not been replaced by others who are equally great? He said, "Perhaps we have here a circular relationship: doubt inhibiting the development of mediumship and failure of mediumship adding to doubt". Faith has a spiritual, as well, as a psychical implication: the Master⁴⁸¹ said: man who has will be given more, and the man who has not will forfeit even what he has").

Dr. Louisa Rhine⁴⁸² told of a boy who, before being tested for psychic ability, was promised a highly desired toy for good results. His emotions were so aroused that he trembled from head to foot. The results he achieved were excellent.

That faith has an emotional tone was observed by Professor Ian Stevenson⁴¹³ who agrees with Drs. Pratt and J. B. Rhine as follows: "The novelty of the tests of ESP stimulates many beginners to performances which are well above chance, but which they do not maintain after the initial enthusiasm has worn off".

Faith is important not only to our Spiritual and psychical development but also to our physical well-being. Dr. Harley Williams⁴⁸⁴ gave the following sage advice: "If you have a strong religious belief, hold on to it and make it stranger: this kind of faith has preventive efficacy superior to drugs, vaccines and prophylactics". Dr. R. Kenneth McAll, ⁴⁸⁵ the psychiatrist, insisted that "Forgiveness, fellowship and divine guidance are the greatest therapeutic values available". Dr. V. E. Frankl, M.D., President of the Austrian Medical Society of Psychotherapy (who himself escaped from death in the gas-chambers at Dachau) similarly concluded (*The Doctor and the Soul. From Psychotherapy to Logotherapy*, transl. From German by Richard and Clara Winston, 2nd ed., Alfred A. Knopf, N. Y., 1955) "Religion provides man with a spiritual anchor, with a feeling of security such as he can find nowhere else".

The above can be stated in terms of the conceptions here envisaged. Each of the progressively subtler and, therefore more reactive, bodies of

man (the physical body, the vehicle of vitality, the Soul Body and the Spiritual Body) corresponds to a progressively subtler "sphere" or "world" in the Universe (the physical world, the "Hades" belt of the earth, the "Paradise" belt and true Heavens of the Scriptures) and it permit a certain "level" of consciousness ("normal," "super-normal" and Spiritual or mystical). In the case of body, sphere and "level" of consciousness there is a corresponding increase in significance, value and duration, i. e., in "reality" so that the physical body and physical world are lowest — not the only, as some suppose — "reality". Here on earth we can "live by faith", using the Soul Body and Spiritual Body even while physically embodied, giving everyday activities eternal significance, bringing "the Kingdom of Heaven" to earth. We can take the above-mentioned conceptions as working hypotheses, testing their validity against the reality and worthwhileness of everyday life.

Sir Alister Hardy F.R.S. *The Living Stream*. Evolution and Man, Collins, 1965, p. 286) echoed the view of Dr. L. P. Jacks, expressed in his Hibbert Lectures of 1922 *Religious Perplexities*, (1922): "God, said Jesus, is spirit: a man is spirit no less; and when the two meet in fellowship, there is religion. Religion will give us *power rather than satisfaction courage to face danger rather than safeguards against it, inspiration rather explanation* ... All religious testimony converges towards a single point... There is That in the world which *responds to the confidence of those who trust It*, declaring Itself to them as a fellow-worker in the pursuit of the *Eternal Values, meeting their loyalty to It with reciprocal loyalty to them*. It is a *Power which can help, deliver, illuminate and gladden*; the companion of the brave, the upholder of the loyal, the friend of the lover, the healer of the broken, the joy of the victorious — the God who is spirit, the God who is love".

APPENDIX II

The Cultural Artefact Hypothesis

Some students of these matters have suggested that accounts of out-of-the-body experiences merely represent cultural artefacts — that some people told of their supposed experiences and others either deliberately copied them or vainly imagined that they themselves had them. It is not impossible, of course, that this may have occurred in some few cases, though actual evidence that it did in fact occur has not been adduced in a single instance. What is certain is that this hypothesis fails to explain the whole of the facts.

(1) Many children, some too young to read or write, have described out-of-the-body experiences and the content of their narratives corresponds with that of adults. In *More Astral Projections*, 1964, we cited no less than twenty-two such cases (Nos. III-9, 224, 226, 238, 247, 254, 259, 260, 268, 321, 370, 390).

(2) "Communicators" who purport to describe the *permanent* release of the "double", including clergymen, doctors, authors, knights, etc., at death, describe (a) the same basic pattern of events and experiences as people/who claimed to have *temporary* releases of the "double" and (b) the same differences in the events and experiences as between *natural and enforced* releases as the latter.

(3) Certain "communicators"^{1,2} described an identical basic pattern of events and experiences as applying to *temporary* releases as did the astral projectors themselves — yet the mediums via whom these details were transmitted had no knowledge of, or indeed interest in, the subject.

(4) One of the features that is of great significance in the testimonies concerning temporary releases of the "double" (and which is also comm-

only included in "communications" concerning both temporary and permanent releases), namely, the "silver cord"-extension that unites the extruded "double" and the vacated body, is no figment of the imagination and no "myth", since it has often appeared in photographs of relatively dense "doubles": there are all gradations between the latter and the more tenuous "doubles" that do not affect a photographic plate.

(5) In addition to the testimonies concerning out-of-the-body experiences that come to us via illiterate children (and that exhibit the characteristic basic pattern of events and experiences) there are many testimonies (with an identical basic pattern) that have come from illiterate adults. (a) *The Tibetan Book of the Dead*³⁴, published in English in 1927 by Dr. W. Y. Evans-Wentz, comprises details (including references to the "Bardo Body", i. e., the vehicle of vitality or etweric double, which was said to be normally shed three days after physical death, and the "silver cord") that had been verbally transmitted for centuries before being committed to writing. (b) *The Secret of the Golden Flower. A Chinese Book of Life* published in English by Richard Wilhelm³⁵ in 1931, represented similar esoteric Taoist accounts that date back at least to the 8th century and were first committed to writing (on wooden tablets) in the 17th. century. (c) As we have seen, the anthropologist Dr. Ronald Rose, in *Living Magic*³⁶, published in 1920, obtained descriptions of the "silver cord", etc. from illiterate Australian aborigines. (d) Dr. Laubscher³⁷, in 1963, published a book entitled *Where Mystery Dwells* which included testimonies from South Africa by people who could neither read nor write: what they said was taken down in Afrikaans and later translated into English and sent to the author: yet they include such significant details as accounts of the human aura and their own "silver cords": one African deponent, Sheila Wahl, like certain ancient shamans, described the feature as "a silver ribbon"

(6) The ancient shamans could not read or write and it is now evident that there were all gradations between shamanic ecstasy and ordinary astral projections of the present day.

APPENDIX III

Ecstasy

We have shown, on page I, that ordinary folk of today who claimed to have left their bodies *temporarily*—as well as the ancient shamans—experienced ecstasy and rapture under that condition. It is superficially incredible that “communicators” should commonly state that they experienced ecstasy when they left their bodies *permanently*, when they died, yet such is the case. Death is evidently an entirely different matter to the person concerned than it is to the onlooker. But it involves the same condition as shamanic ecstasy and modern astral projection, freedom from the physical body with its pains and restrictions.

One “communicator” of the Rev. C. Drayton Thomas⁴⁸⁶ stated that he had “enjoyed” quitting his body, while another said he had had an experience of infinite peace” — he wished the fact to be recorded in order that people who are nervous of transition might see it and be reassured. One of Lord Dowding’s “communicators”⁴⁸⁷ described his “passing” as “a most wonderful thing” and one of “A. B’s”⁴⁸⁸ said, “The act of dying had been happy”. Professor Ralph Harlow⁴⁸⁹ was told by a “communicator”, “When normal, death is a pleasant experience”, while a dying friend of the Revd. Ian Sutcliffe, of Wimbledon,¹³ exclaimed, “If death is like this, it will be a joyful experience !”

APPENDIX IV

Honest to Logic

"Psychical research represents not only a body of important scientific truth, but also the germ of a cosmic philosophy which can be built upon these facts and on these alone — a philosophy enabling us to formulate a rational interpretation of the universe, clarifying and illuminating the meaning and destiny of life" — *Dr. Hereward Carrington*.

"I prophesy that a careful and honest enquiry into psychical phenomena will yield often richer treasures for the well-being of man than physics, chemistry and biology, vast though those treasures are". — *Dr. Leslie Weatherhead*.

"It is through following these [psychic] facts that the greatest scientific conquest of the coming generation will be achieved". — *William James*.

"The primary need is for an intensification and extension of research into the nature of man himself — all other branches of research should stem only from within the limits of knowledge — thus acquired. No other course is safe for the future of the human race". — *Dr. Rochester Berkley*.

"It is important that Christian thought should take account of the results of psychical research and of supernormal phenomena, as it seems probable that new light on human personality may come from this source" — *Dr. W. R. Matthews*.

In his best-seller entitled *Honest to God*, Dr. John A. T. Robinson⁴⁰⁰ formerly a Cambridge don and now Bishop of Woolwich, advanced a view that is very different from that which was held by the ancient shamans (and which is held by the present writer). He made no reference to the findings of psychical research, commended by Drs. Carrington,

Weatherhead, James, Berkley and Matthews, as noted above, but said, "The whole world view of the Bible, to be sure, is unashamedly supra naturalistic. It thinks in terms of a three-storey universe with God up there 'above' nature...The centre of today's debate is concerned not with the relation of particular myths to history, but with how far Christianity is committed to a mythological, or supra-naturalist, picture of the universe at all". He quoted Bultmann as indicating that, "There is nothing specifically Christian in the mythical view of the world as such. It is simply the cosmology of a pre scientific age". This is, of course, true : yet it must not be supposed that all pre-scientific ideas are wholly wrong or that all scientific ideas are wholly right

Dr. Robinson⁴⁹¹, mentioning what he considered to Paul Tillich's "great contribution" to theology, quoted William Horton : "The Divine, as he sees it, does not inhabit a transcendent world '*above*' [*'within', immanent in or interpenetrating*] nature; it is found in the '*ecstatic*' character of this [*physical*] world as its transcendent Depth and Ground". But it does not need to be a matter of either/or : God can be immanent in supersensible worlds (if such exist) and well as in the sensible world *and* — beyond all "worlds" i. e. *transcendent, in addition*. Our primary concern should not be with opinions but with evidence : is there, in fact, any evidence for the existence of supersensible "worlds" ? Dr. Hereward Carrington⁴⁹² (who was not a Christian and spoke purely as a psychical researcher) concludes, "It is not only possible but probable that ..spiritual realms exist". Sir Oliver Lodge considered that "Psychical research has confirmed and made real some special facts which are concordant with religion . This world is only a small part of the Universe and that life is by no means limited to the material embodiment as we see around us now. There is something much more real and far-reaching than that, and we can get into touch with some other manifestations of reality." Dr. Albert Schweitzer held that, "The only road to a fuller grasp of reality is the exploration of 'super-normal' perception". and Dr. H. D. Wilkinson, F. R. S. said, "Perhaps there do exist universes interpenetrating with ours, perhaps containing their own forms of awareness ..It is not the physicist's job to make this sort of speculation, but today, when we are so much less sure of the natural world than we were two decades ago, he can at least licence it". Lewis W. Florman pointed put : "The vast amount of empty space surrounding and permeating everything in our three-dimensional 'material' universe leaves room for any number of other interpenetrating universes in other dimensions". These men had open minds; on the other hand, those who have categorically denied the existence of non-physical realms (such as have been called '*Hades*', "*Paradise*" and the true Heavens) have been guilty of logical error — there can be no positive evidence in support of a negative statement

Alexander Pope held : "The proper study of mankind is man", and many have echoed him. The proper procedure is to begin with man and

the question whether his total bodily constitution is limited to the physical body : If, as we maintain, it is not, we can proceed from that to the probable total constitution of the universe. Jacob Boehme (1575-1624) observed, "Man has the forms [bodies] of all the three worlds [spheres, worlds, planes or conditions] in him, for he is a complete image of God". Dr. J. Parton Milum recently said, "The ancient idea that man is a microcosm, or little world in himself, developing in response to the Macrocosm or Universe, and having its counterpart in his own being, is a far more adequate conception, than the prevailing attempt to envisage man as an evolving animal".

It is necessary to make several points : (1) Dr. Robinson and those who adopt his attitude towards the world seems to be somewhat as follows "Science must be right (does it not provide innumerable useful and intriguing gadgets); so we must measure from that baseline. But the attention of the vast majority of scientists, comprising the physicists, chemists, anatomists, astronomers, etc., is so fully occupied with certain aspects of the physical world that they seldom, if ever, envisage even the possibility of our possession of non-physical "bodies" (and of the existence of non-physical "worlds" that might correspond to them). It will be remembered that Charles Darwin provided a salutary warning of the danger over-specialisation in his *Autobiography*⁴⁹². He confessed, "My mind has changed during the last twenty to thirty years. Up to the age of thirty, or beyond it, poetry of many kinds...gave me great pleasure.. But now for many years I cannot endure to read a line of poetry.. I have also lost my taste for pictures and music My mind seems to have become a kind of machine for grinding out general laws out of a large collection of facts, but why should have caused the atrophy of that part of the brain alone, on which the higher tastes depends, I cannot conceive". When, long before he had made this observation, Darwin had stood in the midst of the grandeur of a Brazilian forest, he had found it "not possible to give an adequate idea of the higher feelings of wonder and admiration and devotion which fill and elevate the mind". But after he had come to the dreary conclusion that natural beauty was no more than an accidental product of natural selection—these "higher" feelings had gone. This does not, of course, mean that one should falsify one's views in order to retain such feelings—it does mean that over-specialisation demands a price and this may include a partial atrophy, leading to a failure to consider the whole of the truth.

(2) The non-scientist usually regards science as primarily a body of incontrovertible facts : to the scientist, however, it is primarily a method of investigation by which facts are discovered and the proffered explanations thereafter tested by the use of hypotheses. It is illogical categorically to state as a fact that non-physical "bodies" are not included in man's total bodily constitution — and that corresponding non-physical "worlds"; are

no n-existent : As already said, there can be no positive evidence for a negative proposition. One remembers that scientists once said that the composition of the sun could never be known (after which the spectroscope was invented) and others said that the atom — as indeed its name implies could never be split (a process which now takes place daily). There is no room in logic for "negative facts". Any day the appearance of new facts may show that what was formerly declared to be "an impossibility" must be accepted as an actuality.

(3) Scientists carefully maintain a distinction between established facts and the hypotheses that are, quite tentatively, advanced to explain and embrace them. It is not a fact that supersensible "worlds" do *not* exist, but a hypothesis. It is at least possible, even probable, that they do and, if this is the case, the "demythologising" process that was undertaken by Tillich, Bonhoeffer and Bultmann (and now by Dr. Robinson) represented a false trail.

(4) The non-scientists (and probably especially theologians) often argue without first undertaking a logical necessity, that of defining their terms or, failing that, of admitting that the terms cannot be properly defined so that their reasoning should not be regarded as in any way conclusive. It should be obvious that no definite statement can be made in indefinite Terms. On the other hand, every sub-section of each division of science has a committee, composed of experts, who are entrusted with the difficult task of defining the terms employed and their findings are published periodically. Dr. Robinson spoke of the "natural" and the "supra-natural" without defining them. i. e. with the hidden implication that the physical is necessarily the only "real" world. There is evidence, in certain of the "physical" phenomena of psychical research, for a substance that, though not physical in the accepted sense, may be fairly described as "semi-physical" : certain materialisations were *photographed* by Schrenck-Notzing⁴⁹⁴ and Geley⁴⁹⁵ and certain sounds produced among poltergeist phenomena have been recorded on tape by Dr. Owen⁴⁹⁶. Although such experiments do not belong to the repeatable-at-will category which the physical scientists requires; the conclusion is unavoidable that something "real" and objective that is not physical matter does exist : we call it "semi-physical". If such is the case, then it is illogical categorically to deny the existence of still more subtle matter, that which has variously been called "supra physical", "super-sensible", etc. The evidence in favour of such substance could not be instrumental, as for "semi-physical" substance, but logical and psychological. In reviewing the present writer's *The Study and Practice of Astral Projection*, David Techter⁴⁹⁷, one of the most eminent of American researchers, said, "In his analyses, Dr Crookall makes one very significant contribution to the understanding of astral projection. *He presents substantial evidence that the non.physical body is compound*" (italics ours). If we do possess an objective, non-physical

body that is compound in nature (a description that could not apply to a purely subjective phenomenon) then, by analog with the physical body, it must be drawn from (and most presumably be eventually returned to) a corresponding "world" — the denser component (that which we call the "semi-physical" vehicle of vitality) from the 'semi-physical "world" called "Hades", and the subtler component (that which we call the "super physical "Soul Body from the "super-physical." "world" called "Paradise". We will return to this point concerning possible non-physical "worlds" after reviewing the evidence for possible non-physical bodies.

In *The Supreme Adventure*, *Analyses of Psychic Communications*,⁸⁹ we adopted as a working hypothesis, the total bodily constitution of man as given in innumerable "communications" received via mediums. Man's total bodily nature was said to comprise (a) the Spiritual Body (beyond time, space and form—a radiation from a Centre and not an outlined form); (b) the "super-physical" Soul Body (which is ovoid and (c) the physical body, animated by the "semi-physical", vehicle of vitality (with the same human form). Dr. Leslie Weatherhead⁹⁰ described the book in which this hypothesis was considered as "a splendid summary of serious psychical research findings".

In *The Study and Practice of Astral Projection*, *Analyses of Case Histories*,¹ and *More Astral Projections*² we analysed 381 testimonies by people who claimed to have left their bodies temporarily. The same method was used as in *The Supreme Adventure* (which dealt with permanent releases from the body): a similar series of events and experiences was noted. The replica body or "double" (in some cases interpreted as composed of the Soul Body only, in others of the vehicle of vitality only, and in still others of an admixture of the two), rose above the physical body and was at first horizontal, only a few feet away, and was united to it by a "silver cord"—extension. The experiences described also corresponded with what had been said, via mediums to apply to permanent releases of "doubles": there was typically a non-emotional review of the past life, a "black-out" in consciousness as the "double" separated from the body, then an expansion of consciousness (with telepathy, clairvoyance or foreknowledge:) as "Paradise" conditions were entered; the "dead" were seen, etc. When, eventually, "double" returned to the body the events and experiences were in the reverse order to those on the outward journey — it took up a horizontal position just above the body and the re-engagement of the two objective bodies caused a "blackout" in consciousness.

It will be noted that what was said (via mediums) to occur in the permanent release of the "double" from the body is identical with what was described (independently of any medium) to occur in the temporary release of the "double" from the body. The conclusion must be that the

"communications" concerning the events and experiences of reauition that have come to us via mediums were not products, whether conscious or subconscious, of the mediums themselves -- they must have been actual descriptions provided by surviving personalities.

Many people have claimed that they left their bodies in a second body (variously called an "etherial", "astral", "soul", "spiritual", etc body) which, though specifically a replica, or "double", of the vacated physical body, could pass through and doors, was unaffected by gravity, travelled almost instantaneously to any place whereon the attention was directed, etc. They claimed to have visited other localities (some on earth, some in the "Hades" world and some in the "Paradise" realms). In many cases in which it was claimed that a visit was made to a distant earthly locality they brought back information (later verified by others) which could not have been obtained by the physical senses. This sort of experience has often be taken to indicate a journey that had been taken in an objective, though non-physical body. But it can be explained on another hypothesis, namely, that the supposed non physical body was merely imagined and that the information was obtained by E S P without quitting the physical body at all.

However, our analyses of testimonies of hundreds of astral projections¹, ²brought to light a number of facts that are additional to those just mentioned, facts that cannot be explained on the simple hypothesis of ESP plus an imagined "double". The first of these is that, as already said, the testimonies of many astral projectors exhibit a significant pattern of both events and experiences (e.g., the early horizontal position of the "double" and to "silver cord" among the events, the review of the past life, the "blackout" and the contacting of "Paradise" conditions among the experiences). Human beings do not commonly imagine similar detailed successions of events and experiences: moreover, the converse of both the events and the experiences was noted when the "double" returned to the body. In other words, the descriptions were highly logical and not at all fantastic. They are readily explained on the hypothesis of an objective, a "real", "do le": on the other hand, the hypothesis of an imagined "double" would require to be supplements by a number of additional hypotheses if these facts are to be explained. The principle of economy of hypothesis is applied: the fewest and simplest hypotheses that cover the whole of the facts must be accepted.

The second group of facts that were brought to light in our analyses of astral projections (with the same logical implication) were derived from a contrast on the testimonies of people who claimed to leave their physical bodies naturally with those of people who were forcibly ejected by anaesthetics, etc.: many of the former visited "Paradise" conditions and saw "dead" friends, etc; very few of the latter had these experiences: many

of the former saw their own "silver cord"-extensions; very few of the latter reported having seen their "cords", etc. Thus, within the basic pattern of events and experiences already indicated, we recognised two subsidiary patterns of events and experiences (according to whether the release of the 'double' was natural, and therefore gradual, or enforced, and therefore sudden and rapid. These facts, like those which comprise the basic pattern, are readily explained on the hypothesis that these "doubles" were objective "astral", "etheric" or "soul" bodies, but they demand hypotheses additional to that of an imagined "double", plus, possibly, ESP.

A third point of importance is this: Whereas most who have studied the phenomena of astral projection, and who have subscribed to the objective hypothesis, have envisaged the "double" as a simple entity and as similarly constituted in all cases, the present writer adopted the hypothesis that two entities of an objective nature may be involved — that some (relatively few) "doubles" consist only of the "semi-physical" vehicle of vitality or vital body and are merely non-intelligent "ghosts" of living people; that others (relatively many) consist of the "super-physical" Soul Body only, so that the persons concerned (as the shamans implied) are in the same bodily condition as normal discarnate souls who have entered "Paradise" conditions; that still others "doubles" including those ejected by anaesthetics, those released in grave illness and those released by mediumistic people whether ill or well, consist of an admixture of the Soul Body with a significant portion of the vehicle of vitality. On this view, some "doubles" are simple (either vehicle of vitality or Soul Body only) while others are composite (Soul Body plus some of the vehicle of vitality). These differences in the composition of different "doubles" explains many otherwise bewildering facts, e.g., it is observed that some 'doubles' (those which include much of the vehicle of vitality) can move physical objects, while others (which contain none) cannot, that some "doubles" (which contain much of the vehicle of vitality) are unable to pass through physical matter such as walls and doors, while others (which contain none) have no such difficulty, that the "silver cord"-extension of some "doubles" (those which contain much of the vehicle of vitality) is attached to the physical body at the solar plexus, while that of other "doubles" (those which contain none) is attached at the head, etc. These differences are readily understood on the hypothesis of "doubles" that are objective, and sometimes composite, but not on the hypothesis that they are subjective, merely imagined: those who would advance the latter will need numerous additional hypotheses to explain these facts.

Fourthly, whereas the relevant facts so far considered have been revealed by a study of "doubles" that were formed under different circumstances (i. e., either naturally or enforced) in another study, published under the title *Intimations of Immortality*⁴⁹⁹, other facts were brought to light by a comparison of the 'doubles' that were released by different kinds of

people (i.e., those who possessed the mediumistic bodily constitution, namely, a loose and extensible vehicle of vitality, and those who did not). The "doubles" of mediumistic people were seen to include "fog", "vapour", "smoke" "cloud", etc., i. e., substance from the vehicle of vitality (as well as the Soul Body through which consciousness operated), whereas the "doubles" of non-mediumistic people were never observed to include that substance — they presumably consisted of Soul Body only. Again, so long as the "doubles" (of mediumistic people) included some of the vehicle of vitality the environment contacted was either the physical world or "Hades" conditions, and the "level" of consciousness was relatively low: but these composite "doubles" tended to pass through a second stage, one in which the vehicle of vitality returned to the physical body (to which it properly belongs), leaving the Soul Body unenshrouded, so that the realm now contacted was "Paradise" and the "level" of consciousness was high, often including ESP. Thus, the composite "double" temporarily released by a man with a loose vehicle of vitality was described (independent of "possession") as passing through a process equivalent to that described via mediums as occurring to one permanently released, i. e., in the after-death state — it passed through the equivalent of the second "death".

Fifthly, we have the concordant observations of clairvoyants concerning the "semi-physical" vehicle of vitality and the "super-physical" Soul Body. These, taken alone, cannot be conclusive but they are inexplicable except on the hypothesis that these people actually saw objective bodies, the vehicle of vitality with the physical eyes and the Soul Body with the "eyes" of the Soul. The vehicle of vitality is seen to interpenetrate the physical body and extend beyond it for an inch or so (forming the inner "aura") The Soul Body interpenetrates both the physical body and the vehicle of vitality, and extends beyond them, as an ovoid, for several feet (forming the middle "aura"); the true Spiritual Body interpenetrates these and radiates beyond them (forming an outer "aura"). W. Whately Smith (later Carington)⁵⁰⁰ held that the facts of psychic science warrant the adoption, as a working hypothesis, of the idea that four dimensional space is a reality and that the Soul can function in a four-dimensional body (=the Soul Body) independently of the three-dimensional physical body. Moreover he considered that the "etheric double" (= vehicle of vitality) is the connecting-link between the Soul Body and the physical body.

Excellent descriptions of the human "aura", with coloured illustrations, were given by C.W. Leadbeater⁵⁰¹. They agree with those given by Dr. Gerda Walther⁵⁰², Mrs. Eileen J. Garrett⁵⁰³, Phoebe Payne⁵⁰⁴ and many others (including children who can neither have read nor heard of the phenomena). This line of evidence for objective non-physical bodies is considered in detail in the Appendices to our book entitled *On the Record*. The Record of Mrs. Piper of Boston.

Sixthly we have (though it is not yet coercive) what all scientists desire in addition to a logically sound argument, such as is outlined above, namely, experimental evidence. A number of people who have claimed to release a "double" have also claimed that their "doubles" produced certain physical effects, and, if further experiments establish these as facts, they would provide evidence for the objectivity of the "semi-physical" vehicle of vitality. In U. S. A., Muldoon stated that his released "double" had started a metronome in an adjacent room and that it sometimes produced "raps" (which could, presumably, be recorded on tape); in France, released "doubles" were made to approach screens that were coated with calcium sulphide and these glowed significantly; several released "double" have been photographed and their locality has been revealed by means of pendulums. Experiments such as these (which would doubtless indicate the presence of a "double" that included a significant amount of the "semi-physical" vehicle of vitality) need systematising and repeating; a mediumistic person, one with a loose and extensible vehicle of vitality, would be the best subject.

Seventhly, in *Intimations of Immortality*⁵⁰⁴ we adduced certain corroborative evidence. We cited many witnesses at deathbeds whose descriptions accorded in a remarkable fashion both with those of astral projectors who had the mediumistic bodily constitution (who released a "double" that was, at first, composite) and "communications" concerning transition (when the "double" is also said to be, at first, composite)—they observed with the physical eye, the release from the body of the "fog", "cloud", "smoke", "vapour", "mist", etc. which we interpret are representing the vehicle of vitality.

It will be seen that numerous facts strongly indicate that we mortals possess, in addition to the familiar physical body, a "semi-physical" vehicle of vitality, vital body or on "etheric double" and a "super physical" Soul Body (while we may further envisage the existence of a true "Spiritual" Body). *Man the microcosm, may not improperly be regarded as having either three substantial bodies (the physical, vital and Soul bodies) or a total body which is three-storied. Just as the physical body is derived from and eventually returns to the physical world (= "dust to dust"), so it is logical to conclude that the vital body, "etheric double" or vehicle of vitality is derived from and eventually returns to a "semi-physical" world ("Hades"), while the Soul Body is derived from and eventually returns to a super-physical world (the Soul World or "Paradise"). There is thus good inferential evidence for the material universe the Macrocosm, being three-storied, as described by the ancient shamans, etc.*

Professor W. Heitler, Professor of Theoretical Physics at the University, Zurich⁵⁰⁵ issued a timely warning in the same year as Dr. Robinson published his small work entitled *Honest to God* and acquiesce in the total

rejection of the ancient idea of a three-storied universe. He said, Actually the Ptolemaic planetary system which held the field from antiquity up to the time of Copernicus can hardly be described as wholly erroneous. If we choose the earth as our point of observation (which is not wrong, but merely inappropriate) the planetary motions are very complicated. The Ptolemaic system describes them by elaborate super-imposed circular motions, but allows the planetary motions to be calculated in advance with considerable accuracy. It thus represents a useful approximation to the actual orbits (as seen from the earth). In thinking of the system of Copernicus and Kepler as the "correct" one, as we do today, we do so for reasons of simplicity and general clarity. It is only in this way that we can reduce the motion of the planets to the fundamental laws of mechanics and astronomy".

Professor Heitler a world famed physicist, was not concerned with such evidence, from psychical research, as we have briefly mentioned above. Nevertheless, he⁵⁰⁶ referred to the doctrine of the harmony of the spheres, advanced by Pythagoras (and considered by Kepler) : he said, "Ancient tradition asserts that Pythagoras was able to apprehend the harmonies in some supra-sensuous way. Mere optical observation could scarcely suggest the idea... The universe of the Pythagorean and Platonic schools of Greek philosophy was animistic throughout and 'endowed with spirit'. The same is true for other ancient world philosophies, e.g., Indian philosophy, and views of this kind date back long before Pythagoras' time. Perhaps the biblical story of the creation or the detailed Indian account of the evolution of the world can be regarded as pictorial representations of metaphysical facts and events having reference to the cosmos. *Seen against this background, the harmony of the spheres appears rather as a detail in an over-all picture of the cosmos that is markedly metaphysical.* Presumably the origin of such views is in mysticism and is probably based on practical spiritual knowledge and experiences, of which at least isolated individuals of the ancient world were capable. There are recurrent reports throughout the whole of human history of supra-sensuous or mystic experiences, and much of this is undoubtedly genuine Modern science does not warrant our simply rejecting all this .. What the facts are in regard to Pythagoras and his apprehension of the harmonies we cannot now tell with certainty. But, assuming that there is a grain of truth in them, *it would point to a completely different aspect of the universe that cannot in principle be contained in the physical aspect. The same applies to the whole spirit-inhabited universe of classical and oriental universal philosophies. We find metaphysical aspects of the cosmos hinted at everywhere aspects in which as yet no connection is recognised with the picture of the world given by physics and astronomy, but all of which is nevertheless hardly possible summarily to ignore.*

"There would be no logical incompatibility between the physical and astronomical aspect and such metaphysical aspects for the reason that they

are based on experiences of different kinds, and so lie on different planes. Apparent contradictions between two such aspects do not necessarily imply that one of them is false. It might be that we merely lack the concepts that would enable us to see that both are justified as parts of "a higher unity".

These highly desired concepts, we venture to suggest, are being supplied by psychical science. It is truly remarkable how concordant the psychical and mystical accounts are found to be in all basic details. In addition to those already mentioned, we note that "communicators" not only describe man as possessing a three-storied body (corresponding to a three-storied earth) but they describe three "deaths", first that of the physical body, then that of the vehicle of vitality and finally that of the Soul Body (some examples were given in *The Supreme Adventure*⁶⁹ and many others will be given in a forthcoming book entitled *That Next World — and the Next*). Meanwhile, seers of exceptional reliability, such as Rudolf Steiner⁶⁰⁷ and Phoebe Payne³⁸⁶ — who, it should be noted, are averse from the exercise of "possession" mediumship — describe birth into this world as a threefold event, involving first the "birth" of the Soul Body, then that of the vehicle of vitality and finally that of the physical body. Now these are simple statements and, as such, can carry little weight; but it should be noted that each of the three "deaths" is described by the seers as causing a "blackout" in consciousness and as being followed by some kind of a review of the past earth-life. Meanwhile, numerous "communicators" describe those experiences as having occurred to them in their after-death journey. Steiner (so far as we know) was unaware of the "communicators'" descriptions, and vice versa. Moreover the three "deaths" are described by certain astral projectors as having occurred to themselves, and these were neither seers nor, of course, "communicators". Dr. A.P. Shephard,⁶⁰⁷ Steiner's best biographer, indeed, considered that Steiner's revelations concerning the after-life was previously "completely unknown". The semi-and super-physical bodies of man, and the corresponding "spheres", i. e., semi-and super-physical bodies of the earth (with their characteristic inhabitants), as described, quite independently, by "communicators" seers, including shamans, and astral projectors are essentially identical: the differences are terminological only. All state that we mortals here and now work through a three-storied body and react to a three-storied world. At an early stage in the evolution of the human race there was a more or less dim awareness of the semi-and super-physical worlds, i. e., of "Hades" and "Paradise", and their inhabitants, but, with the deeper immersion of the Soul into the physical body (a process that narrowed the focus of attention, facilitated individualisation and progress in both the moral and scientific fields) necessarily reduced this awareness to almost nil. We are assured yhist it will eventually return.

Again, "communicators", seers and astral projectors all, independently, describe the second "death", i. e., the shedding, from a composite

"double", of the enshrouding vehicle of vitality. This is fairly simple and might be disregarded. But they also describe the reverse of the second "death", i. e., the assumption by the "super-physical" Soul Body of the "semi-physical" vehicle of vitality and this under three obviously appropriate conditions Mediumistic people who; having released a composite "double" which passed through the second "death", also described re-assuming the vehicle of vitality prior to re-entering the physical body. Other mediumistic people who had released a composite "double" and passed through the second "death" described re-assuming the vehicle of vitality in order to contact inhabitants of "Hades" who needed their help. Finally some of those of the "dead" who have passed through the second "death" and entered "Paradise" conditions, were obliged to reverse the process in order to communicate with mortals. Everything is highly consistent and logical in these matters. We cannot "prove" the existence of the "semi-physical" and "super-physical" portions of a three-storied universe, but there is good evidence for the existence of the "semi-physical" and super physical portions of a three-storied body of mankind, and it grows both in amount and cogency almost daily. There is certainly no warrant for categorically denying the existence of "Hades" and "Paradise". The least that can be said about such denials is that they involve logical error.

Sir Alister Hardy, F. R. S.⁴⁰⁸ has wisely said. "We must have more studies of the nature of religious experience and more research into the psychic side of man. Let us go forward to reclaim the ground that has been lost in this world through a false belief that science points only to materialism".

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ERRATA

Page	Line	For	Read
2	2nd para 3rd line	wasd escribed	was described
3	5th line	freedom	free
3	2nd para 6th line	'Not to	'Now
10	2nd Para last line	p. 13	p. 16
11	" 9th line	that he was	"I was in
16	1st para 8th line	its	the
17	1st para 1st line	(	delete
17	2nd para end	in the	Moreover, Shamans describe Hades & Paradise : the vehicle of vitality corresponds to the former & the Soul Body to the latter.
17	footnote 4th line	"desed"	"descard"
17	7th line	inea	idea
18	1st para last line	three	(delete)
20	1st para 1st line	induee	induce
20	1st Para 5th line	prescott	Prescott
22	1st para 16th line	matter, xxi, 22	Matt : xvii, 20
24	" 8th line	obtain	obtain
28	5th Para 4th line	perticular	particular
30	4th para last line	(and)	(and
34	1st para 6th line	openly	open only
35	" 10th line	Accrding	According
35	" 14th line	he has	they have
35	" 27th line	men	men,
36	1st para 5th line	Like	"Like
36	1st line footnote	worn	word
41	" 5th line	III	IV
42	" 3rd line	eath	death
43	2nd para 3rd line	hypothesis of	hypothesis. Of
43	" 6th line	muchkh nowlodge	or knowledge
46	" 8th line	oboserved	observed
47	" 4th line	Africans	Africaans
49	2nd para 4th line	circums ances	circumstances
51	" "	V	IV
51	1st para 6th line	the nee	references
52	2nd para 5th line	)	) was
54	1st para 7th line	hosschsir	horsehair
	2nd para 2nd line	material'sations	materialisations
55	1st para 15 th line	ascent	ascent"
56	5th para 1st line	"trailing	"trailing"
	6th para last line		as
57	" 16th line	the	She
60	1st para last line	are the	are that the
60	2nd para 4th line	ob erved	observed
60	" 8th line	life"	life".
60	" 11th line	Colli r	Collier

Page	Line	For	Read
61	" 20th line	Africans	Africans
61	3rd para 1st line	cienwthnoaxotnhie	connection with the
61	1st para 3rd line	Soul Body	vitality
61	1st para 8th line	drifted	drifted
66	4th para 1st line	Jaffes	Jaffe's
67	1st para 5th line	(when	when
68	2nd para 12th line	immortality	Immortality
72	1st para 6th line	sin pointed	pin pointed
72	" 10th line	own	own"
72	footnote 2nd para	anb	and
	3rd line		
73	2nd para 2nd line	standing	standing,
74	1st para 4th line	unveiling	enveiling
77	3rd para 9th line	unveiling	enveiling
77	" 12th line	[	]
78	" 3rd line	Acheran	Acheron
78	" 8th line	is indeed	is
78	" 8th line	Life	Life Paradise
78	1st para 11th line	become consciously united	become united
78	" 8th para 4th line	Life days",	Life [Paradise] days".
79	4th para 4th line	dodies	bodies
80	2nd para 4th line	'death	"daeth
80	2nd para last line	Mont gomery	Montgomery
80	4th Para 1st line	Vettelline	Vettellini
81	3rd para 5th line	intespace	interspace
82	1st para 4th line	,	.
83	1st para 1st line	what	What
83	1st Para last line		Compare Lancelot, p. 81).
83	3rdpara fourth line (end)	first	first,
84	2nd para 9th line	somehow	(helpers)
85	4th para 9th line	times	discarnates.
85	4th Para 13th line	nto	into
86	1st para 1st line	said	said"
86	1st para 9th line	brain,	brain.
86	" 11th line	lis	its
86	2nd para 4th line	lingers,	lingers.
87	1st para 10th line	significance,	significance.
90	3rd para 14th line	God"	God
90	" last line (end)	us	us"
92	1st para 1st line	p. 16	p. 13
93	2nd para last line		".....
94	" 9th line (end)	.	".
95	2nd para 5th line	p. 71	p. 72
97	1st para 1st line	Paradies	Paradise
101	2nd para 10th line	s lver	silver
102	1st word 1st line	mposite	posite
102	5th para 7th line	"an	an
102	6th para 3rd line	above	p. 10
103	1st Para 12th line	a negative activity	(a negative activity)
104	3rd para 15th line	vitali y	vitality

Page	Line	For	Read
105	1st para 1st line	(as	as
105	1st para 7th line last word	who ... but the few	(delete) 4 lines upto few :)
105	1st para 18th line	little incarnated	little incarnated
106	" 1st line	them	them,
106	2nd para 7th line	cations	cations
103	" 13th line	the	their
	" "	bodies they used	bodies
108	2nd para 1st line	pointed out	said (p. 3)
	" 5th line	pointed out	said
	" "	d'Esperance	d'Esperance p. 4
111	2nd para last	body I.	Body I compare the Cla- irvoyant Steiner p. 109
111	3rd para 5th line	Steiner, and of Phoebe Payne	Steiner, Payne and Greber
112	2nd para 16th line	also the	also
112	" 20th line	connecting link	world [i. e. spirits]"
	" "	mind	mind
113	2nd para 4th line	65	66
114	4th para 2nd line	cations"	cations" (p. 111)
114	4th para 2nd line	like the	like
115	3rd para 6th line	55	59
115	5th para 2nd line	vitality and	vitality, and
116	1st para 1st line	15	14
116	1st para 14th line	semi dream	semi-dream
116	1st para 19th line	it	it
116	1st para 22nd line	medium	mediums
117	1st para 18th line	passing	passing
118	" 6th line	56	58
118	" 9th line	mediums for	mediums
118	2nd para 6th line	interpenetrate	interpenetrate
119	5th para	Professor White- man, Yarm and Miss Kaeyer	Whiteman, Yarm, Miss Kaeyer and Monroe,
121	1st para 1st line	22	20
121	2nd para (add in the end ...	...	(C. f. Shamans, pp 89, 90)
121	3rd para 9th line	Schakras	Chakras
121	1st para 3rd line	U663	1663
	" 6th line	U740	1740
	" 9th line	as, Francke	as Francke
	2nd para last line	shed it prior to (last) entering	had shed it and entered
	3rd para 2nd line	from the	from the
123	2nd para 4th line	presence	presence
	" 8th line	they come	they come,
124	1st para 5th line	he concluded	he concluded
124	2nd para 6th line (last) double	doubt	doubt
	5th para 4th line	stronger	stronger
125	1st para 4th line	spirit	Spirit
	5th line	satisfaction	satisfaction,
	" 11th line	:	:
	" 13th line	spirit	Spirit
	" 14th line	love	Love

Page	Line	For	Read
127	1st para 7th line	etweric	etheric
	" 19th line	Africaan	Africans
129	last para 2nd line	and now	and then
130	" 2nd line	supra	supra-
	" 9th line	pre scientific	pre-scientific
	1st para 1st line	to Paul	to be Paul
	" 15th line	Universe and that	Universe and
131	1st para 2nd line	seems to be some what	seem to think
131	" 17th line	why should	why it should
131	1st para 24th line	selection -	selection,
132	" 4th line	implies	implies -
132	2nd para 6th line	Terms	terms
	" 9th line	priodically	periodically
132	2nd para 17th line	repeatable-at will	repeatable-at-will
132	2nd para 22nd line	supra physical	supra-physical
133	" 2nd line	analog	analogy
	" 4th line	densor	denser
134	" 1st line	teanition	transition
134	2nd para 14th line	dole	double
	" 15th line	supplements	supplemented
135	1st para 12th line	anesthetics	anaesthetics
138	" 1st line	Actually	"Actually
	" 9th line	seem	seen
	1st para 1st line	world famed	world-famed
	" 11th line	biblical	Biblical
	" 23rd line	assuning	assuming
	" last line	ingore	ignore
	2nd para last word	theyt	they
139	1st para 8th line	and many others will be given in a forthcoming book entitled <i>That Next World-and the Next</i>)	Others are given in <i>That Next World and the Interpretation of Cosmic and Mystical Experiences</i> conditions. who,
140	" 5th line	conditions	
	" "	who;	