

WALI SANGA

THE JAVANESE SECRET DOCTRINE,

AS COMPOSED BY

THE NINE WALI'S

FROM JAVA.

TRANSLATED AND SUPPLEMENTED

BY

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Contents

THE WALI SANGA

THE HUMAN IN HIS MATERIAL BODY

THE LIFE FORCE

THE POWER OF THOUGHT

THE SILENT FORCE

THE SECRET POWER

THE POWER OF THE WILL

THE SECRET DOCTRINE

HELL, THE SPIRIT ABODES AND HEAVEN

DEATH OF THE PHYSICAL BODY

THE ASTRAL BODY

THE SITUATION IN HELL

THE SITUATION IN THE SPIRIT ABODES

THE SITUATION IN HEAVEN

NATURE SPIRITS

REBIRTH

THE WALI SANGA

It is known that during the authority of the Hindu Buddhist Kingdoms on Java, the level of the arts and sciences were carried to a high stage of civilization. This is evident from the many Javanese Hindu Buddhist writings left behind in old Javanese or written in Sanskrit, which writings are still highly regarded by the present Javanese. Of the many Hindu-Javanese writings that are still to be found in Java, the *Serat Wali Sanga*, written and composed by the nine Wali's of Java, is one of the most remarkable.

The modern Javanese worship the nine Wali's as the first propagators of Islam in Java. It has indeed been shown from various writings that in the year 1426 of the Christian Era (or about the year 1355 Saka of the Javanese time calculation), these nine Saints, voluntarily or forcibly, granted their cooperation in order to preach Islam on Java. Yet before that, according to the writings of Kadilangoe in Demak, they were described as the main spiritual guides of the religions practiced by Javanese before the introduction of Islam on Java, holy priests who had attained the degree of adepts, so that they were unquestionably well aware of the various and intensely practiced occult sciences of every religion in Java at that time.

The manuscript "*Wali Sanga*" was, according to the source from Kadilangoe, written and composed by the nine Wali's, sometime after the introduction of Islam on Java, and the purpose was intended, for them to collect and record the Magical writings and the secret doctrine of the pre-Islamic religions professed in Java before their own passing, as they understood, that after their death they would be followed by Mohammedan clerics.

For the composition of their book, the nine Walis often secretly gathered on a mountain, situated near Djapara, not with their material but with their spiritual body, while during their absence their physical body remained in a state of suspended animation in their respective houses. Also the *Sanggar*, where they met, was a spiritual building and existed only during their meeting.

Concerning adepts of old, it is further told:

Adepts are scholars, usually priests of the highest caste, in whom which the material and ethereal are mingled and who partake both within the nature of human beings as well as that of spirits. To achieve

such a state of mind, it is not only necessary to lead a very good life in seclusion, so as to be suitable to reach for the heavenly regions already as a human being, but it also involves a secret procedure, which may only be known to a very few initiates. The ability to make such a ritual transaction is only obtained by a strict practice of the *Yoga* force, through which the power is obtained by which one is able to neglect one's breathing arbitrarily and hence obtain the capacity to leave the body behind without food for a long time, literally placing oneself in a state of stagnation of life and consciousness. In this particular state, the mind is then able to leave the body for some pre-determinate time; we may speak here of a random and temporary death, during which time the spirit is then able to conduct investigations on the astral plane or anywhere within the scope of Earth's nature. It is such adepts who have enabled us to know more about occultism and holistically speaking, more about nature/universe than what man would otherwise be capable of before their own death.

The Bodies of the Adepts do not decompose after their temporary death and remain in a state of suspended animation. Such apparent dead can be washed with lukewarm water, starting from the top of the head down, to be brought back to consciousness, if they so wish this by giving an agreed sign. If this does not happen, they can potentially maintain themselves in such a state of suspended animation for many months and even years.

A newspaper reported that in the English Indies, where adepts are still to be found, tests were repeatedly being carried out by governing administrators and also officers, with the aim to keep keep such saints in a state of suspended animation for forty days, upon which time certain doctors would declare that the spirits of life had ceased to exist. It added that these adepts were placed in a tight burial vault closed up completely by masonry, furthermore their bodies locked inside a heavy chest with secret locks, so that fraud was completely ruled out. After forty days, these adepts, by washing them with lukewarm water as prescribed beforehand, returned to normal consciousness. To prove that these adepts during this time had seen all that happened around the compounds, they reported immediately after they regained consciousness with narratives of day to day events that happened to the present governing officials or officers, even disclosing private details of happenings done in their own home or rooms. If such evidence proving the existence of an astral spirit and a soul may be given, we can henceforth also take for granted what these adepts proclaim concerning the afterlife.

I had the opportunity to acquire a copy of the *Serat Wali Sanga*, from the kraton of Kudus. The Magical Writings mentioned therein, I have already mentioned in the 2nd, 3rd, 4th and 5th part of „De

Javaansche Geestenwereld”, under the names of *Pawoekon’s*, *Ngelmoe’s*, *Tenggeran’s* and *Primbon’s* as complementing the description of the four religions that are professed in Java, in the 1st part.

The Secret Doctrine concerning Man in his material body and as spirit as well as the life hereafter, described also within the *Serat Wali Sanga*, is going to be the content of this book. The chapters occurring in this Secret Doctrine about the silent energy, the secret power and the faculties of will-power were mentioned in the original manuscript largely in the form of formulas or Mantras, written in Old Javanese (Kawi) yet also in Sanskrit, in Arabic and in a language consisting only of sounds. Evidently these topics are described in a way that only can be understood by those who know about such Magical writings, therefore an ordinary translation of these formulas—even if this was possible would be of no value to the reader, even fatal to him (?). I therefore have had to replace these chapters, with a study in other works dealing with the subjects found therein; I have however, when compiling these chapters, kept with the intention expressed in the intelligible formulas. The other chapters are freely translated, as a verbatim translation would have become hardly understandable. Also I have had to add clarification and supplements to the original text here and there, as adepts have the habit to mention usual secret subjects with largely shortened sentences, supplemented with Sanskrit words whose meaning moreover can sometimes be interpreted differently, that such sentences are only comprehensible to the initiated.

THE HUMAN IN HIS MATERIAL BODY

Man is clothed at birth with a material body, which is for its protection and without which clothing it could not reside in the physical realm. This material covering takes place by law of the *Kshetrajna*, that is the power that generates the embodiment of the mind. So it is his mind that really gives life to the material man, and without which spirit he would be like an inanimate object. The spiritually inclined man must therefore be prepared to learn to preserve and maintain the forces, powers and faculties, which are fundamental to give life to his material body. These forces, powers and capabilities are:

The spirit *Atma* (or Atman) is known as the divine, highest principle and the creative power in man; the originator, the sustainer, the defender, the protector of and the imagination in man. It was originally created from the mind of God with its twin spirit — male and female.

The spiritual soul or *Boeddhi* serves as the vehicle of this Atman spirit, and is also called the spiritual body. This spiritual body, however, is without lusts or passions.

From its arrival in the physical plane, the spiritual soul gets a sheath, which is called *Kama* (or *Kama roepa*), that is the name for the human (or animal) soul, or known as the astral body, which it also retains in the astral plane, yet when passing over into the realms of heavens it becomes a ghost again, which later ultimately dissolves.

This astral body is afflicted with passions, lusts and desires, from which the human character is formed and the strength is drawn to act in life; even the powers, which man needs to grow up in a physical as well as in a moral sense, he draws from these passions, lusts and desires of this animal soul. The animal soul is therefore a necessary evil for man which gives him/her strength to struggle and fight with challenges/trials during his passage in earthly life and also after his death with the inimical powers of the astral plane, before he has reached the heavenly realms,. Through the struggle that is continuously led by the animal soul, man eventually becomes purified and develops his/her moral, intellectual and physical characteristics.

If the lower inclinations of the animal soul are developing too strong, it is the spiritual soul within which warns the person against these. The spiritual soul develops the good side of man. She is his good genius, the warning voice or inner conscience in man. The power thereto is called the power of mind and reason, the *Manas*. The spiritual soul is endowed with the higher *Manas* and the animal soul with the

lower Manas, so that both (even though they are but one in reality) of these seemingly form separate forces and have distinct tendencies.

As soon as the mind is endowed with an animal soul, the desire is born for sentient existence whereupon follows a conception and later the birth of the gross physical body. Before the birth of this body, it develops a *Linga Sharira*, this is the etheric double or the sheath of the physical body, which after death becomes the shell and then slowly dissolves. It is the vehicle of Prana, the breath of life or the force that gives life to man and it is, as it were, the connecting means or the bridge between that life force and the gross physical body.

The etheric double is larger than the physical body, because it is the outer covering thereof and it is the means by which the animal soul from the astral plane fetches the finer elements of life from which the material body exists and survives. The etheric double is like a spongy covering of all organs of the body; it permeates all parts and draws the material magnetism from the atmosphere and absorbs it for the benefit of the body in exactly the same manner as a sponge. While it performs this function, it is similarly subject to the attraction exerted on it by the astral magnetism of the mind, which is stronger and finer than the material magnetism which the astral body or the animal soul sustains and enables it to perform its functions.

By that property of absorption, the ethereal double of an elder has the capacity to draw upon the physical magnetism of a young person, if these two persons come into contact with each other and the elderly needs it. However, if a weaker person comes into contact with a stronger one, then the latter always transfers his material magnetism on the weaker one.

The capacity of the etheric double for absorbing physical magnetism decreases with old age. As a precautionary warning, it is told that one should be careful in continuously and unconsciously absorbing the material magnetism of a younger person to oneself. The balance between the astral and material magnetism will therefore indeed be repaired, yet this restoration can sometimes be harmful to the fortified one (the taker) if he/she were to die before the absorbed material magnetism has been totally used up. The etheric double, which separates from the corpse as a shell the first day after death, and in the above-mentioned manner would have excessively absorbed material magnetism, will then after disembodiment, break the spirit thread or *Suratma* before she has performed her functions in time. Such situation is much to the detriment of the astral body of the deceased, if this latter still needs this thread to be functioning, yet much to the benefit of the spirit, which now becomes liberated from the shell of the etheric double by breaking the spirit thread. The normal severance of the spirit thread or

Suratma usually occurs on the third day after death, in case of sudden death only takes place years later. The etheric shell, if freed from the body in this manner before she can dissolve herself, will wander and can be very easily stimulated by a thought form, through which they then acquire an independent existence. She then usually dwells to the house, where the deceased has lived and will then try like a vampire to prolong her temporary existence, by absorbing the material magnetism of the housemates to her.

Such absorption of material magnetism is not without danger to the disabled party and can cause a serious illness or even lead to death. It is therefore usually avoided to make the young to sleep too close with the old. Only in cases of illness when the sick person is weak and forced to remain in bed, rendering the etheric double incapable of performing its functions properly, since these are best performed in the open air, can the absorption from the physical magnetism of a healthy young person matter much in contributing to strengthen the sick. One has to be careful however, so as not to expose the youngster for too long to the draining of his/her physical magnetism, as it may happen that the physical magnetism of the youngster is sucked faster out of his body than his/her ethereal double can absorb again in sufficient quantity. Hence, it is important to maintain the balance between the astral and the physical magnetism, since otherwise it could be causing mortal danger for the young person. Another must is that the young person must be at least 14 years old, as the ethereal double of a child below that age is not yet developed strong enough and often needs the assistance of the mother.

It happens sometimes that the etheric double of a seriously ill person is attracted to someone who has more astral rather than physical magnetism, and hence follows him. If this takes place, the chances of recovery for the sick person are reduced a lot. One will therefore act with caution, by not bringing such strong astral people near a sick person. Such persons are equally dangerous to other persons as to animals, plants and crops. Mostly for small plants and crops, whose material magnetism is finely developed, it can be very harmful to be touched by such a person. There are even people, within whom the astral magnetism is so strongly developed, that they can pull it consciously around them like an armor in order to be resistant to fire, weapons or a nearby fired bullet.

Some people, though unconsciously, can cast out their etheric double for a few moments. Since the etheric double is almost material, it can hence be seen by mere mortals in a form perfectly similar to the person himself.

The exit of the etheric double may also occur an instant before or an instant after death, especially in the case of sudden death preceded by an accident or a violent shock, the etheric double may exit the body immediately. If it comes out of the body before death, it will completely resemble the living form of the person and even the wounds or scars of the body are visible on the etheric doubly. If it comes out after death, then the etheric double will look just like the dead person. It then appears as such to the person, sometimes at a very great distance away, to whom the dying person thought before his/her own death.

The etheric double however, without the astral body and the lower *Manas* or awareness of this body, is essentially mindless, and is subject to every expression of the owner's thoughts which it will follow. Also during sleep the etheric double often leaves the body, but it is then accompanied by the astral body. What this body then sees forms a mental image, which one can very often remember when the body awakens.

Man, by practice, can consciously cast out his etheric double, accompanied by his astral body, and as the etheric double is almost material, it is then able to manifest himself elsewhere in a visible human form. The material body then remains behind in a state of suspended animation. The ejection of the etheric double and the astral body is not without danger however, since during the absence of the etheric double and the astral body, the physical body becomes wholly devoid of the necessary material magnetism, whereby it is no longer able to serve as a covering for the spirit.

On the other hand, the peculiar practice of conscious ejection of the spirit with its own spiritual body or spirit soul covered by its astral body, which is also possible after rigorous exercises, is accompanied by less danger, since during the absence of the spirit the material body remains nourished by the etheric double. Nevertheless, the spirit should remain connected to the physical body by the spirit thread; the slightest rupture of this communion may result in the death of the physical body, which is why, in such out-of-body spiritedness, one avoids making a noise in the presence of or merely touching the physical body, which is then in a state of suspended death animation.

During the sleep of the physical body, the exit of the spirit is also possible, but then voluntarily and only for a short time and usually in the late night between 2 and 4 o'clock in the morning.

In such out-of-body experiences the spirit is also connected to the material body with the spirit thread. The physical body is then protected during that exit time by its own astral body and etheric double, so that it does not enter a state of suspended death-like animation. It is necessary for the spirit to remain connected to its material and astral body, since without this connection the physical body would surely

die, whereupon the astral body would immediately unite with its spirit. It is therefore sometimes said that the spirit is imprisoned within its physical body during its sojourn on the earth.

The spirit thread should not be regarded as a material thread; the *Soeratma* is a spiritual power which binds the mind to the physical body and proceeds from the Law of *Kshetrajna* or the power of embodiment.

From the above it appears that the spirit (*Atman*) is clothed with not less than four casings:

1st the spiritual soul or the spiritual body;

2nd the human or animal soul, also known as the astral body;

3rd the physical/material body

4th the surrounding etheric sheath, also called etheric double and fluidic body, which names designate its functions as well.

These sheaths or casings are disposed of successively, namely:

1st the physical body at death;

2nd the etheric sheath after the death of the physical body;

3rd the astral body at the second death and transition to the first celestial plane and

4th the spiritual body at the transition to the fifth heaven.

The spirit thus always ascends in ever-refined matter until it has left behind everything, whereupon this pure undefiled spirit, after having passed through the fifth, sixth, and seventh regions of heaven, finally returns to and reunites with God.

THE LIFE FORCE

The force which gives life to the physical body of man consists of three principal elements, namely: the *Prana* or organism; the *Saman* or physical magnetism, and the *Karma* or instinct, which is the law of cause and effect.

The *prana* organism cooperates with *saman* physical magnetism; they are inseparably connected and together form the causal body or personification. From both these forces proceeds what we know as *karma* or instinct.

The organism consists of four forces, namely: the respiration, the heat of the body, the blood circulation, and the digestion, which forces are brought into action by the physical/material magnetism. As soon as the child is exposed to the air after birth, the pull of physical magnetism causes an up and down movement of the lungs and a contraction of the heart, producing respiration, which draws in the oxygen from the air into the body and which carries out of the body the carbon dioxide that passes through nutrition. The inhalation of oxygen and the exhalation of carbon dioxide activate the organs of the body, and thereby guarantee that not only the heat of the body is produced, but also ensure the continuous flow of blood enriched by nutrients through the veins, the optimal functioning of the digestion system and the smooth expelling of decayed remains of food and of used water from the body.

While the etheric double brings physical magnetism into the body, it is also subject to the attraction exerted upon it by the astral magnetism of the soul, which forms the connection between body and spirit. The combined action of these forces does not only initiate the creation of blood, flesh, fat, and other tissues of the physical body, but also forms a powerful 'life fluid', which when carried to the brain, creates in turn what is called the 'personal magnetism' of a human. Through this force the nerve power, the muscle strength and the energy are generated. While from the joint working of the four forces of the organism and the three powers of personal magnetism, seven faculties come forth, namely, thought, sight, hearing, voice, feeling, smell and taste. From these various abilities comes the act of deed, which is itself divided into many parts.

The organism and physical magnetism work quite naturally, and this through natural laws which compel man to eat, drink, and sleep, and this organism is especially necessary for the physical body. Through special exercise, man acquires the power to temporarily disable the organism, whereby the physical body enters in a state of suspended death animation. In ordinary circumstances however, malfunction of the organism and of the physical magnetism causes disease, and in case of complete cessation of the action of both forces, death is the result. The functioning of the organism will be declining if the etheric double does not bring sufficient physical magnetism into the body. When this supply ceases altogether, the equilibrium of the astral and material magnetism is broken, whereby the respiratory movement of the lungs and the contraction of the heart cease.

Instinct is an unconscious mental operation; therefore it is regarded as an invisible prototype outside of man, for instinct acts before the intellectual mind is conscious. As an example, man avoids a falling object, because he simply cannot do otherwise. Seeing, hearing or feeling the danger is enough to set the body in motion so as to avoid the danger. Instinct, therefore, has its origin in sight, hearing, and feeling, and as these senses proceed from personal magnetism, it is therefore a spiritual force.

The action of instinct is thoughtless and impartial. It exercises a control over the consumption of personal magnetism and therefore also over the deeds of man. So it is nothing less than man's conscience, its warning voice, and in its operational system the law of cause and effect.

The connection between all the forces, powers and faculties of the physical body is the mind. Without the spirit the body does not live, for if the spirit leaves the body in such a way that the spirit thread breaks, the power of the body also extinguishes and it perishes. Man, therefore, is considered by adepts as a spiritual being temporarily clothed with a material body, which every moment wears out just like a material garment, but is again and again brought into a useful condition by the power of thought and the will, until it is wholly worn out and eventually 'abandoned' by the spirit, a state which man calls "death". Death, however, is nothing more than the re-birth of the spirit, which then passes into another life, for the spirit is indestructible and always retains its individuality; each material body is only borrowed in order to be able to dwell temporarily in the physical realm.

The physical man in itself is considered to be only an instrument. Through the eyes and the nervous system he is connected with the ether and the finer magnetic elements, through the ears and the lungs with the atmosphere. Through the other senses, which are all other forms of the sense of feeling, he is related to solid and liquid bodies. Whereas by the presence of the spirit in the body, the material man is also associated to the spiritual world.

When the spirit leaves its physical shell, it does not change the spiritual man, neither in his form, nor in his organization, nor in his character, nor in his acquired arts and sciences, for when a physical man takes off his robes, he becomes lighter, but his body undergoes no change. He doesn't get better or worse. The spiritual man is in all things exactly similar to the material man, of all the material organs of the material body he possesses spiritual ones, which work in a comparable way. His senses work in the same way as before, but they have become sharper and more pleasant, his powers of perception have increased.

The spirit of the animal retains its individuality or personality after death, but not the consciousness of its own ego. The intelligent life remains in a latent state. However, the spirit of an animal is included in the law of general progress, and it will also continually be reconnected to a physical body after death. Plants and stones remain in a similar state after death, though their astral bodies are less developed than those of the animals.

THE POWER OF THOUGHT

As already mentioned in the previous chapter, the actions of man can be divided into many different parts. The good or bad deed of man is entirely dependent on the development of his/her personal magnetism, which in its morphology is not a natural system since it depends on the mood of the human person. If this power worked naturally, all men would be equally strong in body, their intellect developed equally and for their actions they would have equal amounts of energy; that is as we know not the case and this force of personal magnetism is therefore entirely dependent of the development of the will and the intelligence. We know that the emotional state of mind of a person fundamentally dependent is on his/her thoughts, as such one may conclude that the magnetic force of man is nothing but his own power of thought. So it is evident to affirm that the magnetic radiation will be more powerful the stronger the power of thought is. The human who has the strongest will and develops this power of suggestion towards a goal, will reach that goal sooner than another person. The condition of the human body and the strength of his actions will therefore depend wholly on the amount of personal magnetism that a human can create for himself, so that a person who is much more adept at developing personal magnetism, may be able to exert influence over someone is unable to develop much personal magnetism.

The power of thought can be further distinguished in what is known as: the silent power, the secret power and the power of the will, which three powers represent what is generally known as the spiritual powers or potential of the human beings. Before describing these it should first be mentioned about the general working of thought in the ordinary life of man and, what power to action may further develop thought through practice.

Personal magnetism has its center point in the brain. The action of thought creates vibrations, which are magnetic; they reproduce along nerves throughout the body and form a power that works both towards beneficial and unfavorable outcomes within humans. Since the common thought is a consequence of the state of mind or mood, such is the state of mind of man in self-preserving his body of the utmost importance.

Man's state of mind can be divided in two main types, which can be distinguished namely as those bringing him/her joy and those causing him sorrow. If the human is in a mood of joy, his personal magnetism works in such a benevolent way for his body, that at the moment that joy is savored, a certain feeling of well-being in the brain will then automatically propagate through the whole body.

On the other hand, an experience that causes sorrow will cause such a big loss of personal magnetism or personal power that a feeling of sluggishness will spread throughout the body as a result. Now, if a man often experiences sorrow, his personal would reduce in strength to such an extent that it will eventually weaken his metabolism and cause him to be sick, yet a man who finds great joy in his life on the other hand, would strengthen his vitality to such a point that he has too much of it for himself, and can hence transmit such power to others without any harm (this is called the act of "magnetizing").

Although the magnetic force indeed can leave the body throughout all the pores, that magnetic radiation is in no part of the body as powerful as when coming from the fingertips, out from the eyes and out from the mouth. If one wishes to transmit magnetic power to a weaker or sicker person, one should only use the fingertips, placed a short distance from the body and moved above the weakened or diseased spot in a regular and specific movement ("passes"). Since all diseases, except traumatic injuries and fractures, result ultimately from loss of personal magnetism, so all diseases can also be healed by the use of personal magnetism. The success of the cure, however, will depend entirely on the magnetic influence of the practitioner ("magnetiseur"). The level of intellect, willpower, and thought of the practitioner must be developed in such a way that his/her personal magnetism produces a healing property. Not only people, but also animals and plants, may experience a beneficial influence from the application of a well-developed personal magnetism.

There are also people who possess an opposite force, namely, those persons whose astral magnetism is present in more abundant quantity than their physical magnetism, which as a result creates a force arising in the body with a detrimental effect for one's own personal magnetism and similarly tends to have a bad influence on other people, animals and plants. This type of force is called *jettatura* by Hindus; among the Javanese this force is also known by the names *mata nasar* (evil eye) and *tangan panas* (warm hand).

The fluid of astral magnetism can, as already was reported in the chapter 'The Human in his Material Body', be so highly developed in some people, that by practice they can use this fluid as an armor by thickening the layer around the body, through which then no sword or bullet can get through. This fluid can also with great power and speed (three hundred thousand kilometers per second, according to

Professor Elmer Gates) be driven out by the power of sight through the eyes, with fatal consequences if directed at humans or animals. This power is therefore often used in Java during acts of revenge, catching and training of wild and ravenous animals, poisonous snakes or when catching birds. Enveloping the body with this astral fluid protects it also to withstand contact with fire and even molten metals in fusion.

If one considers the fluid of personal magnetism through the shining sight of eyes, and the uses of it for a certain purpose, it will have an effect other than the same fluid which flows from the tips of the fingers. It is said that if a snake stares long enough at the bird above in the tree, and blows her breath to the bird, it will cause the bird to lack in strength to fly away and eventually to fall, as it were, straight into the mouth of the serpent. The same influence is owned by men who are strongly charged with personal magnetism and stare long and strongly at a weaker person. The weaker person then immediately comes under the influence of the stronger by the power of the latter's suggestion and is then completely in his power. To exercise such influence, the stronger only needs to desire to exert his influence and as this longing is thought and accompanied by a strong will of the thinker, this thought power cannot miss its target; the effect must follow by default. The vibrations produced by the practitioner's thinking form powerful thought images (elementals) which affect the person who must be brought under the influence and thereby enters a state whereby this latter will do all things which the stronger in his thought orders him to do, and feel everything that he's said to feel. Add to this the imperative voice of the person who exerts influence, then this influence becomes even more powerful. Through this influence the weaker person enters into a mindless state (hypnotized).

It is indeed very difficult to accurately describe this situation with words. If one is able to think away the lower mind, the will, the nerve capacity and the energy of the material man, and one substitutes this by the higher mind and the energy of the spiritual man, then one has about a description of this condition. It is a state whereby the material person's place has been replaced by his higher spirit, and it is this entity which then answers all questions that are put to him. In this state the mind remembers all past events, even those related to his/her own rebirths as a human being, and it can then even understand the disease state afflicting it's own physical body and hence describe what medicine may help to cure it.

This state of the physical body in question described above is so peculiar that it must be regarded as a temporary transgression of the laws of nature, since the consciousness of the physical body has fallen asleep whereby it has no more free will, and the weaker mind submits then wholly under the control of the stronger mind. The restoration to the normal state is done by the will of and on the verbal command

of the arranger (hypnotist). The strength of the influence on the weaker lasts for some time; the person, once under the influence of a stronger one, may be brought back under the influence of the stronger even at a distance simply by the power of thought, and he therefore does what the author instructs him in his mind.

One can also influence oneself into such a state ("self-hypnosis" or "autosuggestion"). By strongly staring at a glittering object in a continuous manner, in which the image of oneself is reflected, whereby one must strongly desire what one intends with it, one will be able to bring oneself under the influence as outlined above, but not as strongly as if this was done to oneself by another. Yet the benefit of this capacity to influence oneself is thereby creating in oneself a condition which is unusual and whereby one will be able to do something which one would not be able to do in a normal condition. In this altered state the spirit of the body, or a foreign spirit making temporary use of that body, may act to manifest itself. Such a person, whose consciousness has then fallen asleep ("trance state"), becomes the means of communion between the physical and astral worlds ("medium".) The man who has the most powerful personal magnetism will cause spirits in this state to temporarily materialize or cause their own etheric double to leave their body, but any materialization will be accompanied by a great loss of personal magnetism. Being in this condition, some people can see something happening at a great distance away from their own body (clairvoyance); again others than have the ability of to hear very distant sounds and speeches (clairaudience). This farsightedness and this clairaudience then take place with 'spiritual senses'. Others in this condition can describe the source of certain objects to their origin in grey antiquity; also the power of personification (impersonation); of metamorphosis (transfiguration), whereby the face and posture of the body change, resembling a known deceased person manifesting itself; the ability of mind transmission (telepathy) or also of mind reading; the ability to send nervous sensory feeling outside of the actual organism ("exteriorize"); the ability to send movement - induced force outside the organism (motricity); also manipulation of the formative power (plasticity); of psychic effects from mind-blockage (catalepsy); of suspended animation (lethargy); the power to cause glare or delusion (fascination); of mastery of something (obsession) and so on. It is common knowledge that wizards make use to of these latter properties to arrive at their sometimes miraculous performances.

Some of these above-mentioned qualities are also in the capabilities of the dying, since a few hours before death the physical body enters the condition as outlined above, whereby the death of the physical body is equivalent to falling asleep. As the mind in this condition very often longs to bid farewell to a friend or kinsman, it frequently occurs that the power of thought-transmission in the dying

manifests, and sometimes to that extent that the etheric double of the dying (attended by his soul) shows himself at a far distance to a friend or kinsman and is in that state even able to speak. In similar occasions it occurs that through this longing, the thought power becomes so strong that the thought-form sent forth will reflect the image of the dying person, causing this image to appear and materialize for a moment and as such be visible to the friend or kinsman to whom the dying thought. In the latter case, the reflected image doesn't have the ability to speak.

Furthermore, persons in the above-described condition of self-hypnosis are able to also produce the property of 'automatic' writing, that is, the utilization by a spirit mind of the unconscious person's hand in order to write. The said person at that time is not aware of the contents of the writing. This type of writing is sometimes produced in a language which the person does not even know. It also happens that the spirit temporarily making use of the body of the unconscious person, speaks in a language unknown to that person himself. Furthermore this spirit mind can make use of the personal magnetism of the unconscious person to produce knocking, or to move and displace objects; also to produce the most beautiful music or the most beautiful drawings, while the unconscious person sometimes has no understanding of music nor of drawing. The spirit mind can perform all sorts of operations with the borrowed body, in the same way as if itself were still in a material body.

If all these faculties are produced by an ignorant person, whom in a normal state could not possibly perform such deeds, it proves that those faculties do not belong or originate in the physical body of the unconscious person, as the physical body possesses no such powers without rational function, so that those actions *must* be attributed to an invisible intelligence. Some people in their sleep can enter into a state of their own accord as described above (dream mediums or somnambulant derived from the word somnambulating or sleepwalking). These types of people sometimes see in their dream what will happen well in advance of the actual realization.

The unconscious state into which a non-sleeping person may be put can sometimes become very dangerous for him. The power of thought/suggestion necessary for this consciousness modification can be used in the exercise of white as well as black magic from a distance, without the knowledge of the person on whom this power is exerted. Instead of the person, a personal piece of clothing once worn by him/her is processed by the magnetizer. Since a worn piece of garment is permeated with the fluid of the magnetic radiance of the person who has once worn it, it can be possible to stimulate the vibration of this fluid by continuously moving the fingertips over the garment, which will then cause a communication bond between the person who has worn the garment and the person who is capable to

animate the fluid contained therein. Now, if this is done for a good cause, and if the person who has worn the garment for example is ill, it follows that the practitioner will be able to feel what illness the said person has and he will be able to name the medicine which the sick person should take in order to heal. If it is done for a bad purpose, the animated fluid will be transferred into a pre-made doll of wood, clay, or wax. Now, if the handler damages the doll, the person whose reanimated fluid has permeated the doll will feel pain at the corresponding place of his body where the doll was damaged. The unfortunate victim may in this way always be detained in a sickly and suffering condition, and if the doll is consciously broken in half, it may even cause the death of the victim.

This can be prevented however, by making sure oneself not to be a weakling, for only the weak, who constantly lose much personal magnetism through illness or through their own mental doing, can be brought under the influence of others. It is therefore advisable to ensure that one does not abuse one's own personal magnetism. The greatest causes of loss of personal magnetism is over-inflated sex drive, self-indulgence, excess, neglect of the body, grief, intense emotion, passion and related defects; use of strong alcohol, pungent herbs, tobacco, too much coffee, tea or meat. On the other hand, a consistent and healthy lifestyle, eating fruits and vegetables and drinking pure water, will increase one's personal magnetism.

If one wishes to properly use one's brain, the origin indeed of personal magnetism, one controls oneself, for this is the best means of cultivating the personal magnetism, or vitality, and strengthening the muscular and nervous powers, for the very first sensation of the loss of personal magnetism is nervous disease and weakening of muscle strength, as nerve and muscle strength are in union with personal magnetism. Moreover, the knowledge of the various factors necessary for the cultivation of personal magnetism will improve the condition of the organism and avoid diseases and ailments. It is indeed in the acquiring of knowledge of the workings of his own forces, powers and faculties; how they are aroused, nourished and ultimately used for a desire for all that is good and beautiful, for love, truth and labor, made to be useful and helpful and moreover to dispel the feelings of sorrow, anger, distress and disease, that ultimately lies the happiness of man.

THE SILENT FORCE

When one thinks of something, the thought conjures up an image to which one gives a name. Conversely, a spoken name or what one sees, hears or feels forms a thought image; so with every thought, the mind creates an image. It can be said that the imagination is the creative power of man. Every conscious act of man, whether good or bad, is preceded by a thought. Within his aura, that is the magnetic environment of man, the thought produces a vibration, which vibration produces a color which forms the thought-image. In creation stories it is said, therefore, that God created things brought forth only by the operation of His thought.

Thoughts can be divided into three main types: the bad, the ordinary, and the good. Ordinary thoughts are again subdivided into five kinds; those who lean towards the bad and those who lean towards the good. The seven kinds of thoughts produce successively from bad to good: a red, orange, yellow, green, blue, indigo and violet-colored glimmer. Some people can see these created color-images in semi-darkness; in the light of the sun this is very difficult. When one lies awake in bed at night and thinks about something, when one closes one's eyes, one sees constant glimmers of color before the eyes, which slowly disappear again. If one opens one's eyes and fixes one's gaze in semi-darkness on a certain point, one will, if one thinks, perceive an emanation from the brain, the effect of which is very similar to steam that leaves the boiler at intervals of a few seconds. When one looks for a while at a certain object in the evening by low light or in the daytime, yet when the sunlight is not too bright, and fixes one's thought upon it, and then one closes one's eyes, then the object which one has looked at appears, sometimes sharply outlined as an image of thought before the eyes. Thus a major event e.g. a murder that was seen while it was taking place can return sometimes still clear to the witness' eyes for years afterwards. The former examples are thought-images which proceed from man, the latter kind those which act upon man. This effect can seem very natural, e.g. by what man is accustomed to see, hear or feel, but this effect can also take place by means of thought images that are directed at him.

Every thought image acquires the character that the brain function attributes to it; it works magnetically and this process of characterization either draws another thought image or possibly a being of the

kingdoms of nature of the same kind as the original thought image to themselves, which then flow together. If this takes place with another idea or thought image, then there is a relationship created between the persons, who have initially created the thought images; a connection, which sometimes causes thought transfer to follow as a result, or causes thereby a feeling of sympathy or of affection to be aroused. If the thought image merges with a semi-intellectual being of the nature kingdom, this may cause the formation of an intellectual being (elementals), who are connected with the will of the person himself or another on whom the thought was directed. Such an effect of an elemental directed by the thought of a person can hence strongly support or harm someone and can give effect to the good or evil intentions created by the thought-emitting person. Yet in case the thought does not become connected with a certain will or motivation on behalf of the thinking person, then this one potentially powerful elemental entity slowly annihilates by itself, unless new thoughts of the same nature are being nurtured again.

Thoughts imaginations of a similar nature by several persons can also be drawn together and merged; they then mutually reinforce one another and form one thought image of great power and vehemence. It sometimes stirs up great turmoil, causing wars, rebellions, and all kinds of natural disasters.

Great power is attributed to ideas or thought images created by reciting specific formulas or mantras. They may be employed by the producer for the acquisition of his own power and strength, or directed to particular persons who may be helped or harmed by him, in accordance to the nature of the formula and of the being, which is merged with the specific thought-image. The good formulas may be equated with wishes and prayers uttered for oneself, for others, or for the salvation of the spirit of a deceased person. They form a host of protective beings who can strongly support and protect the person named in the formula. The bad forms may be equated with curses and spells which cause harm, even cause illness and death the person to whom they have been addressed. If however a man, through leading a good life and the steady mastering of his evil thoughts, has gathered around him protective beings and enough personal magnetism, evil thoughts or curses can do him no harm. Evil creatures cannot approach him then.

The thought images of curses and spells can thus be animated by the recitation of special formulas, and as already mentioned sometimes also upon a simple encounter with an astral shell or phantom, that is, those astral corpses that wander about without minds. As soon as these merge with the thoughts image, they become evil-doing ghosts; they then take on the character that is expressed in those formulas and they can then be used for all kinds of purposes expressed in those formulas. The effect or

outcomes of those formulas is then called the 'silent force', while the formulas used for it are known under the name of *Wetala Siddhi*. The various actions according to their levels of aim, either good or evil, are called *sarat* and *jimat* or *guna-guna* and *toembal*.

A soulless spirit (elementary) can thus be used with certain success for the silent force, that is, a spirit that has lived a very bad life as a human and whose life was untimely taken away by either execution, murder, suicide or accident after a life of passions, lusts and desires. The mind of such a human, whom died as abovementioned, usually remains bound to the physical corpse and the place where it was buried, until its energy shell ceases to work with age and ultimately dissipates. Until then this mind wanders aimlessly and cannot leave the earth. Such a lost mind, which is called "the soulless one", can be animated by reciting a formula by, and will be influenced accordingly to the thought-image created by this formula. Thus animated again, this spirit becomes the servant of the formula and is able to actualize what it has been ordered to achieve within the formula, albeit within certain limits, as the spirit is still somehow connected to his soul with the spirit thread or *Suratma*. Actions such as throwing stones, *suruh*-spitting (betelnut), knocking on doors and windows, temporarily incarnating within the person who is mentioned in the formula, in order to make him fall in love or sick, to kill him, or to make him do things that he would otherwise not do, all as expressed in the formula. Such ghosts are of the most evil kind within the scope of the Silent Force. According to their achievements they are divided into *Awitji*, *Nglaloe* and *Kasasar*. The good-doing ghosts of this species are called *Shaija*. Additional information about the Silent Force may not be mentioned here though.

The thoughts with which man harms him/herself are primarily those which are connected with the will or *Issha*, which lead man to actions which give effect to his passions, lusts, and desires. The manifestation of such thoughts and their effects is called the Karma of man. The most important of all in life as far as man is concerned is his/her Karma, because it controls every single aspect of his own life. If man is so developed that he can control his thoughts, whereby the karmic cause and effect ceases to be produced, he will then gain power over his passions and lusts. At this point, his time on earth in his gross *karma rupa* or 'desire body' comes to an end and he is then fit for a sojourn in the heavenly realms.

The object of life on earth must therefore be to destroy every evil thought which occurs to man and which may result in an evil deed, by steadfast refusal to think further on the same subject, and to destroy it, for it is further thought (what is often called deliberation) which precedes every act by which the thought is connected with the will. Once one has mastered this power over one's thoughts, the second step follows automatically, that is, that one gradually no longer gets teased with bad thoughts,

after which the third step follows, that one only thinks when one wants to, so that each thought is being developed consciously. When one has progressed this far, one will be able to do certain things which an ordinary man is utterly incapable of.

THE SECRET POWER

In the previous chapter 'The Silent Force' it was shown how pernicious the influence of thought can be, if it is controlled by the lower *manas* or animal will of man. In this chapter it will be mentioned what power the thought acquires when it is governed by the spiritual will of man. She then becomes known as 'The Secret Power'.

In the chapter 'Human in his Material body', it was mentioned that man consists of forces, powers, and faculties, the chief ones of which are the higher and the lower *Manas* or intelligence, also called the higher and the lower ego. We call them paramount since they rule over the thought and the will. The former I is the protector of man; it represents his good conscience and good resolve, while the latter I, afflicted with animal passions and lusts, is the evil thought bearer and lower resolve of man. During the constant struggle that both fight for dominion over the physical body, it is a matter of which of the two is the strongest at any given time, and the outcome of this struggle decides whether man will be virtuous or wicked. This struggle which alternates a sense of happiness and sorrow, is fought throughout a man's life, and produces his alternating moods.

The chief power of the higher, as well as of the lower ego, is thought, and it is by developing this power of thinking that man can learn to awaken the secret power. The power of thought is unlimited and the force of thought is infinite and eternal. As man develops and his knowledge increases, he will also gain more power. The ignorance, on the other hand, of the meaning of things, and the curiosity of the ignorant man, provoke thoughts which arouse passions, lusts, and cravings, and the will to desire them. By yielding to this desire or intent, a state of mind is created which contributes to man's happiness or misfortune, for every state of mind in man has an influence for better or for worse.

The mood of calm effort has a creative power; on the other hand, the mood of unbridled excitement causes an opposing influence. As an example, fear or terror forms mental images which can have a very destructive effect and can inflict a shock on the person, which can make him/her gray, which can lead to a serious illness, even death. The thoughts formed by the terror of a pregnant woman may be

transferred to the unborn child, and the object that frightened the woman may be imprinted on the child, the child may even take the form of that object, or if the unborn fetus is still young, kill it immediately.

Hope is a thought which can have a twofold effect. By expecting happiness from outside oneself, man distances himself from his higher self. If one seeks happiness by peaceful effort, a power will be obtained which serves happiness itself.

If the will is governed by love, affection, and truth, then thoughts will be produced by the mind which exert a protective influence. Thoughts of sorrow and selfishness have a counteracting influence, turning pleasure and joy into bitterness and bile. The thoughts of ambition, envy, discord, hatred, aversion, and revenge have a very bad influence and rob man of his own power. Thoughts of sincerity and benevolence toward others will draw up a power around the thinker, a power which will break the influences of the evil thoughts of others around him and enable him to control his environment.

Thoughts of confusion, arising from aroused fear, cause failure in initiatives. In the practice of the secret power, one should try, first of all, to learn to be and remain calm in relation to anything one sees, hears, or feels, since overstrain of mind and body causes loss of personal magnetism or thought power and hence makes one vulnerable to disease.

Unexpected results arouse despondency and the ensuing thoughts of sadness. A good understanding of the great power of thought is the best means of quickly coming to rest and calm.

In a fit of wrath, various thoughts fly through the mind of man which precede the deed, and which constitute such powerful beings that, as if unconsciously he performs deeds which may set him back years. If one learns to remain calm and composed in everything, then there lies in this self-control also the power to rule one's own mind. By self-control and by seeking to apply the divine principle of love and truth to all one's thoughts and actions, man can stir up such powerful vibrations within him that he receives dominion over all things revealed.

The thought of jealousy is of the most devastating kind. It arouses such a loss of personal magnetism that continual emaciation of the body and impotence will be the result. If the body is in this condition, the person becomes grumpy, demanding, closed-up, suspicious and socially shy and must at last surrender to disease, which is the result of a constant loss of personal magnetism.

The power of thought also produces the synthesizing power of the mind, which is called memory. The memory of an earlier event is the contraction of thought on this faculty. The remembrance of a good

deed produces joy and contentment and exerts a beneficent influence; the memory of an evil deed produces remorse and a very bad, even subversive influence. By doing good to others, the thought of it will create a lasting good influence. So by harming others, one will destroy oneself. By helping others, one furthers one's own interests the most.

Other tendencies and affinities, and the effects of these might be described here, all however, to be combated in the same way: namely by the power over thought, in order to reach what is known as the Secret Power. It should only further be noted that it is much easier to create virtuous beings by good thoughts rather than evil ones, since these latter tend at once to remain and gather around the bad thinker, and are difficult to perish or be destroyed by altering the thought. The thinker's best vital forces meanwhile are absorbed by these evil beings before he has learned to control his thoughts, and only when these evil beings find no more energetic nourishment will they slowly let go of him again or ultimately perish.

Nature is one with the higher Self, and by her law of vibration she is the remedy against the evil tendencies of the desire-power of the lower self, which is weak and capriciously inclined to lend an ear to all kinds of temptations to which the body, if not strengthened is by the power of the higher Self, willingly lends itself, as the slave of that power that is strongest within man.

All divine powers, powers and faculties have been required for the building of the spirit, his spiritual soul and skill of understanding (wisdom), therefore the spiritual man consists of all the forces, powers and faculties which exist in nature, and the spiritual man is capable, to use those forces, powers and abilities for a purpose. That spiritual power is so great that it is capable of everything, even fight disease and push back death.

The initial consciousness and the development of these inner forces, powers, and faculties consists in gaining power over thought; to this end man must establish himself in communion with his higher self, by concentrating his thought on one point, whereby the secret power is obtained. The man who consults his higher self in every state of mind has all natural powers, powers and faculties at his disposal, and nothing is impossible for him, for with the help of his higher self in a steadfast, earnest desire, and coupled with a steadfast will, he can perform much, if not all that he/she has as a resolve.

The contraction of thoughts, however, may be done on only one thing or thing at a time. The fixing of thoughts upon or thinking of more than one thing at the same time is seen as wasting one's powers of thought and leads to distraction of thought. This is recommended since the vibration of the spiritual power, as a result of the contraction of thought, can create only one thing at a time. In order to obtain

the power of a complete contraction and to keep the thought fixed on one particular subject, one must get used to doing only one thing at a time and not to think ahead of any other action planned in the future, nor of any action which is connected or related with the present action at hand.

In considering plans, every faculty of thought must be present. How will one be able to think if these faculties are directed to another matter, causing potential confusion of thought for a moment? In such a state one will be able to read a page of a book without knowing what it is one has read. From this flows the proposition that all the faculties of thought must be working together in order to constitute the force which is called "understanding" or "reflection", and that only through the continuous development of one's understanding does one gain power over one's own thought.

One of the best means of achieving the objective in this exercise and study is to follow the principle of honesty, justice, rectitude, helpfulness, goodwill, and interest in others. If a man is strictly fair and honest in all his actions, always ready to help others to the best of his ability, he is doing himself the greatest service. He is strongly supported in this by his higher Self, while by the power of virtue that others think of him or accredit him with, such a magnetic force is drawn up around him that he will thereby succeed in all of his undertakings, and will more easily be able to properly perform a difficult task than others. This is so because injustice and related vices are based on lies and deceit, of which the created elemental beings work so destructively that the unjust, as it were, eventually are destroyed by the vengeful creatures created by the curses, which those wronged by him cast upon him. Everything he does will be accompanied by difficulty and everything he undertakes will fail and be destroyed, as it were, by the hatred that is heaped upon him over time.

A powerful way of cultivating righteousness is to strive with ever greater earnestness to always want to tell the truth, and to make a point in dispelling and banishing all false thoughts, furthermore to avoid exaggeration and inaccuracies in speech, which can also harm others. Every lie in words and deeds results in the liar blinding himself from the truth. The action of false thought in connection with a prevailing disease can even be very fatal. When a man thinks of and fears a prevailing disease at the slightest amount of food that he eats, or water that he drinks, or air that he breathes, he scatters through his whole body a fear which is the result of false thought. This condition sets the seeds of a prevailing disease, and he does not get that disease through the germs of the disease, but through the elemental beings that he created himself by his fear and constant thought of the dreaded disease.

Since every conscious act is preceded by a thought, the man who has learned to control his thought can also control his moods of anxiety, excitement or fear, and thus extinguish those unnecessary thoughts which might give rise to a disruption of his own health.

The systematic control of evil thoughts inspires self-confidence. This self-confidence will then contribute to changing the anxious mood and even physical features of the thinker towards a contented and noble appearance. The opposite happens with one who always harbors bad thoughts and, driven by these thoughts, acts upon them. The creatures created by his evil thoughts will surround him and urge him to become worse and worse, making him more and more nervous and at last weak and ailing. His features take on a fearful, wild expression, and his appearance becomes mean and animalistic.

Every evil thought of man leads to an attitude which arouses mistrust in others and causes good people to avoid him, even when they cannot conceive the reason "why". On the other hand, he attracts other evil men to himself. This type of person, who grows worse and worse, at last commits a crime. If, however, his conscience is awakened beforehand by an event, his inner mental struggle becomes so severe that he either dies or perishes by suicide. It is these unfortunates, as well as those wicked ones who have been executed or suddenly died by accident, who are more dangerous after death than during their lifetime. They work as vampires after death and partly satisfy their desires with bodies of the still living.

Man's conscience, however, works with such a power of thought that he cannot continue endlessly to desire that which is contrary to the Truth and since man is more inclined to do virtue rather than evil, he will achieve good if he persistently requires it.

For the exercise of the secret power it is first and foremost a prerequisite, as mentioned, to learn to concentrate one's thoughts on one thing. This concentration consists in fixing one's thoughts on one thing, without thinking of anything else, or distracting oneself from the subject by seeing, feeling, or hearing anything, so that one pays no attention to what is going on around oneself, and one becomes so absorbed in one's thoughts on that one thing, that nothing is able to hinder thinking on that subject.

In order to enable one's own body to help the mind, one should familiarize oneself with another exercise, that is, the learning to take regular and deep breaths, so that the material magnetism may be able to strengthen the body for the study at hand. In a reclining position, one takes a deep and slow breath, holds the breath in retention as long as possible and slowly exhales it again. The inhalation as well as the exhalation can be brought by practice to a count of thirty, so that ultimately without

discomfort or hindrance the duration of one inhalation and exhalation can be brought to a count of sixty or one minute.

When one has come this far, one begins to feel a kind of vibration in the body which the Hindu call “the mind-movement” that is, when one can feel the *prana* life-energy in the body as it is distributed throughout the tissues of the body through the nerves and the blood systems. When one is able to observe this movement, then disease has lost its power or influence on the organism and hunger and thirst can be brought under the control of the will. When one has come this far, the progress is rapid and one can then bring the duration of one inhalation and exhalation to five minutes, an hour, a day, until one can arbitrarily regulate the breathing.

If one has obtained this power, then it means that the thinking man is now situated outside of his mere material body and he/she no longer feels the hindrance of his physical body. Although he remains in full consciousness of being materially set in his physical body, that body is no longer a burden to him and he is able to subject the body to his will, and to keep out of sleep, food and drink as long as needed by his will.

For the practitioner of the secret power, at this stage then still remains for him/her the exercise to be able to think as he pleases. He will be determined to train himself for so long that he can now think scrupulously, a stage of mind control whereby not a single thought enters or leaves his conscious mind without his own knowing and will, and he as such has learned to completely control his thoughts. He is then able to use any formula or mantras of white magic and through his controlled thoughts give these an unprecedented power and effect.

In all these exercises it is a chief requirement to practice virtue. Since man knows very well how to discriminate between good or bad and since his higher Self always warns him/her every time he intends something bad, then the practitioner of the secret power must further make the vow with determination to banish every bad thought. Should notwithstanding all the effort, a bad thought arise unnoticed, then he/she must upon conscious realization of it immediately discontinue that thought and refuse to think further about the matter. If one maintains this attitude, one will find so much help coming from ones own higher Self that one will be able to achieve something which one is otherwise incapable of doing, and one will gain such self-confidence that one will succeed in all his undertakings.

When one has acquired complete power over one's thoughts and has learned to banish evil thoughts, the lower ego is subject to the higher ego, and man is able to utilize the finer qualities of the mind. First of all, though slowly the spiritual sight and hearing develop, through which one is able to see and hear

spirits speech, to see something happening at a great distance, to see through solids, and sometimes the gift of detecting something in a dream which is bound to happen later. Also one will be able, by strongly fixing one's thoughts on someone, to give him a thought image by which that person will be able to unite himself more closely with his/her own higher Self, whereby he/she will gain the strength to help him/herself.

Such a consciously suggested diffusion of thought-images can also be done for a corrupt purpose and is therefore not without danger for those who do not have complete control-power over their thoughts, since the slightest secondary thought, sometimes unconsciously cherished, will give the thought-image a force that this will have an adverse effect, as already described in the chapter "The silent force."

There are also formulas/mantras for the more advanced trained practitioners, by which the mind can be so charged during the night with powers emanating from the higher ego that the mind can emit a veritable network of attractive forces and secret currents during the sleep of the physical body, which, as attracting causality works, will lay the foundation for the success of what one wishes to undertake. Thus the secret power may be employed for everything in which happiness and prosperity are desirable.

Further exercise of the secret power will enable man, from his higher self, to acquire full knowledge of every subject or thing, even though he might never have heard of it before.

By higher exercises of the secret power one will be able to use it for a certain purpose, and by reciting formulas/mantras one will be able to put a delusion on one or more persons together and make them see everything in the image which is narrated by the practitioner; in other words: to temporarily materialize the thought-images created by the speech. Magicians make use of this in their sometimes wondrous displays. The creation of the universe rests on the materialization of the created thought-images. They who have attained the degree of adept in these studies, are even capable of moving objects of all kinds, even the heaviest, by their thought and exertion of a strong will-power, and impelling heavy stone statues to move by themselves. Such a higher study of the secret power is called *dewapurwa* or the god-making knowledge.

Furthermore, there are formulas to subdue the essences of the four elements, earth, water, fire, and air, that is, the nature spirits, and to cause them to accomplish something, which is expressed in those formulas, as the nature spirits of the four elements together form the elemental nucleus, which is sensitive to the human thought, and responds to a vibration which is aroused even by a wholly unconscious expression of the human will or desire. The created elemental, which is made into an instrument by a thought or expression of will, has a great power unknown to man.

By the practice of the secret power one is also able to stop the heart beating for a long time and to activate all one's muscles separately, to stop breathing at will, to die a temporary death or to live a very long life. In such an exercise one obtains the yogic power which enables man to do several admirable things.

Such a higher exercise of the secret power, however, requires a life in seclusion (Javanese "*Tapa*"), for the secret power is obtained in the midst of calmness and tranquility. Without abstaining from energetic foods, however, care must be taken to avoid things that may harm one's own personal magnetism or impede its strength. For example, one of the recommendations during this exercise of *tapa* is the abstinence of sexual intercourse to be, even the company of others pursuing the same purpose may be harmful, and the proximity of inhabited places is also made unsuitable for it. This is so since then the practitioner of the secret power risks being too much distracted by all kinds of currents of power, good as well as bad, which emanate from other people.

Such higher exercises for the attainment of the *Dewapurwa* - or the yogic power, performed exclusively by adepts, are unnecessary, even undesirable, for an ordinary mortal. The reason being that if one is able to control one's own thoughts, to banish one's evil thoughts and to reconcile his lower self with his higher self, one is hence also able to restrain his passions, lusts and desires, whereby after the death of the physical body, the spirit can leave behind its desire body to travel and reach the heavenly realms. Higher exercise of secret power may give rise to misuse of the acquired power and thereby accidentally close for a long time the path that leads to heaven. If the practitioner of the secret power, by exerting influence, succeeds in subjecting a person to his will for egoistic purposes, then he will find his way to more practical knowledge barred, and by his selfish thoughts heap upon himself a rich harvest of punishments. If he takes revenge on his enemy by using the secret power, it may happen that the vengeful beings created through this act will return to him, if his enemy is protected by powerful and good beings. In that case, in addition to the bad effect of the hostile thoughts on himself, which he will have to bear in the event of a good result, he will also have to bear the suffering that he wished to inflict on another. Therefore no one will be able to get a great secret power unless it is deemed safe in his/her hands. Evil punishes itself.

THE POWER OF THE WILL

Man is born in ignorance. The mind, however, gradually receives truths and is ultimately formed by those truths; if it receives falsehood, the willpower of the mind resists it. The will receives the good and is formed by that good; if it receives evil, the mind resists it. A child for example will resist if he/she receives anything that is not good according to his mind. What man comprehends and understands through his mind he calls truth, and what he thereby is willing to absorb he calls good, and according to this judgment he acts. From this it follows that man is not compelled to accept falsehoods or evil, as he understands through thought process to discern what is truth and what is good.

What man wills flows originally from his thought, and his action subsequently follows from his will. Thought and will merge before action and form the acting man. Thought and will are free and bound by nothing. Every act of man, therefore, flows from thought and will. If this were not the case, man would be merely an automatic tool. Every act is therefore the expression of thought and will itself.

Through his animal soul though, Man is also born into passions, lusts, and desires, which through his/her ignorance do not work however – as is the case with children -- or which he can restrain by reason. So he knows by reason that if he does act out something that is not right, he must bear the consequences, and hence abstains to do the deed out of fear for negative consequences. The will is therefore the means for the understanding, so all actions spring from the understanding or wisdom, and man receives the capacity for this through thought; since in an action, as has been mentioned, thoughts and will merge, the action is ultimately hinging on the power of the will. Now if man because of his occasional narrowness of mind does not fear the consequences of a bad action - e.g. a child - then he goes ahead and does the deed anyway. The faculty of the will is thus free and unfettered, and acts as good or bad as the intellect is developed.

There are well and poorly developed people. The specter of arbitrariness always plays an influence. What one calls good is often bad for someone else, so it depends entirely on the development of the intellect to be able to distinguish between true good and evil. If now the thought and the will are virtuous, the deeds will be as well, but if the thought and the will are evil, the deeds will consequently

be evil. Development, then, is the product of direct experience through which man learns to think and act continually better and not to expose him/herself to anything that could harm him and make him suffer. The more developed man becomes the more confident and in turn independent he will feel. So being independent means having free will. Every person desires to be independent, so everyone strives for free will.

Men who believe in predestination base their belief on the immutable laws of nature. The earth and all other celestial bodies exist and perish by laws of nature, and therefore they say that the lifespan of man, animal, plants and everything living and connected with them is also predetermined. The odds of dying for one who sits quietly at home and from a soldier who is on the battlefield are quite equal, one does not die before his time. God has so ordained everything, and man is compelled to conform to God's predestination.

According to this belief, man would be a will-less being, whose actions would be somehow also preordained and thus irresponsible from his own will. Such a belief cannot be right. There is a God of Truth, Goodness and Love, who predestinates no being to be evil. If a man, through a bad frame of mind, commits a murder, as a result of which he is punished with the loss of his life, one could not attribute he was made to commit that murder as urged by God, for if it were, God would know neither goodness, nor truth, nor love, and it would be better to doubt the existence of a God than to depict Him as a unmerciful, vengeful God, or a true despot.

What man considers to be predestination, fate, chance, or coincidence is nothing but the product of actions and deeds done in the present, past, or in a past life, the result of those actions and deeds, which return to their root cause, since every event is linked to a preceding cause and a subsequent effect. In essence they are the fulfillment of the destiny which he/she has prepared for him/herself by those actions and deeds (ideas, speech and acts).

This is done by the law of instinct, conscience, and hence the law of cause and effect, that is known as *Karma*, the act or power of the will. Everything that man does in life is colored by this faculty. This faculty is not graspable by intellectual thought in animals, yet humans can contemplate on this law by the unique reflective thought capacity inherent in man. Karma does not only govern man and his actions on earth, but is also a necessary law in the whole of nature.

Karma in general and in relation to others can be distinguished in different forms:

1st. In a Karma of merit or doing a good deed for the common welfare, whereby the person is respected and valued by many.

2nd. In a Karma of no merit or a life led all for oneself, without merit or being a useful member for society.

3rd. In a Karma of good or of a sacrificial life, completely in service for others.

4th. In a Karma of evil or a life of burden and annoyance to others, causing the person to be hated and despised by others.

5th. In a collective Karma resulting from cultural customs and habits in every household, in every family, of the inhabitants of every place, even of the people of every country, which may be the cause of great events. This can be the case for example when a government rules unjustly or when something happens which is judged by many in the same way. A Karma of such great power and influence is then created, as the mind of each one is fixed upon the same thing, that together this Karma may give rise to war, insurrection, epidemics of disease, famine or other disasters.

6th. The personal Karma, which again can be divided into three parts, namely:

- a. The inevitable consequences of actions and deeds in the present life, immediately following the act or deed or as *Prarabdha*.
- b. The accumulated tendencies resulting from experiences, which consequences in the present life can still be modified by Karma itself or as *Santjita*.
- c. The consequences of actions and deeds, which first reveal themselves in a next reincarnated life or as *Kriyamana*.

Some data and examples of the Karma as *Prarabdha* will illustrate this type of Karma, or the inevitable consequences of actions and deeds in the present life immediately following the action or deed.

Through life and existence man has a natural need for nourishment and procreation, and in order to satisfy these, an activity arises from the inner forces of man which will constantly increase in function of the need at hand. Man, driven by that need, wants to satisfy it, which produces a particular movement within him. That movement is due to the power of the will, which ultimately produces the action, which may be good or evil. The deeds of a good motivation will help man; the deeds of ill motivation eventually will harm man, this is a natural law, and instinct warns man against the deed and regulates the consequences. The inexperienced man, who initially may not yet know the law of Karma, will

gradually yet surely come to know that law. In ordinary life he sees how similar causes, which work under identical conditions, always seem to bear the same consequences. He also learns, as the one who puts causes in motion, to follow the effects, and he learns to be apprehensive of those effects. If a child unknowingly puts his hand into the fire, he will soon withdraw his hand from the pain it feels; by this experience he/she will not put its hand a second time in the fire. If a man was to jump into deep water when he cannot swim, he knows ahead of time that he will risk drowning. If he still decides to jump into the deep water, he is then acting against his instincts and has to bear the terrible consequences. The wise person now uses experience and does not commit twice the same mistake for which he was punished once before; thus Karma is indeed nothing separate from the fundamental evolution of the animal soul within man.

The following is an example of the Karma as *Santjita* or the Karma whose effects in the present life can still be modified by the Karma itself.

All events in the visible universe are connected in a way of preceding and succeeding, that is, of cause and effect. Every man therefore determines his own lifespan through his actions and conduct, a karmic process which only ceases as soon as the etheric double no longer or insufficiently performs its function, and this while the good or bad functioning of the etheric double wholly depends on the way of life of the person, the environment in which he lives and the means which are at his disposal.

A person who overeats will accumulate a layer of fat around the body, which will hinder the action of the etheric double. Breathing will become more and more difficult and at last he will suffocate from a stroke, and he has thus brought about his own death. A person who does not eat, or does not sufficiently nourish his body, will at last be weakened to such an extent that the action of the etheric double will wholly cease, and he will die as well. The person, who is placed in a bad environment where he breathes foul air and drinks impure water, hinders the proper functioning of his etheric double and he acquires a sickly constitution.

On the other hand, a person who lives moderately nourishes his body properly, and lives in a healthy environment, will be more likely to remain healthy and live longer. In these cases the laws of nature are involved in so far as the law of cause and effect applies to them, and that the effects can still be averted by improvement; it stands however that man is completely free to do as he pleases. Since all diseases, with the exception of injuries and fractures, arise from the malfunction of the etheric double, and since all kinds of moods arise from an irregular/inconsistent state of the body, which give rise to sorrow and sadness, so it is that man also in reverse fashion can determine his own happiness and misfortune. It is

therefore the foremost duty of man, by a regulated way of life, to promote his health, by steadfastly controlling his ill will, in order to avoid that which may harm him, and to prevent the consequences of an unconscious or unavoidable evil deed. Foresight through the practice of insight consciousness is a must.

Another example will illustrate Karma as Kriyamana or the Karma that manifests itself in the next life.

Passions are forces which become dangerous when man allows himself to be dominated by them. Free in his actions, he gives himself over to the impetuosity of his passions and, instead of tempering and subduing them, he keeps adding new mistakes to the previous ones, until he squats under the weakness of his will power and collateral destruction of his power of thought, and consequently also that of his body; only then does he learn to exercise patience, only then does he dare to think about his actions, and get the necessary calmness that make it possible to heed the warnings of his instincts. Yet by then, he might have gone too far already, and in a state of being morally and physically devastated he is no longer able to correct the mistake before his death. Without this restoration, no moral cure is possible and since now a cause *must* be followed by an effect, he experiences the effects of his passions, lusts and desires after his death and in his next life as a reincarnated material man.

By patiently bearing the sorrow that man has inflicted upon himself by his actions, he is purified and he comes to perfection, for sorrow and passions do not go together. To be freed from that sorrow, man must learn to know himself; for this he must subject all his deeds to a careful examination, and correct or rectify, if the wrong committed still permits. This purification will enable man to curb his desires and cravings in his next life and remove them from his mind, whereby he will cease to beget Karma.

From these three examples it appears that the law of Karma compels man, as it were, to instinctively care for himself, to forsake that which is bad for him, and to punish him if he does something wrong. It is the moral effect of an act and its consequences; in short, the law of cause and effect, which accompanies man everywhere and makes him feel the consequences of his actions even after his death and rebirth, if he/she has misused their power of will.

The law of Karma makes no exception and is the same for everyone. It is self-acting and knows no mercy and no revenge. Its consequences cannot be averted or changed. Whenever man tries to oppose this law, he experiences its effects of pain, sorrow, despair or death. It is said that Man can, by the reciting of some specific formulas, temporarily suspend this law, even until sometime after his death, whereby aided by his power of thought and the power of his will he may be able to satisfy his passions, lusts and desires, even voluntarily and consciously lead a bad life in temporary impunity. Yet some time after his death he must nevertheless suffer the consequences of this behavior and attitude and when the time of

his rebirth arrives, the previously created thoughts, again by the law of Karma, form the model upon which his new personality will be built. The acts of passion, lust or desire determine the environment, the material circumstances, the nature, the temperament, the natural inclinations and dispositions, and also the character of his new personality.

The law of Karma also makes clear why one can live in abundance while the other dies of hunger, why one is perfectly healthy and the other is constantly struggling, why one goes through life happily and the other walks poorly on crutches. It is due to an ignorance of the law of Karma that led many to ask the often heard question: "Is there a just God?"

The law of Karma completely excludes the possibility of a God who rewards and inflicts punishment and it rejects the doctrine of predestination; it is by its blind and self-acting power of cause and effect the most ideal form of reward and punishment. Only through the power of good thought, speech and action can one prevent the evil side of the Karma, and on the contrary even help and assist man, but it is entirely free to mankind to use that power.

Thus the law of Karma teaches that man has free will, that he is responsible for his actions, and that he is not the puppet of blind chance or strange fate, nor the recipient of undeserved favors or punishments from a rewarding or avenging God. This law teaches man by instinct to work out his own salvation and wellbeing, and that he must elevate himself until he has come to a paradigmatic outlook of truth and love.

It might be concluded from the above that God thus abandons man to his fate; this is not the case. God regulates all the laws of nature and is represented everywhere even in the inmost part of man; but man is quite free to make good or bad use of this divine power. Furthermore, man is protected by angels from what is known as the "Eight Dangers," into which he may fall without his help, while the capacity of instinct warns man when he/she intends something wicked.

THE SECRET DOCTRINE

The universe consists of three great planes, the physical, the astral, and the spiritual. In the physical plane we have the stars, planets and other celestial bodies that move in particular orbits. Every planet is considered a hell (*Naraka*). All the planets and other celestial bodies which have the same sun for their “mother”, together form one distinct group, bound together by natural laws. Every group exists from large and small planets, which differ greatly in development and in atmosphere. They are inhabited by material beings, whom between themselves also differ greatly in development.

The least developed planets are those inhabited by men who have just become man from beast. These planets have the grossest atmosphere and consist of seven material spheres or globes, which are situated in a vertical circle and are connected to each other by natural laws. Of these seven globes, only the highest globe is illuminated by the sun, the other six globes remain in twilight or shrouded in darkness. These spheres all have very different atmospheres.

The least developed planets, by their reflection in the astral plane, form seven other spheres, quite similar in all to their physical models. These reflected spheres, however, are all sunlit and have a finer atmosphere than their physical models. They form the spirit abodes or super terrestrial hells (*Kamaloka*). These spheres also lie in a vertical circle and are connected with their physical models by natural laws and also by astral paths. These sphere reflections are located to the left side and above of their physical model in relation to the mother sun. The astral plane is also called "the intermediate plane".

Outside of the reflections of these least developed planets of every group in the astral plane, the least evolved physical planets which are inhabited by material beings — thus the planets themselves — furthermore have reflections in the spiritual plane.

The better developed planets each consist of only one great sphere and have no reflections in the astral plane. They only have reflections in the spiritual realm/plane.

The reflections in the spiritual plane from the least evolved to the most highly evolved planets together form the seven heavenly planes (*Swarga*). The reflections of the most evolved planets of each group, which also have the finest atmospheres, lie in the seventh celestial region. The next in evolution lie in the sixth celestial plane, and so on, so that the reflections of the least developed planets of each group lie in the first celestial plane, the lowest one.

Every object or thing, every action, and even every thought of a physical man on the least evolved planets of every group is reflected in the spirit abodes and in the celestial realms up to the seventh celestial plane, while every object or thing, every action, and even every thought from a physical man on the more evolved planets is reflected only in the celestial planes up to the seventh celestial plane. Also of objects and things that previously existed, but since have decayed or have fallen into disuse, permanent reflection continue to exist. The power of these reflections is so strong that every being, every happening, every action, every object is clearly reflected upon surrounding solid objects, and which reflection is visible to all spirits and men who have mastered the astral vision. As such, and until they perish, which with stones and metals is a process that may last for many centuries, these objects represent the mute witnesses of man's past actions even in the dark or in secret. The reflections of Divine thought and will on primordial matter, gives rise to worlds and solid objects. By the Reflection of the light of the mother Sun everything germinates and grows and plants are called into being in their original model. In summary, it is by this phenomenon of reflection that everything is called into existence and permanent existences are created. The reflections of planets, objects, things, actions and thoughts are according with the law of the *Agra Sandhami*, whereby everything that is, happens or is thought is reflected as an image of its subject.

All celestial bodies exist and are governed by a law of motion, called the *Isitwa* or Divine Mind, Divine Thought-force, Divine Will or taken together the Divine Potency, which is represented in every celestial body and in every living creature, every object created even in the stone. Every creature in which the Divine potency is represented exists eternally; material life and death are but forms and means for its development.

The Secret Doctrine says: A stone becomes a plant, a plant becomes an animal, an animal becomes a man, a man becomes a deity (angel) subordinate to God, to whom a share in the management of the universe is entrusted. The deity-formed man differs from the lowest man as much as the latter differs from the animal.

From our groups of planets described earlier, which are illuminated by one sun, The Earth is one of the least developed planets. It has the grossest atmosphere, and therefore, as has been said, consists of seven globes, of which only the Earth is illuminated by the sun, while the other six globes are shrouded in twilight or darkness. This form of the earth is necessary for the development of its inhabitants. The reflection in the astral plane of the Earth with its six other spheres, which lie to the left and above the earth with respect to the sun, form the seven spirit abodes, which are all illuminated by the sun, while the reflection in the spiritual plane of the Earth itself is situated in the realm of the first heaven.

If in the following reference will be made to the spirit abodes and the first heaven, they are defined as meaning the reflections of the seven globes of the earth, but situated in the astral plane, and the reflection of the earth itself, situated in the plane of the first heaven.

The earth is inhabited by humans who have just become men from past animals incarnation, and have never yet been to heaven. The only other exceptions are some incarnated angels, whom God sends to earth as teachers, and some exiled angels. Mankind, who has just come out of the animal kingdom, does not go to heaven before he has discarded the animal nature that is still within him. This is a purification condition of the mind, a degree of purification he can only obtain by each time passing his first spiritual lives after his mortal death in the lower subterranean hells, where by compulsion and fear of ending up in a worse condition, he learns to restrain his animal lusts. If he has progressed so far in development that he realizes that passions and lusts cause him harm, each time after his death he then spends his spiritual lives by residing in the spirits realms of upper hells, where, through the development of his intellect, he learns to voluntarily discard all his animal lusts. When man has come this far, then only may he be reborn on the reflection (prototype) of the earth, situated in the first heavenly region.

The earth is in this manner populated by an assortment of men of the lowest kind, who have not yet discarded the color and nature of the animal, up to evolved men, whom after their last rebirth, are about to pass over to the prototype of the earth located in the first heavenly region. And each time again there is a continuous increase in humanity, which supplements the Earth with beings who have just become human beings.

Man, who has passed on to the prototype of the earth located in the first heavenly region, becomes an angel and there, with the help of higher angels, transforms his acquired knowledge into true development, after which he finally becomes man in the truest sense of the word. If by higher development he has come so far as to inhabit a celestial body in the second celestial plane, he will be first reborn on a planet whose prototype is situated in the second celestial plane, and later after having

made the requisite study there and after his death he'll reincarnate to the prototype of the planet he has just inhabited.

In this way he proceeds until, after his last death, he passes over to the prototype of a first class planet, situated in the seventh celestial plane, where he receives the degree of a supreme deity (archangel) directly subordinate to God. If he has reached this degree, he is no longer reborn and becomes a ruler over a celestial planet. Such a development from an animal-man to an archangel is a progression over many millions of years.

The governance of our Earth is entrusted to *Prithu*, whose consort is *Prithiwi*, while in his rule over mankind he is assisted by millions of human angels, who protect men and communicate to God all that is reflected from the Earth, while in his governance of the earth as a planet he is assisted by the nature angels *Agni*, *Pawana*, *Waroena* and *Kshiti* as rulers over the elements of fire, earth, water and air, in which administration they are again assisted by millions of nature spirits of various ranks called *Salamandala* or fire spirits, *Gandruwa* or air spirits, *Apsara* or water spirits and *Yaksha* or earth spirits.

For a proper understanding of what will follow, which is but an elucidation and extension of the secret doctrine, one must have a pure notion of the dimensional condition called "hell". This name does not designate a place of punishment, where man is tormented. The hells are necessary for the formation of man into a higher life, which formation cannot take place in the heavenly realms, as these are the places from which the universe is governed. Man is therefore reborn for that formation on the various planets situated in one sun region. The conditions on these planets must therefore not only differ much from each other, but also much from the condition that exists on the earth, as man is increasingly educated, so that the condition of hell as it exists on the earth cannot be compared to the state of hell as it exists in the higher evolved planets, on which only celestial men or angels are reborn. So the condition of hell on those planets must be a celestial one, and hell must be regarded only as a place of learning and development.

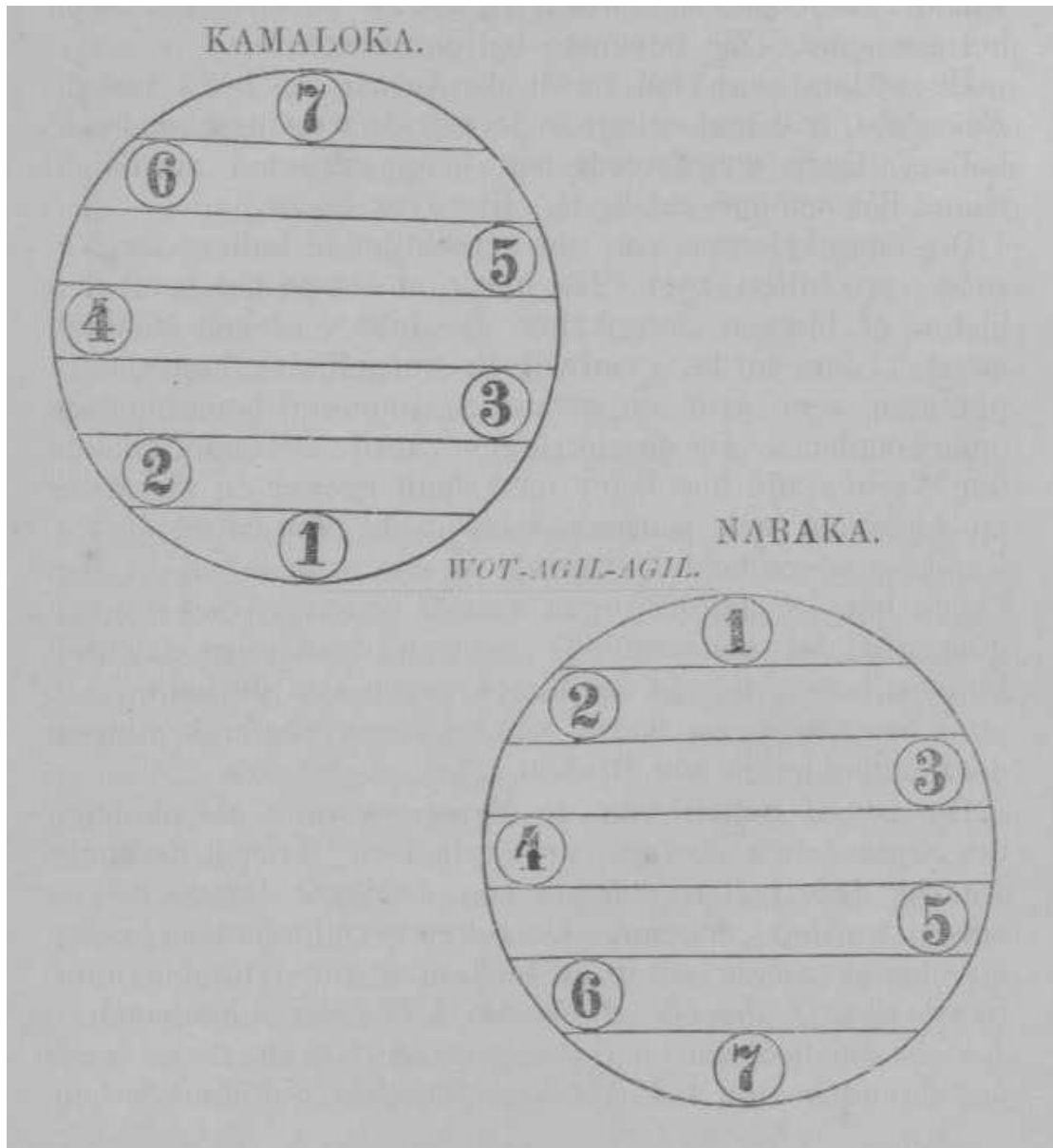
The earth-man, because of his passage from animal to man, is not yet a man in the true sense of the word. His passions and lusts prevent the earth-man from enjoying true happiness, for the same reason the state of the law of the strongest still reigns on the earth, as in animals that have no understanding of will power or being on the defensive end; therefore wars are waged on Earth, one man destroys another, one man eats another, animals are cruelly killed, there is strife for the possession of a woman, and there is therefore still hatred, envy, jealousy and all forms of passions and lusts. These vices are a result of the animalistic nature in humans.

The animal traits in man must be discarded during his passage on the Earth, for until that has been completed, man cannot pass on to the prototype of the earth situated in the first heavenly plane. This is so since on the celestial spheres situated in the heavenly plane, only men can dwell in the true meaning of man.

HELL, THE SPIRIT ABODES AND HEAVEN.

The earth consists of seven globes or celestial bodies, of which only the upper one or our Earth is illuminated by the Sun during the day, while on globes 2, 3, and 4 there is only twilight, and globes 5, 6, and 7 are shrouded continuously in darkness. These spheres lie in a vertical circle in the various zones of the Earth, and are connected by natural laws to form one great sphere, which is called *Naraka*.

(See bottom sphere of drawing).



These seven globes lie in the *physical* plane and are physical hells. They are also called subterranean hells.

The reflection of these seven globes forms in the astral plane seven other yet *astral* globes, also connected by natural laws not only to each other but also to the Earth itself. These spheres together form one sphere, which is called *Kamalóka* or spirit abode. The *Kamalóka* is also a hell, but to distinguish it from the physical hell, it is called astral or super-terrestrial hell. (See top sphere of the drawing)

The distance from globe 1 of the Naraka and globe I of the Kamalóka (see drawing) is the astral path between the two globes. This path is also called a bridge, as the Javanese name *Wat-agil-agil* indicates. More on this later.

The atmospheres of the various globes of the Naraka differ greatly. The Earth or first hell has the thinnest or finest atmosphere suitable for a material man of the earth, but in comparison with other planets it is very coarse and heavy and uninhabitable for a celestial man. The atmospheres of the six other globes of the Naraka are coarser and become heavier the lower one descends, and consequently also warmer. This is also why the Naraka and the Kamalóka are distinguished into a warm and a cold hell. The atmospheres of globes 2, 3, and 4 are such that a physical man could not even survive a day there, while the atmospheres of globes 5, 6, and 7 are so heavy and warm that a physical man would immediately choke.

The seven globes of the Naraka as planets become the *Sapta loka* (seven abodes), while the zones in which these globes are situated are called the *Sapta Dwipa* (seven zones). The seven abodes are named successively as they are numbered in the drawing from 1 to 7: 1 *Jambu*, 2 *Kusha*, 3 *Plaksha*, 4 *Shalmalia*, 5 *Krauntsha*, 6 *Shaka* and 7 *Pushkara*, while the seven zones are named successively 1 *Mahatala*, 2 *Rasatala*, 3 *Atala*, 4 *Sutala*, 5 *Witala*, 6 *Talatala* and 7 *Patala*. The last names also define the seven hells.

The Naraka serves as an abode for spirits who have lived a bad life as human beings, and where they learn to control their passions, lusts and desires through fear of getting into a worse condition, that is, through coercion. The purification which the spirits undergo in these hells consists in the unpleasant conditions in the various hells due to constant twilight or darkness and the unpleasant and oppressive atmosphere. However, there is no torment of the mind by fire or other punishments. The astral body of the spirit, after the death of the physical body and according to its course of life as a man, comes into a condition suitable for a sojourn in hell, spirit abode, or heaven, that is, in the physical, astral, or spiritual plane. The spirit which enters hell gradually becomes accustomed to the conditions of life there, and by laying off his material body he is in many respects better off in hell than a poor and sickly man on earth who has no food or has no shelter at night.

The seven globes of the *kamaloka* spirit abode are named in succession as they are numbered 1 to 7 in the drawing: 1 *Lokantarika*, 2 *Mahakala*, 3 *Ambarisha*, 4 *Raurawa*, 5 *Maharaurawa*, 6 *Kalasutra*, and 7 *Andhatamishra*. These astral globes are very different in atmosphere. The atmosphere of globe 1 does not differ much from that of the Earth, but the higher one ascends, the thinner the atmosphere becomes. All the globes of the spirit abode get their light from the sun.

The spirits abode serves as the habitat of spirits who have lived dutifully as human beings, for which reason they are given the opportunity, through reason and free will, to lay aside their passions, lusts and desires. The spirit residence can furthermore be regarded as a learning place for spirits where, following their level of development, they are then trained for an occupation in heaven. The time of training, and the number of times the mind must be reborn before it is fit for the first heavenly realm, depends entirely upon how he/she has lived as a man during the various rebirths, and what knowledge and sciences he/she then acquired. The science and experience acquired on earth as a human being are further revised into development in the spirit realm, whereby man is enabled on earth to enjoy a higher education each time. It is not necessary, however, for the spirit to pass through all the globes of the spirit's abode from below upwards. According to his development, virtue and morality he is placed in a dimension into which he belongs.

The distance between globe 1 of the *Naraka* and globe 1 of the *Kamaloka* is, as already mentioned, called *Wot-agil-agil*, which is the bridge which the spirit has to cross in order to be able to come from the Earth realm to the spirit residence. This bridge consists of a woman's hair, split into seven and knotted together, in other words, an imaginary bridge or astral path. *Wot-agil-agil*, however, can be understood as a law of nature, which carries the spirit after the death of the physical body and according to the state in which its astral body is then placed in one of the globes of the spirit-abode or hell, where it belongs. The common image for the use of this bridge is that, placed above the *Naraka*, it can carry only the spirit, whose astral body is thin and can float, whereby it can reach the spirit abodes. The spirit, which has lived badly as a man and whose astral body then remains semi-material, is too heavy to float and sinks due to the weight of its astral body, until it reaches the globe or sphere of hell, whose atmosphere his astral body can support, so that that sphere is fit for him to dwell there.

As to the shape and organization of hell, the six subterranean hells are wholly similar in shape and form to the Earth, while the seven globes of the spirit abode (or super-terrestrial hells), are by the power of reflection also wholly similar to the physical earth, yet made of astral matter.

Every globe of hell and or spirit abode is further divided, like on Earth, into five continents, where reside the spirits of the white, yellow, brown, red, and black races. Each continent is further subdivided into as many parts and languages are spoken on the earth, these parts again being divided into various societies, according to the ranks of society and to other separations that exist on the Earth. Furthermore, the continents are divided into countries, towns, villages, streets, neighborhoods, etc., which are exactly the same as those on the Earth. Material trees, plants and crops grow in hell and in

the spirit abode there are astral trees. As for the nature of the land, there are material mountains and rocks in hell, and in the spirit abode there are astral mountains and rocks, rivers flow there just as on the Earth. Everything is visible, tangible and accessible to the spirits that reside there.

Everything that happens on the earth, everything that the physical man does, even in the dark or in secret, is printed with indelible images into the emblematic great book called *Agra Sandhani*. The *Agra Sandhani* can be understood as a natural law, by which everything from the Earth, even the thought of man, is reflected back and recorded into the spirit abodes and also into the heavens. One never prays for help in vain. Millions of angels are charged to watch, observe, examine all that is reflected from the physical planes and transmit the prayers of men to God.

Each sphere of hell and spirit abode is governed by an archangel or *Dewa*, who are in turn assisted by other angels. However, the governing angels of hell do not dwell there since in hell everything is regulated by natural laws. The governance of hell is therefore only limited to watching what happens in reflections and arranging the rebirths.

The celestial realm, located in the spiritual plane, is in the form of a standing man and contains all the reflected prototypes of the planets located in the physical plane of the universe. The celestial realm is divided into two main parts: the inner celestial region or the *Arupa* region and the outer celestial region or the *Rupa* region. The first is the dimension without form, while the latter still has forms.

The outer celestial regions are formed by the prototypes of heavenly bodies: 1 in the left leg, 2 in the right leg, 3 in the left arm and 4 in the right arm. The inner celestial regions are formed by prototypes of celestial bodies located: 5 in the abdomen, 6 in the chest and 7 in the head. The inner celestial region is again subdivided into two separate parts, namely the torso and the head.

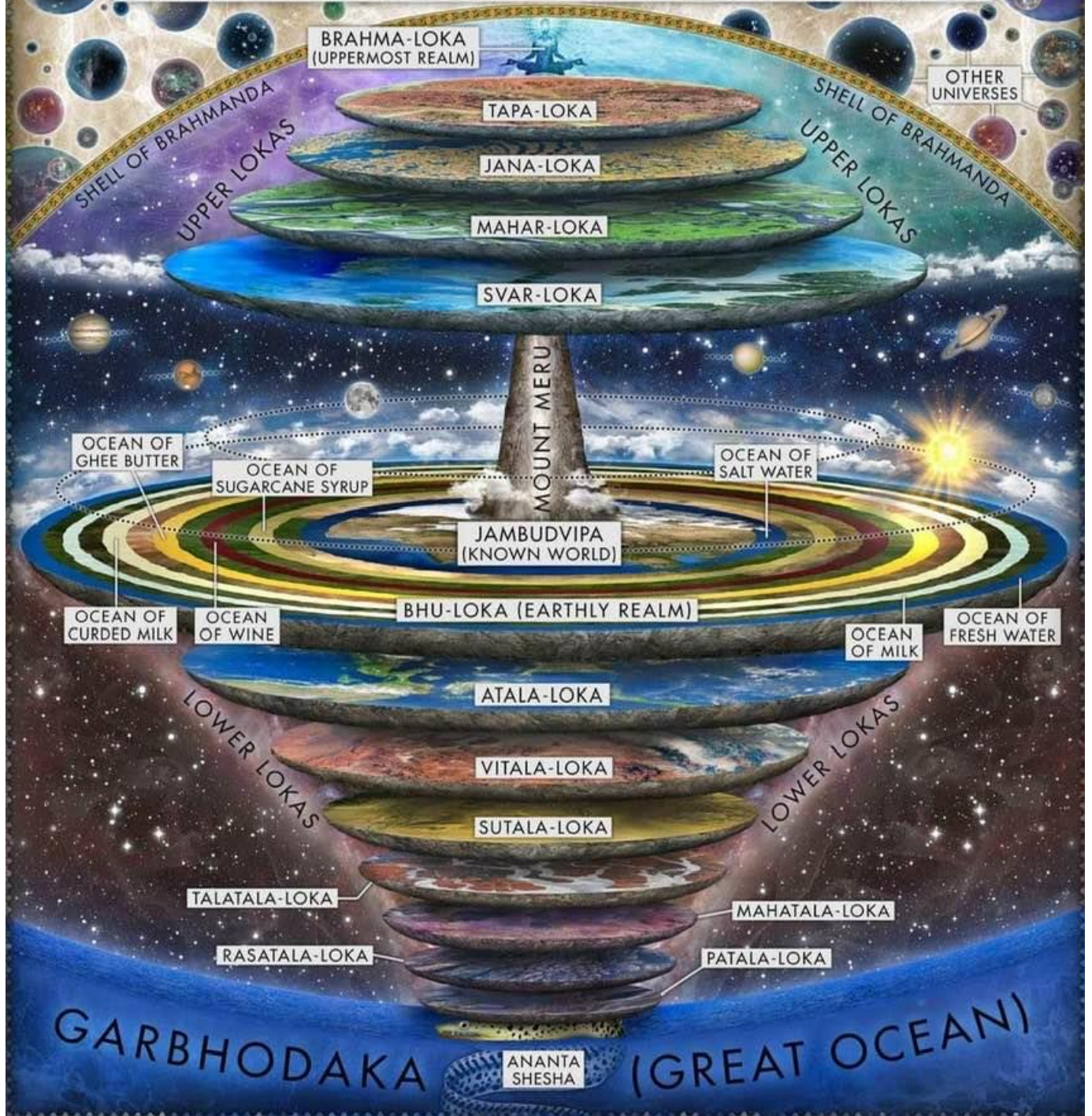
The human form which the heavenly realm has, is the symbol of the correspondence which exists in heaven, which correspondence is as intimate in the administration of the great universe as the co-operation of all the parts in a physical body. The archangels and the angels in the seven heavenly regions have a task to fulfill in the administration of the universe, corresponding with the working of the various parts in the human being body, so that the angels in the *rupa* plane are in charge of the well-functioning of the universe and those of the *arupa* region are in charge of leading over it, just as on the Earth the distinction between officers of the administrative powers and those of the legislative powers. So the angels in the seven heavenly realms together form a complete government of rule, within which not a single task can be overlooked. It follows naturally that God and the archangels have their place in the head or seventh heavenly region, while the Lord of heavens with the angels subordinate to Him have

their place in the heart and lungs, that is, the chest or in the sixth heavenly region. The place in this region of heaven, which is occupied by the heart and lungs, therefore has a special name, that of Suralaya.

The arrangement and shape of the prototypes of the celestial bodies located in the seven celestial planes is quite similar to that of their models in the physical plane. The celestial prototype of the earth located in the left leg is wholly similar to the physical earth, and everything on it as well is equally distributed as the prototype of the earth, situated in the astral plane, only with the exception that there are no social standings in the celestial planes. Each place is divided into an infinite number of groups, and each group into seven companies, while each company is made up of angels who feel an equal fondness for something. The groups, as well as the societies, are likewise in the form of a man, and are as intimately connected with each other as the various complementary parts in the physical body. Each group has one task to perform.

The names of the heavenly regions are successively: 1 *Sukhawati*, 2 *Huktha*, 3 *Tribhuwana*, 4 *Howarst*, 5 *Parirwana*, 6 *Amitabha* and 7 *Nirvana*. Furthermore, there are seven paradises, their names are consecutive: 1 *Bhurloka*, 2 *Bhuwarloka*, 3 *Swarloka*, 4 *Maharloka*, 5 *Janarloka*, 6 *Taparloka* and 7 *Satyaloka*. Nothing else from these paradises but their names is known.

In ancient Hindu Cosmology, what we know as the Earth is only one of countless worlds located in Brahmanda, which is itself only one of the uncountable universes. The known world was located in the middle of Bhu-loka, comprised of many ring-shaped landmasses separated by oceans of various composition. From its center rose Mount Meru, reaching into the heavens. With the cycle of reincarnation, it was possible to reach other, upper or lower realms (or lokas). Below the Bhu-loka was a multitude of increasingly worse hellish realms, with the ocean Garbhodaka located at the very bottom. Above the Earth and the sky were the heavenly realms, with the abode of the creator god Brahma located at the top of the world.



DEATH OF THE PHYSICAL BODY

As soon as man has died and been buried, and the corpse enters into a state of beginning decomposition, the shell (*Wetala*), that is the etheric double which does not die but dissolves within seven days, leaves the corpse in the form of the deceased. This shell and consequently also the soul or the astral body and the spirit remain bound to the corpse by the power of the spirit thread (*Suratma*) as long as the material/physical magnetism left behind in the corpse is not completely consumed. One of the functions of this physical magnetism indeed is to keep the corpse from decaying quickly. As soon as the material magnetism left in the corpse is completely consumed, the blood of the corpse has also completely turned to water. The life force has then passed away, the death of the material body is then complete and the communion between mind and body ceases by the breaking up of the spirit thread. In the case of ordinary deaths, this takes place on the third day after the death. As long as the spirit thread is not broken, in the case of ordinary illness, in which no particular internal parts of the body have been lost, the deceased can still be brought back to consciousness by the use of formulas/mantras of the white Magi.

The shell can also remain bound to the already decomposed corpse by its own power, which enables it to absorb material magnetism. This occurs in sudden deaths caused by a death execution, a suicide, a murder or an accident, and even an untimely death caused by neglect or misuse of the physical body, or as a result of exaggerated passions and lusts. In these cases the etheric shell is still very potent and capable of absorbing material magnetism, whereby it cannot dissolve and remains bound to the body, until the shell refuses its functions with age and dissolves. Though the spirit thread between corpse and shell may already be broken, the soul or astral body remains bound to the shell, so that the spirit cannot leave the Earth sphere.

If the deceased, who died a sudden death, has lived well, his spirit remains in a death sleep until his shell decays and disappears. If the suddenly dead person has abandoned him/herself during his/her life over to passions and lusts and has even made a habit of them, then by these vices the spirit is, as it were, forcibly awakened from that sleep of death, since at death all the inclinations and affinities of the physical body pass onto the astral body or the animal soul. While the soul is bound to the shell, the spirit wanders about, and as it communicates with its soul through the spirit thread, it endeavors, by coming into contact with men who are afflicted with the same vices as its own soul, to indulge in those passions and in satisfying its desires. As soon as the shell has decayed with age, the spirit is reunited by the power

of the spirit thread with its soul or astral body, and it must then, after four days of preparation of its astral body, leave the physical plane.

The soul released from its etheric shell loses much of its materiality and then becomes invisible to spirits still bound to their shell, since spirits are only visible to each other if their soul or astral body is enveloped in the same degree of materiality which is necessary for every sphere.

The shell or etheric double is sometimes visible like a ghost, but senseless; it can, however, be animated by chance encounter by an ordinary thought-image (elemental) or by determination of an adept sorcerer through a thought-image created purposely by a pronounced formula/mantra. Such a chance meeting often takes place after the shell has been released of its original corpse and while it floats aimlessly for four days before it completely dissolves. As soon as it is thus animated, it ceases to be a human being, and becomes a nature being, receiving its power and intelligence for its actions from the soul giving thought-image, and is no longer conscious of its former existence.

The spirit animated shell then acquires a separate existence for a time and has the power to make itself visible in the form of a human, but its appearance as a visible being cannot be otherwise than as a shadow image. This created spirit being will never materialize just like a true spirit, even through the intervention of a human medium, because its appearance is caused solely by the animating thought-image. Its actions cannot be other than the thought that animated her in the first place.

The artificial animation of a freely dwelling etheric shell can also be done for a good purpose, namely to release the spirit and its astral body from its shell quickly, even immediately. Success, however, is assured only in the case of ordinary deaths of men who have lived well. A prayer or formula recited for this purpose just before or after death will create a mental image which will not only break the spirit thread, but also protect the spirit as long as it dwells in the physical plane. Though a given human has long since died, an earnest prayer to God for the salvation of his soul may enable his/her spirit soon to lay aside its passions and lusts.

As mentioned before, the spirit with its animal soul is released from its etheric shell and the corpse by the breaking of the spirit thread, usually the third day after the death of the corporeal body. The soul, as long as it is bound to its shell and the latter again to the corpse, can still absorb material magnetism, whereby the spirit can very easily make itself visible to man as a transparent, thin form. However, it cannot materialize itself completely, just like free spirits do this, by using the personal magnetism of a man as medium. However, as soon as the spirit is liberated from its shell and corpse, it loses this power because of the change that the astral body undergoes, but then it is able to materialize itself by using

the personal magnetism of another human (medium). These two qualities of the mind are proof that the vital force of the physical body only ceases after the breaking of the spirit thread.

For seven days after death, the spirit is not yet aware of the loss of its physical body. After being freed from his etheric shell, it prefers to remain in the house where it has usually lived. However, on the seventh day after the death of the material body, due to the state in which the astral body then has successively entered, the spirit becomes aware that it no longer has a material body, and is also forced to leave the Earth plane due to certain natural laws.

If man has used his time on Earth to purify himself from vices, then after death his astral body can float and the spirit, on the seventh day after the death of his material body, reaches the spirit abode (*Kamaloka*), that is the place (*loka*) where the mind learns by its acquired wisdom to lay aside its passions and lusts (*kama*), whereupon the mind freed from its animal soul passes over to the prototype of the Earth located in the first celestial sphere.

As soon as a spirit has become fit for a transition to the Earth prototype located in the first celestial region, it lays down its astral body or animal soul by going through a second death. This astral body then becomes a ghost (*Tjajal*), which is drawn back to the material plane by natural laws, and will then be slowly dissolving there.

The ghost is senseless, but can be animated by a chance encounter through an ordinary thought image, yet such a meeting and animation may also be forced by an invocation created through the recitation of a formula/mantra to that effect. The animated ghost then becomes a natural being and ceases to be a human being. Receiving her wits and the strength for her deeds through the invoking thought image, it is no longer conscious of her previous existence. The animated phantom is in the same condition as the animated etheric shell; that which was mentioned of the shell in that condition also pertains to the animated ghost. If the power of the inspiring thought image is lost or no longer maintained, the ghost also dissolves and no longer exists.

If man has not used his time on earth to restrain his passions and lusts, and has made a habit of these vices, so that his soul is, as it were, tainted with those vices, then his astral body, after being released from its shell, undergoes little or no change from the third to the seventh day where it remains in a semi-material state, and is then too heavy to float in that state. The spirit then descends, as mentioned, as soon as it wishes to cross over the bridge called *Wot-agil-agil* on its passage to the spirit abode, and it continues to descend in function of the materiality of its astral body, entering one of the globes of the Hell dimension (*Naraka*), whose atmosphere corresponds to the condition of his astral body.

Since the six sub-terrestrial hells are physical globes, the spirit there is in a less pleasant state than as a man on Earth, and that state becomes physically more unpleasant the lower a globe is.

The spirit, whether it enters into the spirit abodes or into the hells, can attain no better condition than by being reborn from the place or condition where or in which it was placed, and this as often as its created Karma has not yet been purified. These rebirths cause therefore the spirit to be unfit to pass over to the prototype of the earth, situated in the first region of heaven. The length of his sojourn in hell or spirit abode depends not only on old age, on which he dies as a man, but also of his way of life as a man. The abode in any sphere lasts no longer than 1500 solar years upon death at a very old age.

Children who die at an age when they have not yet realized good and evil are reborn after a preparation of several months, potentially by the same mother.

Animals that die in adulthood, as humans, need a certain time of development in a sphere, after which they are reborn with a sharper instinct. Crops and stones are also reborn in a nobler form after a period of development.

As soon as man, after numerous rebirths, has given up his passions, lusts and desires, he dies with a Karma concluded, and he then enters the highest sphere of the spirit abode, where, after a preparation of 33 days, he dies a second death, after which his spirit along with its spiritual body resembling an angel, pass over to the prototype of the earth, situated in the first celestial region, where he is assigned a task in the administration of the great universe.

If the angel has come so far in virtue, education, and devotion to duty, as to be able to inhabit a celestial body, located in the second Celestial region, he is first reborn on a planet whose prototype is located in the second celestial region. Having acquired the knowledge required for a transition to the second celestial plane, after his physical death he then passes to the prototype of the planet, where he once lived as a man. In this way the angel continues to evolve and qualify for a higher celestial realm, until, after inhabiting one of the most advanced planets, he passes after his physical death to the seventh heaven. He then becomes an archangel, is no longer reborn, and then takes over the rule and control of a planet.

So long as the angel dwells in the outer regions or the first, second, third, and fourth celestial regions, he is in a state of *rupa* (with form), that is, although he has a very fine body, it still retains a visible form. As soon as the angel, after many rebirths, passes over to a planet whose prototype is located in the fifth or lowest inner celestial plane, after his physical death he discards his spiritual body and he then enters a

state of *arupa* (without form) in the fifth celestial region. The angel then takes on a form as originally created by God. He still has a human form, but so transcendent that it is invisible and fit to dwell in the finest atmosphere. Furthermore, it should be noted that in the *rupa* area the thoughts still take forms, but that in the *arupa* area the thoughts no longer have forms.

The spirits who inhabit the spiritual plane become angels, those who dwell in the astral abode plane simply become spirits, and those in the physical plane are called devils.

In the next chapter, these particular states of beings will be explained in more detail.

THE ASTRAL BODY

The first experience which the mind has when its physical body is dying is the memory of all that has happened during the life of this body; all that one has done, all that one has experienced, passes like a detailed panorama before the eyes of the mind. It is as if the dying person gets to see the big book *Agra Sandhani*, into which his actions even his thoughts throughout his entire life have been reflected. And that insight, that remembrance is necessary, for according to his deeds during his life as a man the mind awaits in the astral plane, the place or the condition which it has prepared for itself, with the joy or sorrow associated with that condition. This outcome is not a reward or punishment, but as mentioned, the working of the law of Karma, the natural law of cause and effect, to which everyone must submit.

As soon as *Prana*, that is the breath or the life force, has left the material body, then everything that this body possessed and can be of use to the spirit has passed into the astral body, and the material body has then, as it were, become nothing more than a discarded garment. By this transition the astral man will not immediately realize that he no longer has a physical body, for his characteristics and his habits, even his passions and lusts, have passed into his astral body, and if he wakes after a death sleep of three days, he will not be missing his material body directly, and his deeds are still the same as those of a material man.

From his awakening to the seventh day after his death, however, the astral body undergoes a great change. Through the separation of its etheric double, which has become the shell, all the supply of material magnetism which bonded the astral body to the physical one, has now ceased. The astral body receives only the astral magnetism, whereby it increases day by day in energetic subtlety, until at last, obeying the law of Karma, it acquires a degree of materiality which accords to its level of development and its good or bad life as a human being. By this change the astral body is adapted and made susceptible to purification by reason or by coercion. In spirits who have lived with goodness and kindness as human beings, this reformation is called the *Ijatana*, that is, the astral body is given a form suitable for the spirit abode. The reformation of a mind that has lived ill as a man is called the *Dhruwan*, that is, the astral body assumes a coarser form suitable for a sojourn in hell. If the mind as a man living a life of purity has already become fit for a transition to the prototype of the earth situated in the first heavenly region, it takes the form of *Moksha*, that is, free from passions, lusts and desires.

By the adoption of the abovementioned forms, the mind is ready for the place or sphere which it has prepared for itself during its life as a man, and it then enters by immutable laws of nature into a state

very much like a man who would have fallen into the water, and tries to reach the shore by swimming, which condition compels him to leave the earth on the seventh day after his death, and also makes it clear to him that he no longer has a material body.

Before proceeding, a proper understanding must be formed of the foregoing reformation of the astral body, which reformation already begins with the physical body. In the chapter "The Secret Power" it was mentioned that every passion and inclination has its own symbolic marks. Very slowly but surely these marks become visible, and in clear lines they become permanent forms, whereby the whole body is transformed into the image expressed by those inclinations. The effects of the created causes are then visible in the movements of the body, even audible in the voice. The same kinds of passions or inclinations always express themselves in the same forms. Now, as the soul is a prearranged form, it undergoes a change of form through passions or inclinations, and as the body is the physical prototype of the soul, it takes over those changes. The animal soul creates the character of man and it acts in accordance with that animal soul.

Vice is the cause of such repulsive lines on a given face, which everyone can actually see and observe. Virtue on the other hand changes even an ugly face, and one feels oneself attracted to that face.

After death the astral body has the same forms as the physical body, and it retains the character created by its previous inclinations and affinities. During one's life, the physical man is able to hide his true nature through either education or out of shame. By the law of Karma, after the death and resurrection of the spirit, the mind is united with the will, these two become one. The so-called sense of modesty or shame is removed by this union, and the outward is subdued to the inward, and takes the perfect form of that inward, and now in the spirit-world all the spiritual powers act more directly, honestly and more strongly on the astral body. This is why the astral body of the astral person shows its true character without feeling any shame. If the character is basically bad, then that badness will work itself outwards in word and deed, since all hindrances have been removed and since the sense of shame no longer exists, spirit beings do aren't any longer bothered by something earthly as a public opinion, which, moreover, does not exist in the spirit world, where each person pretends to be as he really is.

The good people in society and those who are good inwardly, even if as human beings they might have sometimes had to or been forced to do something that was repulsive to their own mind, now can lay aside this compulsion and return to their original foundation. Everything that did not correspond to their feelings and good heart, all the habits and customs which they had adopted due to the general opinion prevailing in the material world, are laid aside and their true nature is revealed. They are liberated from

all this by the law of *Karma*, and their whole form becomes the perfect image of their good thoughts, and their virtue becomes evident in every movement of their astral bodies.

From this explanation of the reformation of the astral body it is perceived how the wicked and how the good person become after their death and the resurrection of their spirit. If a bad spirit and a good spirit were to be brought together, would they find pleasure in each other's presence? After all no! Since in the spirit world every spirit is compelled by the law of Karma to show its true nature, this would be impossible. According to the same law, after its reformation, the mind is, as it were, voluntarily compelled to go to the dirty sphere where it belongs with its character and inclinations; he then enters a state such as mentioned earlier, becoming like a person who, fallen into the open water, tries to reach the shore, and the spirit enters into a sphere and is united with spirits wholly similar in character to it. The law of Karma thus works through the reformation of the astral body after the image that man has made of his physical body, for the benefit of all, and makes every first person to feel contented in the sphere into which it lands. The law of Karma is so sure in its effects that it gives to each his due and places each where he/she belongs. The result of this law is the rebirth, which gives every human being the opportunity to reform oneself, and advance on the long road one has to travel to arrive at the prototype of the earth located in the first celestial region.

Thus man is indeed judged after his death. He does not appear before God and is not judged by Him, but by the blind working of the law of cause and effect in effect he judges himself. He is the maker of his own destiny, including his well-being and his troubles.

After its reformation, the astral body will turn either beautiful, fine and light; ugly, gross, and heavy, or the mind will be in such a state that it can shed its astral body altogether. Now when the spirit mind leaves the sphere of the earth, it all depends on the degree of materiality of its astral body where it ends up. Has he come into a state of Moksha or free from lusts, then the spirit ascends to the seventh globe or sphere of the spirit abode, in order to prepare for placement on the prototype earth located in the first celestial realm. When the astral body has entered the *Ijatana* after-state, the spirit comes due to the degree of materiality of this body in one of the globes or spheres of the spirit abode, depending on how high it can rise. When the astral body enters the *Dhroewan* state, then it is unfit to ascend, and the mind then descends thus far, depending on the degree of materiality of its astral body, until it comes to a globe of hell, where the atmosphere can support its astral body.

There is a higher state than Moksha, that is, the state which an angel of the fourth heavenly plane must attain before it may pass to the fifth heaven or go from a *rupa* state to an *arupa* state. This state is called

"*Sayadyam*", that is the attainment of complete unity with the essence of God. When the angel has attained this state, after his physical death he arrives on a planet whose prototype is situated in the fifth celestial plane, only with his pure undefiled mind in an *arupa* state in the fifth celestial plane.

The angels whom God sends to earth to complete a mission are from the *arupa* planes and are themselves in a state of "*Sayadyam*". Reborn on the earth as human beings, they, like ordinary people, have a material body and an animal soul. However, when they come to the years of distinction, by undergoing a certain process known only to them they let go of their animal souls, and are left so to speak exclusively with their spiritual souls in their material bodies, so that they are in a heavenly condition on earth, as it were, and are free from passions, lusts and desires.

These people, aware of their condition, seldom leave their homes, and are free from disease and sorrow. They live on the earth only to enable others by their strength and ability to do something they would not be able to do otherwise. Once they feel they have completed their mission on the earth, their spirits arbitrarily leave the physical shell and it then immediately re-enters a state of "*Sayadyam*" which enables it to pass directly into the inner heaven region.

However, the archangels or angels of the seventh heaven, whom God sends to earth for the instruction of mankind and are called prophets, cannot be reborn. These make use of a material body made suitable for this purpose and leave it again when they have completed their task on the earth, after which they return again to the seventh heavenly region.

THE SITUATION IN HELL

The spirit whose astral body enters the Dhruwan state after the death of the physical body is too heavy to hover and descends after leaving the earth and then enters a globe or sphere of hell, whose atmosphere is suitable for his/her astral body. The states in the various globes or spheres of hell are as follows:

The seventh, sixth, and fifth globes or spheres of hell together form the sphere of passions and lusts, which is also called "the hell of hells". There reside the spirits of the most animalistic disposition and which have had the lowest life as human beings. These spirits are divided into three classes after the hell in which they dwell:

In the seventh globe or sphere of hell dwell the murderers who had planned their crime beforehand, to gain some fortune, or achieve a goal. They were thieves and criminals by profession and premeditation.

In the sixth globe or sphere of hell dwell the addicts to intoxicants, gamblers, licentious activities, and those who as human beings have elevated their passions and lusts to the highest levels and made a core habit of these evil qualities.

In the fifth globe or sphere of hell dwell the spirits who as human beings were crude and cruel, who knew nothing of higher emotions, and who have sought their delight in the grossest sense pleasures.

Death does not change their feelings. The unpleasant condition in which these unfortunates find themselves now consists only in the fact that they can no longer satisfy those passions because of the loss of their material body. Just as a person who is accustomed to taking intoxicants, and who suddenly stops doing so, enters into a state of temporary insanity, thus these spirits are in a state of temporary unconsciousness. However, these unfortunates are not lost forever. The word "lost" is not even appropriate here to denote a condition which takes place according to fixed laws of nature, and what condition these unfortunates, through their bad life as human beings, have created for themselves, for as soon as their passions and lusts have raged their astral body also becomes more rarefied and fit to be reborn back as a human being. This is also the case with spirits which dwell in other globes or spheres, to be fit for a rebirth there, for all this is done according to fixed laws of nature, to which all spirits are subject.

In the fourth globe or sphere of hell dwell the spirits who, during their life as human beings, knew only interests of the most narrow and mundane nature, hence the lowest evolved, who dwelt on the most trifling and silly things, great in trivialities; who had no eyes for other things than for own finery and dress, and knew no other interests than self-interest; who have spent their time in useless chatter and have been indifferent to true arts, knowledge and sciences; who as human beings have spoken evil of others; who have wasted their time, to harm others, who have mutilated and aggravated every talk they heard; who have done evil in secret and thus have wronged their fellowmen; liars, who have sought refuge in lies and fiction, and could not speak a word of truth without fiction.

These unfortunates remain in hell the longest, as they can feed their flaws in thought, and thereby only very slowly unlearn these flaws. In their wretched condition they see incessantly before their eyes the images of men whom they have wronged by this and the images they have created by speaking untruth. This torment of the eyes is so unpleasant that those unfortunates are continuously prey to remorse.

In the third globe or sphere of hell dwell the spirits who were fanatic as men, who, though they have lived apparently well-behaved lives, in their religious sense strayed into selfishness within a fundamentalist and narrow sense, and were, as it were, a tiger to their fellows; who have talked about damnation and hell, who have despised their fellowmen as irreligious, and who have cursed dissenters: who have committed all manner of immoral acts under the cover of religion; who had their God on their tongue and the devil in their heart, and saw only in their religion the only saviour faith.

It should be mentioned here, that in the hereafter for the advancement of the mind there is no question of religion, but of development, virtue, morality and belief in the existence of a God as the Omnipotence and the highest Intelligence of Truth, Goodness and Love and in His prophets as His representatives. The manner with which God and His prophets are worshiped does not matter, so that it does not matter what religion man has professed in the spirit. It would be desirable that this knowledge helped to unite all who believe in the existence of a God and His prophets as His representatives, and to show greater forbearance towards dissenters, lest religion or the ways of worshiping God no longer be the cause of hatred, intolerance, dissension or even manslaughter, then the earth, which for many is truly a material hell, would be turned into a paradise in which everyone would try to improve the happiness of others, and thereby serve his/her own happiness the most.

In the second globe or sphere of hell dwell the spirits which have evolved as human beings, but have sharpened their minds only in a material direction and have used their variable strength only for material 'purposes'; who have acquired all their knowledge by materialistic means and have neglected

spiritual philosophy; who have sought refuge in material things and neglected the spiritual, and who do not believe in the existence of a God and His prophets as His representatives.

These spirits are very soon delivered from their error, because as spirits they can better see the consequences of things than when they were still human beings. Their abode in the second globe or sphere of hell therefore serves no other purpose than to give them insight into the wrong of their own doing, a success they soon achieve because of their higher level of development. It is therefore these spirits whom as soon as they have come to realize a thing or two and their astral bodies have become thinner as a result, are able to visit the earth and lend help to people. When they have realized how wrong their thinking was, they try to lead men to good. It is therefore usually these spirits and those in the first, second, third and fourth sphere or sphere of the spirit abode who try to warn people of impending disaster. Such warnings are made through the dream, specifically the kind of dreams one dreams between 2 and 6 a.m. and are called *daradasih*, that is, dreams which one dreams when the mind leaves the body and then sees something or is warned by spirits. They also make those warnings through the intermediary of others and for that purpose suitable people (mediums).

As soon as the spirits who dwell in the second globe or sphere of hell have realized the error of their thinking, they feel as happy there as in the first globe or sphere of the spirit abode.

The first globe or sphere of hell is our Earth, where the spirit dwells in its physical body, and where by the law of Karma one's spirit not only becomes tested, but is also afforded the opportunity to develop towards a higher sphere, within which he is continually reborn, and he continues with this until after his death he is fit for a placement in the higher spirit abodes. It is not necessary, however, that the mind successively traverses all the globes or spheres of hell. To the extent that virtue, morality, and development as a man are continuously gained or lost, he/she enters a sphere or globe where he/she belongs, so that the number of times a spirit must be reborn is not determined but rather depends on one's own self.

Furthermore on the earth or first hell dwell the spirits whose souls are still bound to their etheric shells while their spirits wanders away from the dead corpse. These spirits, as mentioned, were punished as human beings with either the death penalty, murdered, or committed suicide, and were killed untimely by the excitement of their passions and lusts, or died a sudden death by accident. Their spirit wanders about until their shell ceases to function due to old age, after which their soul or astral body is reunited with the spirit, and four days later it comes into the sphere condition which is in line with what these unfortunates prepared for themselves by their way of life as human beings.

These spirits may be divided into two classes, namely, those who as human beings have been less passionate and voluptuous, and according to their mode of life end up in one of the seven globes or spheres of the spirit abode or in the second, third, or fourth globe or sphere of the hell, and those who because of their passions and lusts end up in the sphere of passions and lusts, that is, in the fifth, sixth or seventh globe or sphere of hell. At death, the former, because of their lesser passions and lusts, remain in a death sleep, until the age of their shells compels them to leave the earth. The latter are, as it were, violently awakened from their death-sleep by the force of their passions and lusts. Though the soul remains bound to its shell and cannot part from it until the spirit thread is broken, the spirit wanders about and has only communion with its animal soul by means of the spirit thread.

These kinds of spirits are called the soulless. They may in this state be bewitched by evil thought-images or by thought-images created by evil formulas, and they are then called ghosts (*elementaries*). However, these soulless beings, because of their insensitive condition, can never be inspired by a good intention. Now, as soon as such a soulless mind is animated by an evil thought-image or a thought-image created by a wicked formula/mantra, it acquires the character which was given to the thought-image through the brain action of the sorcerer, and it then performs blindly what is described in the chapter "The Silent Power".

Such ghosts do a lot of harm on the earth plane. As soon as their shell ceases to function through old age, spirit and soul become reunited again, and the spirit enters the globe or sphere four days later, where it belongs according to the vibratory condition of its astral body.

Furthermore, with regard to the placement of spirits in hellish spheres, separate mention should be made of men who have studied and practiced the occult powers, and used those powers to kill, sicken, ruin or injure a fellow man. The man who has practiced the black Magi also knows what fate awaits him after his death. To postpone that fate—he cannot escape it—many use these powers upon oneself before their death, so that after their death their body may remain in a state of suspended animation, whereby the law of Karma has no effect on them, so long as the body does not perish. What it means for the black magi practitioner is that when he dies, his corpse does not perish, making its etheric double compelled to continue to fulfill its function, the mind remaining bound to the earth, while his body enters a state of unconsciousness. In the condition in which his material body is now, it needs reinforcement, lest it perish. His spirit obtains this nourishment by sucking blood from the body of sleeping people at night and transferring it into his body, which is why these kinds of spirits are called vampires. They can do much harm and obey the dangerous formulas of black magic.

If the vampire rests in a dry grave, this state may last for a very long time, but at last there comes a time whereby the etheric double fails, and the body then disintegrates like dust and the spirit is forced, the seventh day after its actual physical death, to leave the earth and return to the dispositions of the law of *karma*.

The only means of forcing a vampire to leave the earth is to exhume and burn the physical body, which means was often used in the past. The exhumed body was then found in a state of suspended animation and surrounded by blood. After the burning of the body, the transgression of the law of Karma ceases and the mind then has to obey that law again. Now the consequence of the long violation of the law of Karma is that, after the astral body of the spirit has arrived in the seventh hell, it appears that according to the condition in which that body is, this place is still too virtuous for it. This condition causes the mind of that astral body to go in a state of paralysis and it is the mind then condemned to crawl for centuries more before it gains the power to live as a spirit in the seventh hell, and again for centuries necessary to fit him for a rebirth as a man. These unfortunates sometimes remain in the seventh hell for the rest of a *Kalpa*, which is the time of a world development, lasting many thousands of years, with a very slow progress.

The description of the various spheres of hell also defines the conditions which must inevitably result from the law of Karma for the reformation of the astral body of the spirit after the death of the physical body. These situations require further explanation.

As mentioned, man is not judged by God, nor punished by Him; He has, however, established immutable laws of nature, to which all beings in the Universe are subject. The Law of Karma, which functions in physical man as instinct to keep him from evil, acts after death as the law of natural consequence for what the spirit does in hell. For due to what man does during his life, the astral body comes into an unavoidable condition, and for what that spirit does in hell he immediately experiences the consequences. The spirit is therefore not punished in hell for what it has committed as a material human being, but gets itself in a worse condition for what it further commits in hell. The unpleasant condition he experiences in hell is inseparably connected with the evil he does there, for if the spirit entering hell were able to immediately put off its evil disposition, the condition of hell would immediately stop for him, but such a turnaround in one's mind is almost unthinkable. The unpleasant condition in hell consists now only in the fact that the mind cannot immediately discard its evil disposition and always tries to satisfy its passions and lusts. However, as this is impossible in hell, the mind immediately experiences the unpleasant feeling on his frustrated willpower in order to comply

with it, that it no longer may satisfy those inclinations towards passions and lusts. By simply thinking of how to act in order to satisfy those passions and lusts, his thoughts materialize and he constantly sees the subjects of his desire before his eyes. This is a terrible torment. One could compare this condition to that of a dog chained up, while a piece of roasted and fragrant meat is placed at such a distance from him that he may direct his lustful eyes to it, but never reach it. Through the experience that he cannot get the meat in any ways, the dog will gradually become indifferent to the tasty meat and will not even look at it afterwards.

So it is with the spirit in hell. Again by the law of Karma the mind in hell becomes gradually untrained from its diabolical nature. When he has reached the point where his longing for passions and lusts ceases, his astral body dies and he is reborn as a human and given the opportunity to begin a better life.

The seven globes of hell are each divided into five continents, in countries and in places just like the earth, and there are also found all that exists on the earth, the condition on these globes though being like the earth at twilight or at night. But as to the mode of hell, that rule is controlled by a law in hell, whereby everything that surrounds the inhabitant is in perfect harmony with his condition. Due to the darkness the vegetation is very scarce and the water of the rivers and lakes is therefore in a bad condition. The soil is soggy, malodorous, and moist. The birds that dwell there are predatory nocturnal birds. The four-legged and creeping animals are of the kind that on the earth are accustomed to hide during the day and forage for food at night. The insects that inhabit hell are of the kind that fly or crawl on the earth only at night and evening. The ferocious beasts sometimes wreak havoc among the dwellers of hell. Since the astral body, that is, the desire body, is mortal, spirits in the spirit world can die by violent contact just the same as the physical man on earth. Since the spirit, however, is immortal, according to a law prevailing in the spirit world, after a death sleep of three days it regains a new astral body or, if it is wounded, it is restored. This law also applies to the clothing that the spirits wear. If one were to cut a piece from it, the hole thus created, must be filled up again by itself, with the same substance from which the spirit's clothing consists.

Furthermore, each inhabitant of the hell takes on the form caused by his cherished passion, lust, or desire, so that the spirits there are veritable monsters, and for this reason are called devils. The ghosts dwell in the dark hells in gorges and caves or in dilapidated houses, just as uncivilized forest dwellers or poor people live in the great cities on the earth. Since all the senses of a spirit are sharper than those of man, it follows naturally that pleasures or sorrows experienced are more pronounced in the spirit world

than on the earth, making the condition in hell more unpleasant and those in the spirit abode more pleasant and better than on earth.

Furthermore, it should be mentioned that there is no conscience in hell, for if a spirit in hell should repent of his evil done as a man, his diabolical condition would immediately cease, and he would then be reborn as man, in order to enable him, through a new and better lifespan to ultimately get into the spirit abode after his death. As for the pleasures of the denizens of hell, the spirits there amuse themselves as much as the evil men of the earth amuse themselves. These amusements, however, are coarse, crude, and uncivilized by the very nature of the spirits residing in hell.

The administration of the various groups of spirits in the globes or spheres of hell is exercised by angels, who also determine the rebirths; however, they do not dwell in hell all the time. The inhabitants of hell are chiefly ruled by fear, just as criminals on the earth fear being put in prison and judged for their crimes, so the dwellers of hell fear to be put in a worse condition by the action of the law of Karma if they do evil.

Since the spirit dwells in the *Naraka* or physical hell with its astral body, so the life of the spirit in the hell is similar to that in the *Kamalóka* or the astral abode of spirits, which life will be described in the next chapter. The less or more unpleasantness of the spirit's life in hell, however, depends entirely on the greater or lesser materiality of which its astral body is constituted.

THE STATE IN THE SPIRIT ABODES

The spirit whose astral body enters the *Ijatana* state after the death of the physical body can float and enters the spirit abode seven days after the death of its physical body. Though the mind may float in that state, it still depends entirely upon the degree of subtlety of its astral body, into what globe or sphere of the spirit abode he will come. The spirit thus soars so high, until it comes into a globe or sphere, the atmosphere of which is suitable for its astral body.

The seven globes or spheres of the spirit abode are inhabited by spirits, whom, though they have not yet wholly cast off their passions, lusts, and desires, are quite conscious of their evils, and have already tried in their life as men on Earth to unlearn those vices, but have not yet succeeded in doing so. According to the degree of perfection which they were able to attain as human beings, they dwell in a higher or lower globe or sphere of the spirit abode.

Furthermore, in the *kamaloka* abodes also dwell the spirits who are only slightly afflicted with passions, lusts, and desires, or who might have unconsciously cherished these vices. These spirits now come successively from bottom to top in globes or spheres of the spirit abode according to their development and degree of materiality of their astral bodies. So here too the immutable law of Karma applies, which determines the state in which the astral body of man will come, dependent upon his virtue, morality, and development.

In the first globe or sphere of the spirit abode dwell the spirits endowed with wisdom, yet who were solely selfish and as human beings have sought their own welfare without much concern for others.

In the second globe or sphere of the spirit abode dwell the spirits endowed with wisdom, yet who were merely governed by common opinion, and who have lived as men, conforming to common opinion.

In the third globe or sphere of the spirit abode dwell the spirits endowed with wisdom, whom were dependent on fame and popularity, and who as human beings have looked to the interests of others exclusively to make themselves popular.

In the fourth globe or sphere of the spirit abode dwell the spirits endowed with wisdom dependent on self-interest, and who as human beings have looked after the welfare of others out of self-interest.

In the fifth globe or sphere of the spirit abode dwell the spirits who are endowed with pure wisdom and who have lived pure human lives without selfishness and in the service of others.

In the sixth sphere or sphere of the spirit abode dwell the spirits, endowed with wisdom, perfected themselves in forecasting and who, as humans led a virtuous and moral life entirely for the benefit of others.

In the seventh globe or sphere of the spirit abode dwell the spirits endowed with perfect wisdom, fit to instruct others, and who have sacrificed themselves as human beings to divert others from evil. These spirits have already earned heaven as human beings and dwell only in the highest sphere of the spirit abode, there to prepare themselves, by laying off their astral body or animal soul through a second death, whereupon the spirit awakens with its spiritual body or spirit soul on the prototype of Earth located in the first celestial region.

Mention must be made separately of the man who has utilized the occult powers in the service of mankind, has practiced the so-called white magic, and in that study has achieved the degree of adept. He can, by the use of the occult powers, bring himself into a state of suspended animation, and his mind can then make investigations in the astral plane. An adept, who by a very virtuous and modest life in seclusion, as a man already has deserved heaven, and sometimes stays on earth for a long time through the use of the occult powers, to please the people that meet him/her. Seven days after his death his spirit reaches the seventh globe or sphere of the spirit abode to undergo preparation, whereupon his spirit passes with his spirit body to the prototype of the earth situated in the first celestial region.

The condition prevailing in the spirit abode is much more pleasant than that on earth; yet everything is exactly the same there as on the earth. Happiness in the spirit abode is caused by the fact that the spirits move more easily there, their senses, hearing, sight, perception, memory, mind and thoughts have become sharper and better developed. Through the perfected connection of the mind with the will, all that was false in the physical man, such as false decency, shame, fear, and appearance, has ceased to exist, and every spirit appears as it really is, since in the spirit world there is only honest Truth. Because of this condition, the mind can no longer commit sin, although its passions, lusts and desires in the spirit abode have not yet been completely extinguished, and this only takes place at the transition to the prototype of the earth, situated in the first heavenly region. The difference in the condition of the spirit abode and heaven consists only in that the spirit must learn in the spirit abode for its position which it will later have to hold in heaven, while the angel in heaven occupies that position already. The spirit abode can thus be regarded as a higher spirit school, where the spirit is taught and educated. As soon as he has passed through a class, he is reborn as a man, to apply these newly learned skills on earth which will enable him on earth to enjoy an ever higher scientific education and to fulfill a more

important position than in his previous life on earth. If he fails to do this, then after his death, man will return to the same globe or sphere as he had been before, where, through his experience on earth, he will learn more easily than before. To clarify this particular point, it is noted here that everything that the material man learns on earth is converted into development in the spirit abode, whereby he continues to progress.

Life in the spirit abode is very similar to life on earth. Yet the difficulties that man has to overcome on earth are to the spirit mind—to make a comparison—365 percent lighter. In this comparative relation degree difference is also comprehension, in terms of being able to do something, the powers of sight, hearing, and feeling, the movement swiftness of the mind and actually everything that concerns the life of the spirits.

Time passes more quickly in the spirit abode than on the earth; in proportion, one day in the spirit abode is equivalent to one solar year on the earth; yet the duration of time in the spirit abode is equal to that in the material world, so the faster passing of time in the spirit abode is an inexplicable appearance. That which the material man on the earth expresses with "eternal", in the spirit abode is "the present".

The astral bodies of the spirits in the spirit abode are made as the bodies of men of matter, but finer and of an opposite nature, so that a man cannot see a spirit without having the spiritual sight. Even a spirit of a lower sphere cannot see a spirit of a higher sphere until the higher spirit has enveloped the lower with its aura.

The spirits live in the spirit abode in the same way as people on earth and also enjoy themselves among each other. They have the power to create by their thoughts and create anything as they desire or need it. In this way also their clothing is created, which they desire and are allowed to wear. The desire in their minds alone puts them in possession of something, and this creation is one of the sources of their happiness. When they no longer want the created object, it disappears and no longer exists.

The speech of spirits is their thought. Thought in the astral plane is, however, as great an exercise as the mastery of human thoughts. Every thought is an image in the astral plane, as the astral plane is the world of thought, but as a child on the earth must learn to talk, so every spirit that comes out of the physical body must learn to convert and use its thoughts as speech, even learn to see well. Just as in the beginning he sees everything through a mist, so his thoughts are also unfit to create anything useful. As soon as the mind has accustomed itself to limiting its thoughts to things of a spiritual nature, those thoughts will materialize in the same degree as its own astral body, just like thickened ether. The

materialization of the thought takes place by surrounding the thought-image with the aura of the mind. The same takes place in seeing. In order to see material things, the mind has to envelop them with its aura, which can be occurring for subjects from a very far distance as well as up close.

As for the food of the spirits, so long as they sojourn on the physical Earth by only willing it they can ingest the spiritual layer (*rohani*) of foodstuffs, fruits, and drinks, just as the physical man of the foodstuffs, fruits, and drinks consumes the material layers. The immature dropping of fruits or the untimely extinction of certain plants is therefore attributed to the withdrawal of the spiritual layer from these plants and fruits. Once the spirit has passed into the astral plane, its astral body is maintained by seven elements, which the mind takes in by mere willpower, among which astral magnetism is chief. From this element the mind draws its energy and strength to materialize itself, its thoughts and what it wants to see in the physical plane.

If the spirits wish to move within the sphere where they dwell, the thought of the place where they wish to be is sufficient to get there; so they move at the speed of thought.

The creative power of evolved minds is so powerful that by materializing their thoughts they can warn someone on the earth of a danger or send someone a thought image. A ghost who formerly committed murder may, by a strong thought of it, bring forth for a moment the scene of the murder in the very place where it happened. The sight of spirits is much sharper and yields farther than that of man, and penetrates all material things. An object is, as it were, seen simultaneously from all sides, and the interior of a solid object is as plainly open to the mind's sight as the exterior. From the astral plane, almost all of what is happening on the earth can be seen, thus this type of vision presents at first many difficulties to the mind which has just awakened from the death sleep, in understanding what it really sees.

Under certain conditions, an evolved mind is able by its thoughts to materialize its astral body for a moment without the intervention of a wise man (*medium*) and to speak like a human, or without materializing itself, to produce warning sounds, even writing appearance.

The spirits from the higher spheres can communicate with those from the lower spheres, but not vice versa. For the spirits, who dwell in the fifth, sixth, and seventh globes or spheres of the spirit abode, which globes or spheres are collectively also called the "intermediate world" or "transition sphere", a visit to the lower spheres, however, is accompanied by much difficulty, as their astral body is too subtle to descend into lower spheres.

Since the seven globes of the spirit abode are reflections of the physical earth, everything there is quite the same as on the physical earth. Each globe of the spirit abode is also divided quite the same as the earth, namely into five continents, where the five human races of the earth reside; each continent is further divided into as many countries as there are languages spoken on earth, while each country has its towns, villages, and hamlets as on the earth. Each place is further divided into groups according to the ranks of society, and each group into families, as on the earth.

Furthermore, in the astral plane are found mountains, rocks, seas, lakes, rivers, swamps, forests, gardens, and other things, as on the earth, and of the same shape and position as on the earth; everything hence is reflected spiritually, even the houses and buildings that are built in the material world, or other material things and structures that are made. There are even prototypes of things that existed long before and now no longer exist in the material world yet still appear clearly in the spirit abode.

The ruling of the Seven Globes or Spheres of the Spirit Abode is delegated by God to an angel of the *arupa* realm, while the oversight of the various groups of spirits is exercised by angels of the same race, even of the same nation to which the spirits belong. These angels instruct the spirits at set times and also determine the cycles of new rebirth.

THE SITUATION IN HEAVEN

The spirit whose astral body after the death of the physical body enters the state of *Moksha*, that is, free from passions, lusts and desires, will float seven days after the death of its physical body to the seventh globe or sphere of the spirit abode, where he must prepare for a transition to the prototype of the earth, located in the first celestial/heavenly region. After a preparation of 33 days, which is 40 days after the death of the material body, his astral body dies a second death and the spirit then liberated arrives with its spiritual body on the prototype of the earth, located in the first heavenly region. He then becomes an angel (or *dewata*) and is assigned to an office in the administration of the great universe. The ascension of the angels to higher heavens takes place similar to a system of promotion, hence depending on their ability and skill, yet all is in truth regulated by fixed laws of nature, whereby the angel, like the spirit in the spirit abode, promotes its own Self by effort and diligence.

The placement in the seven major divisions into which each celestial body of the celestial realm is divided, depends on the race to which the angel belonged to previously as an Earthly man. This is such since that angel *dewata* will be charged with the administration of that particular race in the material world. The angel who happens to appear to man for some purpose, therefore, will always belong to the same religion, even to the same nation, as the person to whom he appears, even speak his/her language. What this means is that some of our enlightened ancestors also become our angels. This is also the case with the prophets whom God has successively sent to the earth to teach the various races of men. Every religion is originated of God and is preached according to the intellectual disposition of every race.

Every division or group of a celestial body in the celestial plane is in the form of a standing man, so that the administration of every single part of the universe exactly the same is as the whole of the entire universe. As to the seven societies, from which each group is subdivided, these societies are formed not only after the nature of the angels, so that they do agree one with each other, but also according to their fondness, which each angel has cherished during his/her life as a man, and which love endures forever, in whatever heaven it is placed. These societies, too, each have the form of a standing man and consist of angels:

1. who have a taste for knowledge and wisdom;
2. who feel a predilection for special sciences;
3. who feel a predilection for goodness and related virtues;

4. who have a predilection for truth and all that corresponds to it;
5. who have a predilection for sincerity and what goes with it;
6. who have a taste for justice and all things connected with it;
7. who feel a predilection for marriage and faithful and honest marital love.

As to the way of life of the angels, it can best be compared with the way of life of men on the earth, where everyone has a job to fulfill, only with this great difference that in the heavenly realm there are no difficulties to overcome. The angel is capable of all things as far as good is concerned; his comprehension, his ability to do something, his sight, hearing, and feeling are better, much more powerful, and sharper than those of the mind in the astral plane, his capacity of movement being unimpeded by nothing. The greatest distances can be covered in seconds.

That which has been mentioned of the way of life of spirits in the astral plane applies also for the spiritual realm, however in the spiritual realm everything is easier, more pleasant and beautiful. Since the angel has completely discarded his animal soul, he has become an entirely different being. His thinking and actions are based only on truth, love and goodness. From his character all that is evil is banished, and as the spirit of the angel is cloaked only in his spiritual soul or body, and this is composed of all the forces, powers, and faculties which exist in the universe, so these forces, powers and abilities are readily available to the angel/*dewata*.

The celestial condition consists in the delight and joy which the angels find in the office set up according to their characteristics by the governing archangel, and the goodness for men, animals and plants which they can create by their intervention. To a much lesser degree does the same delight and joy exist on the earth; much less, because the delight and joy of the good that man does on the earth, usually involves or is paired with the overcoming of great difficulties, much sacrifice of time and effort, all of which obstacles do not exist for the angel.

On Earth, every person chooses a job which corresponds to his/her calling and aptitude. Now if a sculptor, who delights in sculpture, after much trouble, makes a statue which is very natural and is praised by others, he finds pleasure and joy in his work. When a ruler by his policy brings the country to peace and prosperity, whereby everyone is safe, then he lives with that contentment and he enjoys the pleasure and joy of his wise rule. If a wise judge manages the trial of one suspected of wrongdoing so well that the accused confesses guilt and repents of his deed, he finds pleasure and great joy in having brought his fellow man to repent of his sins, and in this state of joy his heart shall soften for the

repentant sinner, and the punishment which he shall inflict shall be less than if the sinner had stubbornly denied his guilt, and had remained veiled in the evil done by a lie. If one gives an alms to a needy that exceeds the latter's expectation, the giver, by beholding the grateful countenance of the needy, will have ten times more pleasure and joy from that gift than when he spent the money to be part of an audience at a theatrical performance.

If one had only once experienced pleasure and joy in doing a good deed, one can only conceive in a very limited way of the pleasure and joy which the angels experience in their work by doing good. As the angels in heaven have completely laid aside their passions, lusts, and desires, and they know only sincerity, virtue, truth, goodness, and love, there reigns in heaven an ideal state, free from hatred, jealousy, distrust and other vices.

Mention should also be made of marriages in heaven. As soon as the angel enters heaven, he becomes there united with his twin soul or *djodo*, if this consort is already there, if not he awaits her arrival. The happiness the angel experiences through this union is indescribable. One must be careful though not to misrepresent this heavenly marriage. Such a marriage is not a union of the flesh, but a spiritual union of heavenly love, harmony, goodness, and truth. The conjugal love in heaven may be compared to the best and the most pleasant pleasure that man can experience. The married in heaven, as on earth, dwell in separate houses, sometimes surrounded by their immediate family. The spouse in heaven is not always the former wife of the earth; this is certainly the case though if the human already had found his twin soul on earth, which is just as rare as a truly happy marriage on earth, as the condition of the earth unfortunately does not permit one to experience true happiness.

As to the mode of the prototype of the earth located in the left leg of the standing man form, known as the first celestial region, everything there, as mentioned, is a pure reflection of the material earth; therefore everything there is exactly like that which is in the earth. In this region of the first heaven are innumerable prototypes of various other planets of the universe, in somewhat better condition than the earth. The higher the prototype is located on the left leg of the celestial shape, the better is the condition on the planet of which it is a reflection. The condition of the prototypes located in one celestial region is, however, the same. The height at which a reflected celestial body is located in the first celestial region is also fit to every angel, so that if it is suitable for the second celestial region, then this angel mind can be reborn on a planet whose prototype is located in the region of the second heaven. Every transition from the physical plane to the celestial plane, or from the celestial plane to the physical plane, is through death and according to the same laws as on the earth. At the transition to the

physical plane, the angel is reborn and given the opportunity to increase his abilities. The conditions on the planets into which the angels are reborn are not much different from those in the heavenly realms. These planets are paradises compared to our Earth.

The governance of the seven regions of heaven is entrusted to an archangel, who has the title of "Lord of the heavens". He resides in the sixth heavenly realm. He is assisted by two minor archangels, who preside over the *arupa* and the *rupa* realms, while each celestial realm and every celestial body in a celestial realm are again separately controlled by archangels. These Archangels also have the task to rule the entire Universe next to God, while God is represented on every celestial body in the astral and physical planes by archangels and millions of other angels. This government is so complete that God is represented even in the tiniest atom within the body of a human.

As the last three chapters show, man ascends from stone to archangel. As soon as he becomes a man he indeed encounters difficulties in his progress, but these are insignificant in comparison with the forces, powers, and faculties at his disposal. Life as a human being, however, always lasts very short in comparison with its life passage as a spirit, so that each human life reborn is but one short step in the path which the spirit has to travel to the celestial existences.

In view of the foregoing, the process of dying, which due to sickness, disability, or old age is equivalent to a gentle slumber, cannot be a terror to the man who has lived reasonably, but rather be seen as a relief from his toil and suffering on the earth. And if the parting of family relations can be very sorrowful, that sorrow is alleviated by a hope of reunion in the hereafter and that hope gives him the belief in a life after this temporary life.

THE NATURAL SPIRITS

Besides the spirits of men, there also exist spirits originating from the kingdoms of nature, who have never been material men and which are similarly invisible to man. They are manifestations of the essences of the seven elements, five of which have already been revealed and two are as yet unrevealed on Earth. These seven elements have their origin from the Divine forces, powers and faculties and are the causes (*upadhi*) of the origin and existence of all things.

The paramount of the five revealed elements is the *Akash* or the Ether, which pervades all space. This very subtle air and light substance encloses all heavenly bodies and is the source for everything that arises from the creative Consciousness of God. The essential beings of the ether are the *Wasu*. Their head is *Indra*.

The four material elements are earth, water, air, and fire. These can be understood as the generative forces in nature, by which forces everything lives and grows. The beings of these four material elements prevail over the elemental nucleus, represented in men, animals, plants, stones, and minerals. This elemental nuclei matter is very sensitive to human thought and responds to its vibration, through which even a wholly unconscious expression of the human, will or desire is aroused. The nature-spirit, which by a thought or an expression of will, is made into an instrument, has a power unknown to man.

In their aforesaid relationship, the nature-spirits of the earth are called *Yaksha* (Gnomes), those of water *Apsara* (Undines), those of air *Granduwa* (Sylphides), and those of fire *Salamandala* (Salamanders). Their heads are named *Kshiti*, *Waruna*, *Bawana* and *Agni* respectively.

Of the aforementioned species, there are male as well as female genders. All the essences of the elements have a humanlike form, though they are able to take any form that comes to their mind at will. The essences of the elements which dwell in the spiritual realm are called natural angels, and are the chiefs and leaders of the essences of the elements, which dwell in the astral and physical planes. The essences of the elements which dwell in the astral and physical planes are called nature spirits. There are many classes of these nature spirits, according to the various states of their main material matter. They are the *wahana* or vehicles of these elements.

The natural angels have a spiritual and the nature spirits an astral body. They cannot, however, make use of the human fluid to appear in a form visible to man. They materialize themselves by their thought, and their materialization remains subtle and transparent, and not like a human mind, which by making

use of the human fluid, can envelop itself in a material body quite similar to a man. Though they speak the language of the country where they are, it would be impossible for them however, to know the memory of a human mind, or to communicate with it about which might establish the identity of the human mind. They may therefore be a false imitation of a human spirit, but never represent it truly.

The lowest kinds of them dwell in the subterranean hells, and these are in terms of development no more comparable than in the more highly evolved animal species. However, their development accelerates the higher they rise. The nature-spirits, which dwell on the earth or first hell, may be equated in their development with the lowest educated men. The development of the nature spirits which are in the astral plane, however, is superior to that of the human spirits which dwell there. The same may be said of the natural angels who are in the spiritual realm. The timeline of development for nature spirits therefore seems to be shorter, but also more difficult than that of human spirits.

The mutual relationship between nature spirits and human spirits is very antagonistic in the 7th, 6th and 5th spheres of hell. There they are always hostile to each other, and as the nature spirit can develop a superhuman force, the human-spirit hell-dwellers suffer much from them. In the 4th, 3rd and 2nd hell that ratio is better, but by no means friendly. On the earth or first sphere of hell the nature spirits are afraid of man, though if they can fool or trick him, they will not help it; they are not evil, however, but sometimes act in a very annoying manner towards man, for which reason they are called devils and are often greatly feared by man.

In the spirit abode the relationship between human and nature spirits is much better; though they live separated existences, they often render service to one another and even befriend one another.

In heaven the nature angels hold important matters of office. The difference in employment of natural angels and human angels in the heavenly regions consists in that some natural angels are the builders and maintainers of the planets, comparable on earth to the officials and contractors of a building department; others give orders to the lower planetary spirits of nature, while the human angels are the rulers of the universe as a government on earth would over a country and its populations.

The adept knows how to put to good use the services of the nature spirits by special invocations when he/she needs them. The shaman who practices black magic may invoke their assistance by formulas/mantra which may set in motion certain influences to which they must obey. This mode of convocation is dangerous, however, to the magician, as he would thereby provoke their rancor and yield himself to their vengeance. Though incapable of controlling the human will, they have a marvelous power to cast a delusion upon those who yield themselves to their influence, whereby such victims for

the moment only see, hear, and feel what is being impressed upon them. This ability is used by gifted *fakirs* to give sometimes wondrous and incomprehensible displays.

THE REBIRTH

In the chapter "The Astral Body", it was stated that the mind must be in the state of "*Moksha*", that is, completely free from passions, lusts, and desires, before it can pass to the Earth's prototype, located in the first celestial region. While in the chapter "The Power of the Will" it was made clear that if a man dies with a Karma like *Kriyamana*, that is a Karma, the effects of which manifest themselves in a next life, the spirit will be compelled to be born again in order to bear the effects of that Karma and by penance eventually terminate it. From this it appears that if a man dies with a Karma like *Kriyamana*, he cannot by default enter a state of Moksha, so that the mind is compelled to be reborn on the earth plane, so often until he dies as a man with a balanced Karma. The rebirth is therefore a result of the law of Karma, while the knowledge and experience gained affords man the opportunity to overcome the harmful consequences of Karma.

The sciences and experience acquired on earth as a man, after the laying off of the physical body, are amended into development by the spirit in order to purify its astral body. By this process these abilities and experience of the lower mind awareness of the animal soul are gradually being taken over by the higher mind of the spiritual soul. The animal soul along with its animal mind is being destined later, after the transition of the spirit into the realms of heaven, to decay slowly like a shadow. Through this acquisition, those skills and experience are preserved and eternalized. This transition occurs according to the law of the "*Antahkarana*", that is, the path or imaginary bridge between the higher and the lower awareness. It is the means of the bond between the two.

As soon as this transition has taken place, the mind acquires through this purification the aspiration to atone for what it has done wrong or has done mistakenly in the past through a new material body that is suitable for this penance, and in a condition in which it cannot or with difficulty be tempted to revert to its previous mistakes or habits.

This aspiration brings the mind into the state of "*Trihna*" or "*Tahna*", that is, the power of the aspiration for a sentient/consciousness existence. By this force the astral body of the spirit perishes and the transition from the astral to the physical plane takes place according to the law of "*Upadana*", that is the realization to sentient existence, after which the spirit is clothed with a new astral- and physical body, better equipped than its previous astral and physical body, as all the former knowledge and experience accompany the new bodies as developmental advantages. Hence children are seen born with qualities and skills which astonish mature men.

If the law of *Antahkarana* benefits the regenerated man, the law of Karma places him in an environment and material circumstances depending highly on his previous life course as a human. According to this course of life he acquires the previously held temperament, natural inclinations, disposition and the character, in short, he returns to what he was when he last died as a man, yet he is then given the opportunity, with his now more advanced development, to continue and improve his new life as a man.

The new birth thus opens the way for the wicked man to improve his previous life, to reach a higher life and to become a virtuous person. If this were not so, he would be lost forever. Man, who was formerly virtuous, on the other hand, at his rebirth will be able to enjoy not only his past skills and experience acquired during his previous life, but also the good character traits with which he passed away.

Another good side of the law of the *Antahkarana*, in addition to a permanent memory of acquired knowledge and experience being transformed into developmental skills, is specifically that the reborn human no longer remembers anything that cannot be useful to him for his further progress, so that he isn't burdened with a memory of his former life as a human being and what happened to him then. This law is a real concession to man, for if they could remember everything, men would also be able to recognize one another. An erstwhile criminal would then, on entering a new life, immediately be judged and return to be an outcast in society and thereby be deprived of the opportunity to make amends.

The above-described laws, taken together, again form a unified law, which is that of consistency and uninterrupted duration, which causes man to be reborn so many times, until so much wisdom, skill, self-knowledge, virtue, and morality have been acquired, that none of the said laws have any more influence onto him and after his ultimate astral death he then gets to be reborn on the prototype of the earth, situated in the first heavenly region, within which he then entirely belongs in accordance with his acquired development and virtue.

Everyone reaches this condition, but some more quickly than others, because people on earth are free to choose a way of life as they wish for themselves. The number of rebirths, therefore, is not fixed, while the time it takes the mind in the astral plane to convert its acquired knowledge and experience into development also depends on the mind itself.

The great diversity of the moral and intellectual disposition of men already points to a pre-existence, since it must be the result of a process of development. The unequal life conditions of men, in which it goes very well for one and badly for another, must therefore not be regarded as an injustice by God, but as a natural consequence of human consciousness development. If this were not the case, man would

be a mere instrument in God's hand. How could one believe such a thing from the Highest and Most Intelligent Being of Truth, Goodness and Love?

For those who have already reached a fairly considerable height of consciousness development, the spiritual life becomes increasingly more favorable, as they then reach a higher sphere in the spirit abode. However, to get into the state of *Moksha*, man must have done all his obligations on the earth and die with a terminated and balanced Karma. If, however, man attaches himself to an object by lust or still desires something, he will be reborn to satisfy that craving or desire, for craving and desire are the binding faculties of the law of Karma. The man who wishes to come into a state of *Moksha* should eradicate the craving and attachment for anything mundane. If he intends this earnestly and with a steadfast willpower, he will succeed and remove the craving and desire for something from his mind and he becomes indifferent to the results of his work, thus ceasing to beget Karma.

Therefore, for the ending of the Karma, not only is a complete knowledge of oneself necessary, but one should also not create new Karma, repay evil with good, in all one's actions always exercise goodness, compassion and love for one's neighbor, to help others, to exercise mercy, and to bear sorrow and distress with a resigned stance.

As soon as man comes to this understanding through consciousness development, then discontent, the source of much evil, will disappear, and which was beforehand incomprehensible to him in life will now become intelligible to him, and his mind will be filled with a calmness, confidence and patience, which informs him that he approaches the aim of his life on earth and soon upon cessation of his Karma, will have reached that goal.

Man continues to advance on his path upwards. However slow this may be, he won't take a step backwards, no harm will be done to him on this path, but for the harm he inflicts consciously upon himself, or is inflicted upon him by men for hatred or envy. As he trains himself in virtue, goodness, and love, his development of Mind Consciousness will also progress, and his body will assume those forms which are the visible marks of a virtuous man.

